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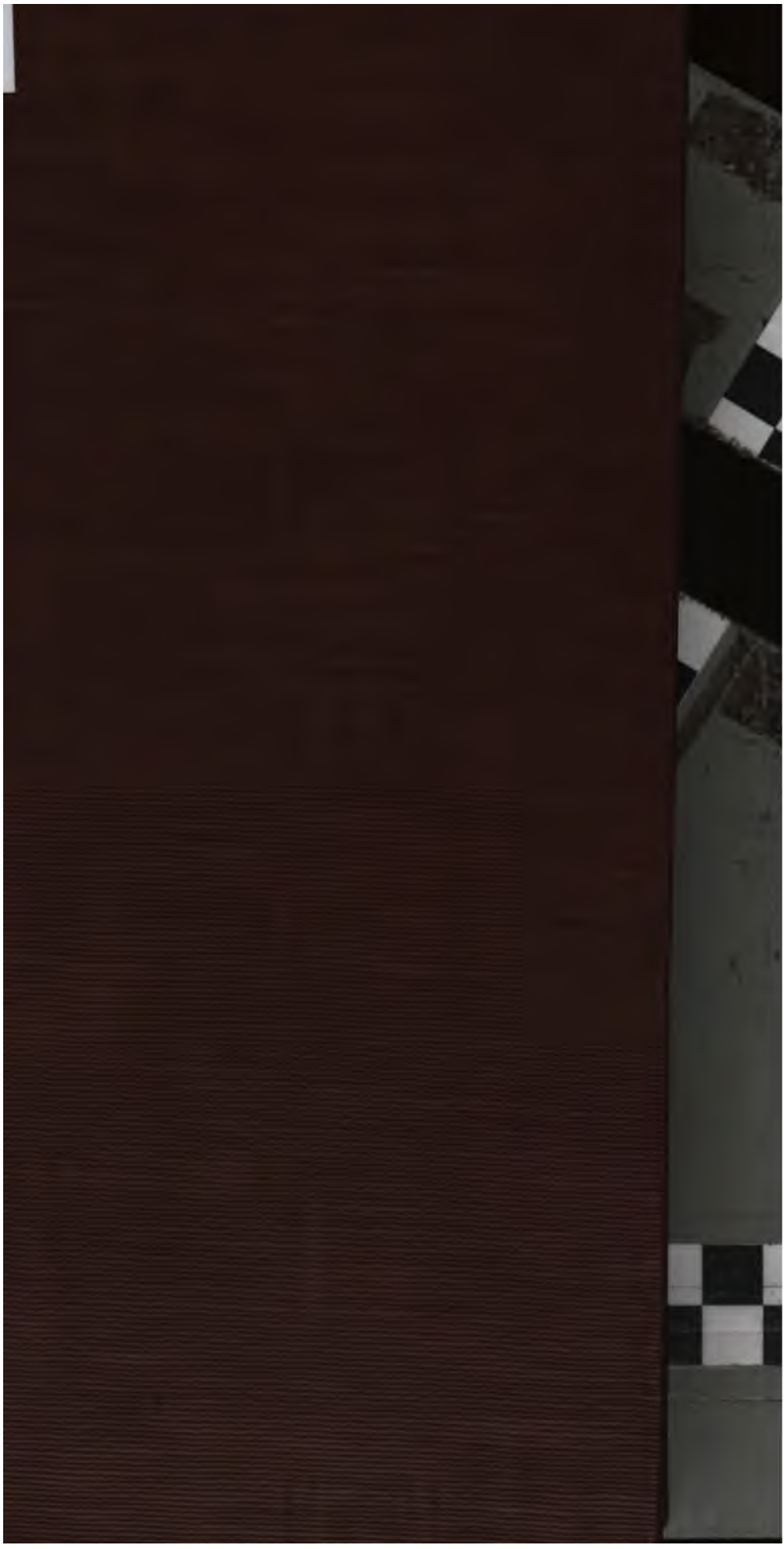

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THE

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# MAGAZINE.

UNDER THE SUPERINTENDENCE

OF

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## REMARKS ON LIBERALITY AND CHARITY, FALSELY SO CALLED.

BY J. W. SMITH, ESQ., B.C.L.,

*Of Lincoln's Inn.*

AMONG those who pass under our notice, there are some who aim at establishing a name for superior wisdom by affecting to dissent from the great majority of those who have been remarkable for learning and judgment. Others are prevented by indolence, ignorance, or unconcern from forming any determinate views, and are led to pass away their days in a state of latitudinarian indifference. Many also are induced to suppress or qualify the expression of that which they believe to be the truth, by a reluctance to offend, or by self-interest or timidity, or by that kind of feeling which is falsely termed liberality or charity. And almost all are wont to impute to a want of candour the opinions held by those who happen to differ from themselves, whatever may be the number, the character, or the qualifications of their opponents. To acquire then a reputation for prejudice in the eyes of others, whether they themselves belong to any party or not, it is only necessary for a person to adopt a settled system of opinions in accordance with those of a particular party, and to adhere to them with unflinching perseverance, and to act upon them with undeviating consistency. He may have gradually moulded his sentiments after a calm investigation of the tenets of others; he may have conscientiously and carefully weighed the various arguments upon the subject; he may have gathered from the pages of history the experience of the different ages and countries of the world; he may have been fully confirmed in his views by actual observation; and yet, after all, be ridiculed as an enthusiast, or branded as a bigot. While truth is often suppressed as disagreeable where it ought to be plainly and fully held forth, a general laxity of opinion is falsely termed liberality, principle is stigmatized as prejudice, earnestness is accounted indiscretion, and firmness is characterised as unreasonable obstinacy.

It is a self-evident truth, but at the same time one upon which many seem indisposed to act, that society is composed of single individuals; that public opinion and the general course of things are but the aggregate of private sentiment and individual conduct; and that each one is responsible for his own actions, without reference to what may be done, omitted, or thought by others. No one doubts but that there are certain immutable principles of right and wrong to which reason and religion require us to conform; and it is evident that the man, who pays regard to what may appear to him to be the probable consequences of an action, rather than to the dictates of conscience or the command of his Maker, indirectly questions the divine wisdom, and prefers the guidance of his own sagacity to the bias or the maxims of Omniscience. Again, the pages of history unfold to our view the experience of successive generations, and the manner in which they have been affected by the same things under circumstances of a more or less dissimilar character; and to disregard the lessons thus furnished for our direction, is to attend to probabilities rather than to facts, and to indulge the vain expectation that different results will ensue, though human nature remain

the same, and the springs of action be unaltered. And further, to be guided by the appearance of the things around us instead of acting for ourselves, when we are competent and called upon to do so, is not to follow the direction of others of greater wisdom and virtue, but to live in a state in which action is paralysed for a short interval by mutual fears, or merely to place ourselves in a condition of servitude to those who possess a larger share of independent feeling, to be content to change with every gale of popular opinion or popular phrenzy, to yield to every external pressure, and thus perhaps to give boldness and success to the unprincipled and the vile, to offer an encouragement to exorbitance, and a premium for clamour.

It is undoubtedly the duty of every man to examine and analyse even his most favourite notions, that he may ascertain the foundations upon which they rest; and, ever remembering that he is a fallible being, and that sophism is generally more plausible than truth, not to indulge the habit of rejecting at first sight what is urged by persons who differ from himself, but to weigh the arguments of those to whom he is most strongly opposed with calmness, attention, and candour. But, when he has thus "proved all things," it then becomes him to "hold fast that which is good" with a firmness correspondent to the strength of the evidence and the importance of the subject.

An independent perseverance in a particular line of conduct, in accordance with the principles which revelation, conscience, and experience suggest, and a bold and manly expression of our opinions, need not, and ought not, for one moment to excite in ourselves or in our opponents the bitter feelings of political acrimony or religious animosity. But, where men are induced by a false liberality or charity to suppress or qualify what they really believe, upon occasions that demand an unreserved avowal of sentiment, they unjustifiably abandon the cause of truth; they give the worst reason to suspect that they either view the subject with indifference or regard it with doubt; they insensibly lead the more ignorant and inconsiderate to imagine that the distinction between right and wrong is non-essential, dubious, or unimportant. That surely is a mistaken charity which, for the sake of present peace and harmony, would sacrifice the interests of truth, upon which alone the happiness of mankind can be firmly established; and that must be falsely termed liberality which is, in fact, only a readiness to give up what has never been valued.

Whichever party obtains the ascendency, truth must eventually and speedily prevail, if its followers are but true to themselves. If the majority of the influential are on the side of truth, then its advocates can have nothing to fear, provided they duly express their sentiments and carry out their principles into practice. And, if the majority are on the side of error, error may indeed predominate for a while; but let it be unequivocally asserted, and let it be strenuously acted on, and then its effects will burst forth in all their naked and unmodified deformity, and the inevitable result will be that its true character will become manifest to all, and the triumph of truth will be speedy, signal, and complete. And thus, instead of qualifying every sentence or expression, and moderating every act, at the expence of principle, with the delusive hope that such a course will induce a corresponding moderation in the opposite party, the followers of truth should rather rejoice when their adversaries plainly develop their real views, knowing that then, instead of aiming in darkness and uncertainty, they have something manifest and tangible to attack; and, instead of being confined to abstract reasoning, or to arguments drawn from the past, they have the experience of the present to appeal to, and furnished with facts which speak for themselves.

Under these impressions, shunning that latitudinarian profligacy of sentiment, that negation of everything determinate, which is now extolled under the guise of liberality and the sacred name of charity; and despising, as alike servile and pernicious, that attention to particular results which is so much recommended in the present day under the specious guise of expediency, let us fearlessly raise what we sincerely believe to be the standard of truth, and let us march forward in the path of principle, confident that that alone is the path of duty, and the road to happiness. "To be driven," says Dr. Johnson, "by external motives from the path which our own heart approves, to give way to anything but conviction, to suffer the opinion of others to rule our choice or overpower our resolves, is to submit tamely to the lowest and most ignominious slavery, and to resign the right of directing our own lives. The utmost excellence at which humanity can arrive, is a constant and determinate pursuit of virtue without regard to present dangers or advantage, a continual reference of every action to the divine will, an habitual appeal to everlasting justice, and an unvaried elevation of the intellectual eye to the reward which perseverance only can obtain*."

* "Rambler," No. 185. Should any one think that the conduct recommended in this passage, and of course marked out in the present essay, is impracticable, it will only be necessary for him to contemplate the character of Wilberforce to be convinced that such an opinion is erroneous.

The same apostle, who enjoins that "all bitterness, and wrath, and anger, and clamour, and evil speaking be put away (Eph. iv. 31); and that "we study to be quiet, and to do our own business" (1 Thess. iv. 11); says also, "It is good to be zealously affected always in a good thing" (Gal. iv. 18). The same apostle who, upon immaterial points, "was made all things to all men, that he might by all means save some" (1 Cor. ix. 22), withstood St. Peter to the face when he yielded to the prejudices of the Jewish converts at the expence of principle. The same inspired volume, which so constantly recommends the spirit of compliance, contains also the express prohibition, "Thou shalt not follow a multitude to do evil" (Exod. xxiii. 2).

As in other questions, so also in the present, the mistaken views that are entertained are almost entirely to be attributed to a negligence in not drawing distinctions between things which are widely different from each other, but yet present certain points of similarity. We should learn to distinguish between strong impressions or inveterate prejudices, and principles carefully weighed in the balance of reason; between a vehement ebullition of passion and a generous warmth of feeling; between a hot-headed indiscretion, and a well-directed zeal; between a rancour against our opponents themselves and a conscientious detestation of their sentiments or their conduct; between language designed to irritate our adversaries, and that which is simply intended to do justice to ourselves; between a love of incessant disputation and a well-timed defence and promulgation of truth; between a spirit of contention and an earnest desire of obtaining satisfaction for the claims of public justice; between the unscrupulous violence and unwarrantable expedients of agitation, and the strenuous exertion of legitimate influences. We must be careful to discriminate between an overweening notice of personal importance, and a deep sense of individual responsibility; between an ignorant and unbecoming interference in matters not comprised within our range of knowledge or sphere of action, and the needful performance of an acknowledged trust or an imperative duty; between the shamelessness of presumption, the hardihood of self-interest, the haughtiness of disdain, the blind obstinacy of bigotry, the madness of enthusiasm on the one hand, and the moral courage of those who pursue the path of enlightened conviction, regardless of the clamours of the multitude, or the frowns, the scoffs, and the ridicule of the world. The one is to be condemned, the other to be admired; the one is to be shunned, the other to be followed.

## Biography.

### JOHN BOWDLER, ESQ.

Mr. Bowdler was born March 18, 1746, being descended from a most respectable family; and it was his great privilege, and few can be greater, to possess parents seriously and perseveringly anxious for the best interests of their offspring. How often has parental authority interfered to check, if possible, the spiritual progress of growth in grace and knowledge! I know no situation more painfully trying than that of a child brought to a saving knowledge of the truth, and in the house of an unbelieving parent. John Bowdler's early education was superintended by his mother; a person, it is stated, eminently qualified for the guidance of a family, as was testified not only in the case of the subject of the present memoir, but of other children. Her chief object was to impart to them a thorough acquaintance with the great truths of Christianity; and "to the care given by this excellent mother was added that of a father, so well informed, so well read—particularly on religious subjects—so pious, and at the same time so gentle and affectionate, that his teaching, whether delivered in the way of precept, or in the more familiar form of conversation, while it was valuable beyond what most men are capable of giving, won an easy way to the hearts of his children, and left there a deep impression of reverence, love, and gratitude." Supremely blessed, indeed, is that child in whose behalf its parents' prayers are offered to the throne of grace. Who can tell when, how, or where these prayers will be answered?

When eight years of age John Bowdler went to the school of Mr. Graves, of Claverton, author of "The Spiritual Quixote;" a work not very indicative of the good sense of its author—so much the reverse, in fact, as to make it almost painful to record the author's name. He subsequently went to a school at Brompton, and afterwards was placed under the private tuition of the rev. Nicholas Bretts, of Springgrove, in Kent, from whom he bore the following most excellent testimony:—

"'He was perfectly true to the principles of his religion, and as free as possible from all vice; and that,' said Mr. Bretts, 'not because I think him void of the passions incident to youth of his age: I rather think the contrary; but purely for conscience sake, as knowing it is his duty to keep them under.' And he himself expressed very feelingly his thankfulness for the good advice which he had received from his father, and his dread of falling into temptation, and being the first bad man in the family; entertaining, in these early years, that wholesome and holy fear which (as it is expressed by his favourite writer, the son of Sirach) is the beginning and the root of wisdom, and the first step to be accepted of God."

In my estimation neither Mr. Graves, of Claverton, nor Mr. Nicholas Bretts, of Spring-grove, was very judiciously selected as tutors of young Bowdler; their theology was as bad as could be—just that kind of theology which nurtured the hot-beds of methodism, and had well nigh proved fatal to the existence of the established church. It was, in fact, no theology at all, prevalent as it was during the last century; it was a low ethical system. Whether it in any way influenced the mind, or wrought upon the feelings of young Bowdler, the compiler, of course, cannot presume to say. This he must say, however, that it is astonishing how great is the influence of the tutor's views on the mind of youth; parents cannot too seriously consider this subject—cannot be too scrupulously active to arrive at a fair acquaintance with the true character of those to whom they confide the superintendance of their children; the temporal welfare, the eternal happiness, of these children may depend upon it.

Mr. Bowdler, having determined to enter the profession of the law, went to reside in the Temple at the age of nineteen.

Between the years 1770 and 1780 he was assiduously engaged in and studying law, intending to practice as chamber counsel. Disliking the profession, however, and his health not being good, and feeling diffident in hazarding an opinion on any important point, he relinquished it, and attended chiefly to the assistance of private friends, the management of his father's affairs, and the support of public charities, of many of which he was a most zealous and valuable member.

In 1778 he married Miss Hanbury, daughter of the vice-consul of the English factory at Hamburgh.

In 1784 Mr. Bowdler lost his eldest sister, a lady whose name is well known by a volume of poems and essays, published after her death in aid of the Bath hospital, the fruits of a long season of suffering. Mr. Bowdler, senior, died in the following year, in a good old age, beloved by his family and friends; and his widow long survived him. In early life, during a residence abroad, she had been exposed to many endeavours to alter her religious principles, which she resisted with unflinching firmness. Her letters on the subject to a Jesuit show no little talent, full acquaintance with the points in dispute, as well as great modesty, which seems always to have been a very prominent trait in her character.

"Neither the talents which she received from the bountiful hand of Providence, nor her various acquirements, had the effect of raising self-esteem; she was diffident and unassuming, never overstepping the modesty of her sex, but rendering her powers and her knowledge more pleasing by the unaffected simplicity which attended the display of them."

She never permitted the most laborious of her literary occupations to interfere with attention to her domestic concerns; the superintendence of her family she rightly considered claimed attention the first. She retained her health to an advanced age, and when her faculties decayed, her mind was still actively employed. She published "Practical Observations on the Revelation," and remarks on Mr. Kennedy's "System of Chronology," in the shape of two letters to a friend. Many useful inventions originated with her for the instruction of youth.

At the death of his father, Mr. Bowdler's income being very materially increased, he left London and resided at Seven Oaks, Kent, where he followed up his plans to promote the good of his fellow-creatures, especially in the establishment of Sunday schools, then beginning to excite attention. As a country gentleman, Mr. Bowdler endeavoured to spend his time usefully, not only for his own self-improvement, but for the benefit of others. How much does the state of a parish depend on the character of the landholders! A resident squire is either a blessing to a neighbourhood, or the contrary, as his own religious feelings and his avocations may be. If in some cases he strengthens the hands of the minister, in not a few he thwarts his plans for doing good. The moral atmosphere of the hall has a powerful influence on the morality of the parish. The following judicious remarks are well worthy of insertion here, as illustrative of these remarks bearing on the character of Mr. Bowdler. "Let not such persons (*i.e.*, landholders) flatter themselves with the idea that the clergyman of the parish (that most ill-used individual, who had need to possess almost superhuman strength and energy to enable him to bear up under the various burdens imposed upon him from every quarter; for many of which, it is to be feared, the only return he frequently meets is cold indifference or heartless ingratitude) can watch alone and without any assistance over the moral and religious welfare of the poor. True it is, he will on all occasions do his utmost, and earnestly, most zealously, and untiringly will he do it; but, in order to give due effect to the instructions of their spiritual pastor, it is necessary that the poor should be cheered by the presence, the example, and influence of their temporal superior; that they should be aided by him in their wants and necessities, checked and controlled by his authority, and encouraged by his favour and approbation: in short, it is necessary that he should go hand-in-hand with the clergyman of his parish in his endeavours to improve the condition of his flock, otherwise those endeavours can scarcely be expected to produce their proper results. The best of us are but weak and fallible beings; can we expect then that those who are obliged to earn their daily bread by their daily labour will listen so attentively to the instructions of religion, if they perceive those persons to whom they are taught to look up, and who are placed above them by education, station, and fortune, heedless it may be, or negligent of those duties prescribed by our blessed religion to the affluent, not only of looking after the earthly condition of their poorer brethren, but of bearing a part also in bringing about their mental and religious improvement*?"

Mr. Bowdler was, from thorough conviction of its excellency, warmly attached to the established church. In a letter to a godson on the subject of confirmation, he says—"I was brought up a member of the church of England, and was instructed in her doctrines and practice by such parents as few can boast, and, being always of a serious turn, I have read and thought more on such subjects than most of my brother lawyers; and after all I am firmly persuaded that the doctrines of the church of England are the doctrines of the gospel. In that church therefore I hope you will continue, and hold fast its doctrines, at least till you have fairly and fully considered them and their proofs as well as the objections which you may hear urged against them by proud and profligate people."

The following are some of his remarks on prayer, written about this period:—"Use some form of prayer every morning and evening without fail; let nothing prevent you. And if, by some extraordinary circumstance, you have not time to use your usual form, yet at least fall down on your knees, and ask God's pardon and protection for Christ's sake. Say your prayers in the morning as soon as you can after you have risen, that worldly affairs may not get possession of your mind, and distract your attention; and, till you have said your prayers, endeavour to keep your mind fixed on God, and his providential care of his creatures—on some serious and religious subject. For this purpose, the repeating hymns, psalms, or the like, is very useful, and further helps may be found in 'Spinkes's Devotions.' Say your prayers at night, as late as you can before you get into bed; and, after you have said them, endeavour to keep your thoughts from rambling on worldly affairs, and turn them rather to reflect on a future state. The repeating psalms or hymns will be of use in this also; and this practice will tend to prevent frightful dreams, and promote calm and quiet sleep. If you find that, by using constantly one form of prayer, you repeat it by rote without attending to the meaning, change your form, or use different forms on different days. If the forms you find in books are too long, leave out those parts which appear to you the least material, and change any thing you don't like; and, whatever form you use, don't confine yourself strictly to it, but pour out your thoughts freely before God. If you have done any thing amiss, beg his pardon for that particular offence; if you have escaped any danger, return him thanks for that particular preservation; if you have received any particular blessing or advantage, return him thanks for that in particular; if you are going to engage in any thing of importance, ask his assistance; if you have any doubt, beg his direction. In short,

* "Sketches of Country Life."

consider him as your best friend; as a friend from whom you can conceal nothing, who can help you in every difficulty and distress, who will never be offended with you but when you do wrong, and who will never forsake you unless you forsake him; and therefore accustom yourself on all occasions to open your heart freely to him. And don't be afraid because you cannot, perhaps, find proper words to express your thoughts, but express them as you can; for he knows your thoughts before you utter them, and will hear the prayer that proceeds from a sincere and humble soul, however it may be expressed. But, as he knows and you do not know what is best for you in this life, in your prayers for worldly prosperity and for deliverance from worldly evils, remember always our Saviour's words—'Nevertheless, not my will but thine be done.' And remember also that all our petitions are to be made in the name, through the merits, and for the sake of Jesus Christ; for petitions put up in his name are those which God has promised to hear; and it is by his merits and for his sake alone that we can hope for pardon and favour from God."

The advice as to the habitual exercise of private prayer is excellent. How far it is requisite always to use a form is very questionable. The value of such a scriptural form in the public worship of the sanctuary as that of our church cannot be estimated too highly, and many excellent men have preferred a form for the use of the family circle. But private prayer is different; it should be left entirely to the discretion of the individual; and Mr. Bowdler's remark is most valuable where he says—"Don't confine yourself strictly to it, but pour out your thoughts freely before God."

There can be little doubt that the communion with the Divine Being to which he here refers was enjoyed by him in no ordinary degree; and to the strength which he derived from this communion may fairly be attributed the consistency of his Christian character; for, to judge of his natural character from his tutor's statement already referred to, we should not expect that his example would have been praiseworthy.

In 1793 Mr. Bowdler removed to Hayes, near Bromley, where he continued to act the same benevolent part for the welfare of his poorer brethren. The French revolution was now raging in all its bloody horrors, and its devastations were beginning to excite alarm even in the minds of those who at first hailed its commencement as the fancied dawn of civil and religious liberty*. Mr. Bowdler now published a pamphlet—"Reform or Ruin;" in which he maintained that nothing could save this country from destruction but an universal improvement in the state of moral feeling. He felt justly that religion was the main stay of the security of nations; that, without it, anarchy, confusion, and every evil work must prevail. How much abused was the word "patriot" at that period as well as now! Mr. Bowdler was a true patriot, in the legitimate sense of the term.

Some years afterwards, Mr. Bowdler published a work as a caution to the readers of "An Apology for Brotherly Love," from the pen of the somewhat eccentric Sir Richard Hill, usually denominated "the scriptural Killigrew," who was chiefly famous for his extraordinary use of scriptural expressions, though a man of unquestionable piety and boundless charity. It is not intended here to advert to a controversy, on which limited space would scarcely permit us to enter. Faults are to be found in both publications, neither of which seem to set forth true religion in all its fullness and simplicity.

Admiring Mr. Bowdler's character, and not for a moment questioning his sincerity and fervent piety, I am not prepared to coincide in all his sentiments on the subject of religious truth. In some points I think his views were defective, though there cannot be the shadow of a doubt that he habitually acted as a professing Christian, and set a far better Christian example than many—and they are serious opponents to the cause of divine truth—who make a louder profession, and who, to judge from their conduct, seem to make vital godliness to consist in the employment of a peculiar phraseology, and in a zeal not always according to knowledge for the promulgation of certain opinions.

T.

(To be continued.)

* The horrors of the French revolution can never be represented in too strong a light. The admirable work of Mr. Alison on the subject can scarcely fail to convince the staunchest democrat of the inestimable blessings of our own glorious constitution, and the inevitable woe which must be the consequence of the reign of terror and of death.

## ON THE ROMISH WORSHIP OF THE VIRGIN MARY*.

THE tendency of the teaching of Romanists to subvert the fundamental doctrines of catholic Christianity has but too plainly appeared in the extracts already selected from their works of popular devotion. In truth, the more one examines these writings, the more painfully must it be forced on his mind, that the real habitual object of their love and their adoration is not their Creator, but a creature. To call Rome Antichrist, indeed, may be to abuse the language of prophecy: but, on the other hand, is it not a question deserving the most serious consideration of every person who communicates with Rome, whether the direct and inevitable tendency of her devotions be not, in effect, to prepare men's minds for the reception of Antichrist, whenever it may please the Almighty to permit his church to be assailed by that portentous trial? For, if we ask what is to be the distinguishing characteristic of Antichrist, do not the holy scriptures teach us that it will be the denial of the doctrine of the incarnation of our Lord and Saviour Jesus Christ? (1 John, iv. 3, and 2 John, 7.) And is it possible to conceive any thing more likely to prepare the mass of mankind for the renunciation of this great mystery of our redemption, as a fable and a falsehood, than a system which, with daring impiety and profaneness, has transformed the fundamental doctrine of the faith once delivered to the saints, into an idolatrous and demoralizing mythology? The existence of the blessed virgin was designed to be (as it really was to the primitive disciples of our Redeemer) a living and tangible witness of the truth of his human nature. Rome—or rather that evil being by whose cruel devices Rome has fallen far indeed from that faith which once was "spoken of throughout the whole world"—has poisoned the very fountain of faith and piety, has made good men and devout men to fear to dwell, even in their secret meditations, on her whom "all generations" should have rejoiced to call "blessed;" and has so mixed up the venerable and honoured name of the mother of our Lord with appalling fictions and impieties, that it is easy to see how few and precipitous are the steps from its present fanaticism and secularity to an open renunciation of the Christian name.

To proceed with some further extracts from the practical and devotional writings of Romanists. One of their most popular little volumes has the following title, "Man's Only Affair, or Reflections on the Four last things to be remembered, translated from the latest French edition, and enlarged with a chapter on the Devotion to the blessed Virgin, with several edifying Histories. *Tolle et lege*—Take and read. Second edition. Dublin: printed and published by the Catholic Book Society, 5, Essex-bridge, Parliament-street, 1833." This book has the following approbation on the back of the title-page: "Approbation: I have attentively read the reflections on the four last things to be remembered, translated from the

* From the Irish Ecclesiastical Journal.

French, and find them conformable to the original publication. The happy effects, heretofore produced by this little work in the French language, have induced me to recommend most earnestly the present publication in English, to the perusal of all. Leonard, bishop of Gortyna, May 14, 1807." The following passage is of a similar character to some which have been quoted.

"The sentiment of St. Bonaventure respecting the charity of Mary is admirable. He compares this amiable virgin to an officious friend who goes to glean in the field, for the benefit of the proprietor; who gathers up carefully the grain the reapers have left, and which the master of the family thought nothing about, leaving it on the earth for the nourishment of the birds of the air. Oftentimes the pastors and ministers, who are the labourers whom God sends to gather in his harvest, abandon the care and conduct of sinners, whom they consider incorrigible; sometimes their guardian-angels forsake them, as it were, as being past cure; God himself turns away his face from those impious beings, leaving them to wallow in the mire of their vices until they become a prey to the devil, whom Jesus Christ compares to the fowls of the air. Mary alone, the mother of grace and mercy, rejects not the sinner when they implore her commiseration, even in the midst of their disorders. Her maternal tenderness obliges her to stretch out a succouring hand to them as soon as they invoke her assistance. She becomes their mediatrix before the Sovereign Judge; she calms, she appeases the wrath of the Most High; she inspires them with all that can contribute to their perfect reconciliation; and, like a mysterious dove, of which the one that returned to the ark bearing an olive branch was a figure, she informs them that the deluge of the wrath of God is at an end, and that they may go and offer him the sacrifice of a contrite and humble heart. Think well on it."—*Man's only Affair*, pp. 137—8.

In a word, according to this doctrine, Mary is more merciful than Christ, and saves those whom "the master of the family thought nothing about," and whom he would have left to perish in their sins. But it may be doubted whether even this blasphemy is so mischievous as the notion which it is really intended to convey, namely, that there is no degree of wickedness which can prove destructive to the sinner, provided only he shall retain—with or without any definite motive—the practice of some external and perfunctory homage to the blessed virgin. At times, no doubt, the Romish writers endeavour to qualify this frightful doctrine by cautions and explanations. But such cautions and explanations are too evidently controversial; designed not so much to guard their own flocks from error, as to protect themselves against the indignant remonstrances of Protestants.

Let any person acquainted with the real doctrines of the holy scripture and the Christian church, consider the practical effects of such teaching as the following:—

"St. German, archbishop of Constantinople, was used to say, that as respiration is a sure mark that a person is not yet dead, however low he may be reduced by sickness, so the invocation of Mary is a certain proof that a sinner still lives in the remembrance of God, and that his salvation is not desperate, however hardened and obstinate he may seem. 'Think well on it.'"—*Man's only Affair*, p. 136.

The reader will observe that the invocation of Mary is not here treated as an indication of some remains of spiritual feeling and vitality; it is merely a sort of claim which the sinner is retaining on the divine mercy, however profligate his life may be. The following extract from the same work puts this beyond question.

"M. de Querioglet, counsellor to the parliament of Brittany, about the middle of the seventeenth century, was impious, and so lost to every sentiment of religion, that on a certain day he had the blasphemous assurance to fire his pistol against heaven, at a time when the lightning had just fallen on his bed. Travelling into Poitou, and passing through Loudun at the very time they were taking informations on the subject of the possessed Ursulines, he entered the church where this famous procedure was conducting, and in which a vast concourse of people was assembled; what was his astonishment when on a sudden he heard his name called by one of the nuns. He knew nobody, and was not known in the city. This nun revealed publicly all the most secret disorders of this impious wretch. There are then devils, he cried; there must consequently be also a God! Sensibly struck with this thought, he yielded to the grace that pressed him, and shortly after astonished France with the rigours of his penance. Being asked one day to whom he felt himself indebted for this so great a grace, he replied, 'Amidst my greatest impieties, I never omitted to recite daily, through custom, a prayer to Mary, the mother [of] sinners.' 'Think well on it.'"—*Man's only Affair*, pp. 142—3.

If such be the encouragement given to the hardened sinner to bid defiance to the justice of the Almighty, one need not wonder at the advice with which the chapter concludes.

"Sinners, whoever ye be, never despair of the power or bounty of Mary! Adopt at least the easy practice of reciting every day the above short prayer of St. Bernard; your salvation perhaps depends upon it. 'Think well on it.'"—*Man's only Affair*, p. 150.

"We read," says St. Alphonsus Liguori in 'The Glories of Mary,' "in the life of sister Catherine of St. Augustine, that in the town where her monastery was situate, there dwelt a woman, named Mary, who from her infancy, led a very irregular life; she was not corrected by time, but continued the same vicious course until, disgusted with her wickedness they drove her from the city, and confined her in a cave in the suburbs. There eaten up by a frightful disease, which caused her flesh to fall in pieces, she soon died, without spiritual or corporal aid. This death was regarded as a just punishment from the hands of God, and undeserving of the ordinary rites of burial, so that the poor corpse was interred in some highway or common, like a beast of the field. Sister Catherine, who was in the pious custom of praying for all whom she learned departed this life, thought not of recommending this old sinner to God, supposing her to be lost for ever.

"It happened about four years after this woman's death, that, sister Catherine being one day in prayer, a soul from purgatory appeared to her, and said, 'Sister Catherine, how unfortunate am I not; you pray for every one, but you never pray for me.' 'Who are you? said the religious. 'I am,' replied the soul, 'that poor Mary that died in the cave.' 'What!' said Catherine with amazement, 'is it possible that you are saved?" 'I am indeed,' replied the soul, 'through the charity of the blessed virgin Mary. In my last moments, abandoned by all, and seeing myself loaded with sins, I addressed this prayer to the mother of God—'O thou, the refuge of the forsaken, have pity on me! Hope of the universe, my only hope, come to my assistance.' This little supplication was not made in vain. Mary obtained for me the grace of true contrition, by means of which I escaped hell. She moreover procured me the abridgment of my torments in purgatory—the divine justice, at her suit, causing me to suffer in intensity what I should suffer in duration. A few masses would now release me: cause them to be offered for me, and I promise not to forget you in heaven.'

"Sister Catherine lost no time in complying with this request, and, some days after, the soul of Mary again appeared, shining like the sun, and testifying

her gratitude. 'Paradise is opened at length to me,' said she; 'I am now going there to celebrate the mercies of my God, and be assured, sister Catherine, I shall not forget to pray for you.'"—*Glories of Mary*, pp. 47—48.

If such monstrous falsehoods be not the most direct encouragement to vice and profligacy, it is not easy to imagine what can be. The story would have been dangerous to morality, were it even pretended that the unhappy woman had called on her Redeemer. But no, not even a recollection of his name, or of his dying mercy, is ascribed to her; and yet in a few days she is described as entering into paradise.

Another story of this sort is told by Liguori.

"One of the most distinguished preachers of the last century was once called, about midnight, to administer the last sacrament to a young nobleman, who had just been seized with apoplexy. When he arrived, he found the house all in confusion, the wife distracted, and the physicians vainly employing all the resources of their art on an invalid with no more than the semblance of life. This was the state of things during the night; when day appeared, the churches being opened, the priest went to offer a votive mass of the holy virgin for the sick person, in the next chapel; and, glory for ever be to God and his blessed mother, it was scarcely finished when a servant came to tell him that his master had now the use of his faculties. The surprise of this good priest was greatly increased when, on revisiting the gentleman who had been too well known by his scandals and debaucheries, he found him penetrated with the liveliest sorrow and compunction, imploring pardon of God, more by tears than words, and offering his life for the expiation of his sins. In these dispositions he made his confession, and received the last sacraments. The confessor, edified and amazed at such a change, when all was over, asked the dying person if he had any idea of the cause of such a miracle of the divine mercy in his favour. 'Alas, father,' he replied, 'what other cause could there be but this—divine mercy itself, moved by your prayers, and perhaps by those of my deceased mother.'

"This good woman was a model of piety to the court and to the city. I was her only son: after being married but a few years her husband died, and unfortunately for me, she survived him but a few months. When on her death bed she caused me to be brought to her, and spoke nearly in the following words: 'I leave you, my son, an illustrious name and riches in abundance; but I entreat you to prefer to both the sacred character of Christian; you are exposed to great dangers, my child—to what jeopardy, perhaps, will not your best possessions expose you? I die, alas, too soon for you, but may the will of God be accomplished. I leave you under the protection of the holy virgin, and entreat her to show herself your mother. If you, my child, wish to give your affectionate parent some mark of attachment and recollection, promise me the only thing I am going to ask of you; it will will cost you little—it is to recite the rosary of the blessed virgin every day.' 'I promised her most readily,' said the invalid, 'and never failed to keep my word amid all my debaucheries; nay, I confess that for the last ten years it is the only act of religion I have performed.'

"The confessor now saw clearly that the conversion of this young man was owing to the special protection of Mary. He exhorted him to redouble his confidence in his powerful benefactress. He did not leave him until his death; he received his last sighs, which were poured forth in the same penitential spirit."—*Glories of Mary*, pp. 96-99.

In fact, the doctrine inculcated by St. Alphonsus Liguori is neither more nor less than this, that, let a man live to his last hour in never so hardened a resistance to the voice of conscience, the Holy Spirit, and the ministers of Christ, if he have, during the career of his wickedness, offered some acts of idolatrous adulation and external homage, such as are more worthy the service of a heathen deity than the approval of a reasonable being, his salvation is secure.

"As Ruth, the daughter-in-law of Naomi, found so great favour with Boaz, that he permitted her to collect the sheaves which fell from his reapers, thus Mary has found such grace before the Lord that he has appointed her to gather up the blades which resist or escape the evangelical scythe of the preachers and missionaries who labour to fill his granaries. There are some souls so rebellious that it is impossible to convert them by any efforts on the part of God's ministers; it is left to Mary alone to save them by her powerful intercession. But woe to the sheaves which would escape the hands of this amiable gleaner, they shall in time be gathered up and cast into the eternal flames."—*Glories of Mary*, p. 95.

"It is related of a man in the kingdom of Valentia, that, having committed great crimes, and fearing the pursuit of justice, he determined to become a Mahometan, and was going to embark for Barbary, when chance conducted him into a church, while father Lopez, of the S. J., was preaching on the divine mercy. The impression made on the guilty man was so great, that he was converted, and made his confession to father Lopez. The good father was so struck with the suddenness of the change, that he asked him if he had not retained some pious practice which drew on him the effects of divine mercy. The penitent replied, that he practised no other devotion save that of praying to the blessed virgin, every day, never to abandon him.

"The same father one time heard in a hospital the confession of an invalid, who had not confessed for fifty-five years. During all this time he practised no devotion whatsoever, except that, whenever passing before the image of the blessed virgin, he took off his hat, and begged her to obtain that he might not die in mortal sin. He said that at one time in a quarrel he was in danger of being slain, but when he cried out, 'O, I am a dead man, and I shall be damned; mother of sinners, help me!' he found himself transported, without knowing how, to a place of security."—*Ib.* pp. 160, 161.

But, suppose the life of this man had not been saved—suppose he had been cut off in the midst of his iniquities; still, according to this monstrous perversion of Christianity, his salvation would have been as secure as if he had repented. Let St. Alphonsus himself deliver that doctrine for which the court of Rome, in the year 1830, has enrolled him amongst the saints.

"It is the opinion even of many theologians, and of St. Thomas particularly, that the blessed virgin has obtained for several who died in the state of mortal sin, the suspension of their sentence, and their return to life, that they might do penance. Some authors relate many examples of the like: among others, Odoard, who lived in the ninth century, relates that Ademan, a deacon, came to life as they were going to bury him, and told all at his funeral that he had seen hell, and the place therein prepared for him, but that the mother of God had obtained his resurrection that he might expiate his sins. Surius relates a similar case of a Roman named Andrew; and Pelbart states that in his time the emperor Sigismond, in crossing the Alps with his army, met in his way the skeleton of a man, whence a voice issued, which demanded confession. It was a soldier, he said, who had been slain in the state of mortal sin, and that Mary, for whom he entertained a special devotion, obtained that his soul might sojourn in his remains until he could confess his sins; immediately after receiving absolution it ceased to give signs of its presence.

"We do not cite these examples as an encourage-

ment to sinners to persevere in their crimes; this would be as great extravagance as that of a man who from mere levity would cast himself from a precipice, under pretence that the blessed virgin could preserve him unhurt; but rather to excite our confidence in the mother of God, since, as they seem to show that she can save even those who died in mortal sin, with how much more certainty can those count on her intercession who during life are sincerely converted. 'Yes,' as St. Anselm says, 'he, for whom Mary prays even once, will be exempt from eternal evils; and, again, who will dare tell me, I shall not find my judge favourable if the mother of mercy advocates my cause?' 'My soul,' says the blessed Erric Suzon, 'is in the hands of Mary; so, if the judge wishes to condemn me, the sentence must pass through this clement queen, and she well knows how to prevent its execution.' We have the same hope as this great saint, and shall not cease to say with St. Bonaventure, 'O Mary, I have hoped in you, and shall never be confounded.'"—*Glories of Mary*, pp. 170-172.

Can any person be silly enough not to perceive the monstrous absurdity of endeavouring to neutralize the obvious tendency of such prodigious falsehoods as these, by saying, "We do not cite these examples as an encouragement to sinners to persevere in their crimes?" Very possibly not. But sinners are too easily encouraged to persevere in their crimes. And, with whatever flimsy evasions of this kind the emissaries of Rome may blind themselves to the wickedness and impiety of their doctrines, their teaching must prove the immediate and instrumental cause of the everlasting destruction of multitudes, whether of those who are deluded by such falsehoods, or of those who are driven by such teachers to turn their back in disgust, and abandon Christianity altogether, as part and parcel of a settled scheme to impose on the credulity of mankind.

The end of such teaching is inevitable. Sooner or later it must lead to a renunciation of the name and form of Christianity. And, if it be thus that the last afflictions of the church are to be brought about, what are the plagues reserved for those who are, as far as in them lies, turning the gospel of Jesus Christ into a code of wickedness? And will any reasonable person be persuaded to believe that the sacred congregation of rites, who pronounced that there was nothing in the writings of this melancholy fanatic "deserving of censure;" or Pius VII. who confirmed this sentence; or Leo XII. who sanctioned the publication of his works in 1825, by a papal brief, and honoured his editor with a "golden medal;" or the college of cardinals who were "unanimous" in the act of his beatification; or, in fine, Pius VIII. and the whole court of Rome, who published the decree of his canonization, that this vast body of dignified ecclesiastics—some of them, most probably, men of profound learning and extensive acquaintance with antiquity—did really for a single instant believe that such wicked nonsense as has been transcribed in these papers, had the remotest resemblance to that catholic faith, "*quod semper, quod ubique, quod ab omnibus creditum est?*" Is there in such mischievous blasphemies any, the least affinity, with that interpretation of holy scripture to which every one of these ecclesiastics was bound by all the solemnity of an oath, "*juxta unanimem consensum patrum?*" Whatever may have been their aim or motive, it is impossible to rise from the perusal of such a book, so sanctioned, without exclaiming with the prophet, "The leaders of this people cause them to err; and they that are led of them are destroyed."—Isa. ix. 16.

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## THE WAY OF SALVATION:

## A Sermon,

By the Rev. Francis John Stainforth, M.A.,

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Isaiah ii. 3.

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

It is not of the prophetical import of these words that I propose to treat on the present occasion; I rather wish to adapt them to our present circumstances, and consider them as a new invitation to the sinner to come to Jesus, and there find all that he is in search of—pardon and grace and glory—all that he can need on earth, and all that he can hope for throughout eternity. There are indeed abundant calls of this description in almost every page of scripture; and not in scripture only, but above, beneath, around, within us, there is a voice which is audible to the willing ear, warning with all solemnity, exhorting with all patience, beseeching with all compassion, that we would come to Christ, and close with his offers of salvation. How wonderful is that goodness which still leads us to repentance! How vast that mercy which is not willing that any should perish! How unspeakable his bounty who so loved the world, even the rebellious and ungrateful world, that "he gave his only begotten Son, that all who believe in him should not perish, but have everlasting life!" And yet there is something awfully humiliating in the comparison which is forced continually on the mind between this magnificent scheme for our deliverance, and the effects which are produced by it. That such a sacrifice should have been made, I do not say in vain, but that it should seem to have missed any portion of its intended benefits, that God should call, and man should even refuse to hear, that he should stretch forth his hands, and any should venture to disregard it, that the fires of hell should have no power to fright men from their crimes, nor the glories of heaven to wean them from their pleasures; this is the paradox which human nature so frequently presents,—the moral insanity of our fallen state; self-love in its folly throwing away celestial joy, and walking composedly into everlasting burnings. And over such men, unworthy as they are, the Saviour laments, because they will not come unto him that they might have life. Even now he seems to say, "O that you had hearkened to my voice! O that you had known in this your day the things that belong unto your peace!" And in that dreadful hour, when he will at length be deaf to their cries as they long were to his entreaties, and will silence them with the reproach, "How often would

I have gathered you, even as a hen gathereth her chickens under her wing, and ye would not!" then will conscience wring from them the bitter confession—"Truth, Lord, how often, and we would not!"

But it is not always that this sturdy opposition to the Saviour's call can be maintained, even by the most hardened, in the present life. When sickness shakes the frame, or death strikes fearfully close to them, or sorrow makes the world look little in their eyes—and more than all, when that Spirit who bloweth where he listeth, passes in power across their minds, and leaves convictions which for awhile they find it impossible to shake off—there is some desire, perhaps some attempt, to come to Christ; and, when the effort proves unsuccessful, and the peace which they sought is as far off as ever, there is much surprise expressed, much mortification perhaps experienced, or very probably loud complaints indulged in, as if God had been unmindful of his pledge, that "him that cometh to him he will in no wise cast out." But the truth is, that such a promise, unlimited as it really is, implies a certain state of mind in him who is to receive it; for to come to Christ is not merely to ask him to remit the penalty of our offences, to relieve us from distressing fears, and give us impunity in guilt: he who would come to Christ must come in that frame of mind and for those purposes which Christ's invitation will fairly warrant. It matters not what may be his own notion as to the terms on which he ought to be accepted: the terms must be prescribed by him who makes the proposal to accept us; and, however humbling and distasteful they may be, if we are not willing to subscribe to them, we cannot come savingly to Christ, we cannot lay hold of his salvation. "Come, then, and let us go up to the house of the Lord, and he will teach us his ways." The conditions of our reconciliation are not things which we are to discover by the exercise of our own reason. We must turn to the revealed word of God, and see what he has authoritatively spoken on the subject; and, if we do turn to that course with humility and prayer, the result will be that he will indeed teach us his ways, and enable us to walk in them. Here may the hypocrite learn why he is still destitute of the grace of God; here may the formalist perceive why ritual observances cannot truly pacify his conscience; here may the proud and the careless and the unbelieving—all that were walking in their own ways—see at once the causes of their failure; and here may the humbled penitent be assured that he has indeed come aright to the Friend of sinners, and obtained a present interest in his merits and a future partnership in his glory.

The first feeling, then, which is impressed upon the mind of every man who comes acceptably to Christ is a feeling of his own great sinfulness—a feeling so poignant and alarming that it causes him to abhor himself, and repent in dust and ashes. No palliations, no excuses, no attempts to throw the blame on God, no talking about the inevitable infirmities of our nature—as if sin were rather to be lamented as a misfortune than detested as a crime; these may be ways which seem right to a man in his own eyes, but the end of those ways is death. He who would find a welcome from the Friend of sinners must come in deep agony of soul, and all the terrors of an awakened conscience, vile even in his own eyes, and wondering why he has not long ago been consigned to the abodes of everlasting torment. There must be such an earthquake in the breast as will lay open its secret chambers to the light of day, and enable the man to have a view of the corruption that has been lurking there. He must mark how sin has ingrained itself into his very nature, owing both to original inheritance and repeated practice. He must not only call to mind his more daring violations of the divine law with all their aggravations, but the debased affections, the inordinate desires, the fretful murmurings, the forgetfulness of God, the doubts of his mercy, and the reluctance to be dependent on him for all things in providence or grace—sins which never affect the consciences of worldly men; these are things which will be sought out and mourned over with holy contrition by every one whom the Spirit leads to Jesus. And is the feeling lost as they approach him? No: the moment they behold his cross with the eye of faith is the first moment they behold indeed the full malignity of sin. The moment they are sensible what it cost to redeem their souls, they give a fresh shudder at the danger they have escaped, they feel a stronger hatred of the ingratitude they have manifested; and, though the curse may have been revoked, yet, when they mark at what a price, their soul is humbled to the very dust, and they fall down before the footstool of God's throne with no other hope than in his infinite compassion—with no other plea than "Lord, save me, or I perish!"

But then it may be said that I am contending merely with a shadow; for no man denies that he is a sinner. Week after week, when we enter this house, we profess to be conscious of our guilt and danger in every variety of language that self-abhorrence can suggest. We acknowledge that "we have left undone those things which we ought to have done, and that we have done those things which we ought not to have done, and that

there is no help in us;" and we supplicate all the persons of the blessed Trinity in turn to have mercy upon us as miserable sinners. Brave words, indeed! excellent expressions! But the heart, brethren; it is the heart which gives value to our prayers; and they will always be faint and languishing, and unapt to rise to the ear of mercy, till they are winged by a sense of our necessities. It is not enough that we own our wretchedness in the choicest phrases; for it is often owned in a tone of easy fluency, which savours more of indifference than humility; as if it were better to admit what cannot decently be denied, especially as we admit nothing but what we share in common with all around us. Miserable sinners, indeed! did sin ever make you miserable? Many a time I know its consequences have done so; for there is not a pain that you have suffered, or an anxiety that you have felt, or a loss that you have deplored, but what sin has caused it all. But do you know anything of that godly sorrow which works repentance unto salvation? Have you ever beheld sin in its true light, as rebellion against the most high God, as shameful ingratitude to the kindest benefactor, as the ruin and disgrace of our nature, as the thing which God abhors, as that with which he can make no compromise, as what he cannot with all his tenderness unconditionally pardon, as what has compelled him to swear that he will by no means clear the guilty? This is the compunction of the man who comes to Christ: this is what makes sin odious to him, and himself odious, because defiled by it till he scarce dares to lift up his eyes towards heaven while he cries, "God be merciful to me, a sinner!"

But there is another feeling quite as strong in every one who comes savingly to Christ, and that is the feeling of entire helplessness. The believer finds himself utterly without strength in himself, either to obliterate the memory of his past guilt, or, what is still more strange and more galling, to avoid a repetition of it for the future; and therefore he is convinced that Christ must be all in all to him, all his hope and all his salvation, having purchased for him his atonement with an offended God, his sanctification of spirit, and meetness for immortality. He never attempts to purify himself in his Maker's sight by any exertions of his own. He renounces all dependence on his own endeavours after holiness. He affects not to produce any supposed catalogue of virtues as a set-off against the hand-writing that may be against him. He will not lean upon a righteousness which he knows to be both defective and uncertain; but he is sensible that, if he is to be saved at all, he must be saved by one who can make full satisfaction to appease the law which he has broken, and imparts grace to uphold him in the performance of its commands. It is not, however, without a severe struggle with himself that a man generally arrives at this knowledge of his own weakness. His first inclination probably was to fly to duty, in order to quiet the remonstrances of his conscience; and, if he had shining gifts or great opportunities of usefulness, there might be a danger, for a time, of his overlooking the imperfections of his holiest things. There might be danger too of his mistrusting the remedy which God has appointed. The very simplicity of the gospel-scheme might tempt him to doubt whether it could be so efficacious as he was told; and he might be almost tempted to neglect the free offer of his cure, that he might try some more painful and expensive process of his own. But the first bright glimpse of the Saviour would put to flight all these delusions. That sight would give him such exalted ideas of the purity and holiness of God, his awful majesty, his inflexible justice, his unalterable truth, that, when he compares his own poor efforts after obedience with what a Being with such stupendous perfections must demand, he goes to Christ as desperate of all other help; he makes full confession how sin has enfeebled as well as defiled him, and cries, "O Lord, I have nothing worthy of thy acceptance, nothing to depend on, nothing to trust to, but thy mercy; have pity on me in my extremity, and undertake for me." One near view of hell, indeed, had taught him much of the exceeding sinfulness of sin; for, as his eye caught the reflection of its undying fires, and his ear was pierced by the long-drawn wailing of its inmates, he could not but learn something of the evil of that accursed thing which could provoke an indulgent Being to inflict such misery on his creatures. But one near view of heaven would teach him far more than this—one blinding gaze upon its unutterable glories, one startling call to him to come up and find room amongst the noblest of its inhabitants, one blessed assurance that he was not forgotten amongst those celestial spirits, but that even for him a place had been prepared from the foundation of the world—O, beyond all the terrors which vengeance can create, this will make sin loathsome to him; this will convince him that his best privilege is to be a monument of unmerited and sovereign grace; this will make him put himself unreservedly into the hand of Christ, beseeching him to do all the work, and resolved to give him back all the glory, and, if mercy should crown him in spite of his deserts, to cast that crown before the throne as unworthy to wear it in the presence of his Lord.

These, then, are the two main points which the sinner will perceive in himself, when he comes to Christ for salvation—a guilt which threatens him with eternal banishment from God's presence; a helplessness which permits him not to make a single step in his own strength in order to recover his Maker's favour. But there are qualities also which he must see in Christ as well as in himself, in order to enable him to come acceptably to the throne of grace; and the first of these is, the ability of Christ to save him. "Believest thou that I am able to do this?" was, as you remember, the test which he more than once applied to those who came to him for bodily relief; and at other times we are told that he could not do many mighty works because of their unbelief; so that there seems to be a mysterious power in human unbelief to frustrate the gracious purposes of the Saviour. And yet this is not one of the obstacles which the unregenerate man is apt to think so formidable. It is difficult enough to convince him that he is sinful in the sense in which scripture pronounces him to be so: it is still more difficult to convince him that he is unable to do anything towards atoning for the past, or making provision for the future: but it does not so readily occur to him that there can be any difficulty about his salvation if God is willing to save him: on the contrary, it seems to him as if nothing could be so easy as for the Judge to grant us an acquittal, or at least a pardon, if he will. To doubt the possibility of reconciliation is a trial which belongs not to his stage of experience; so far from it that he wonders how any hesitation can be expressed about the matter. He has such low thoughts of sin, that it seems to him as if the slightest effort of divine compassion could release him from its consequences; and he has such unworthy thoughts of God that he would sink every attribute of his nature in order to magnify a false view of his compassion. So far from doubting Christ's ability to save him, he marvels that such power should be summoned into action on an occasion which appears so little to require it. But, when the believer has had a clear insight into his own guilt and danger, when he begins to feel towards sin something of the hatred with which God regards it, when he has obtained more vivid perceptions of the holiness of God and the immutability of his word, then the greatness of salvation does appear beyond the bounds of possibility, and we are tempted to exclaim, "Who then can be saved?" And there is no wonder that such astonishment should be expressed when scripture seems to intimate that not the angels of heaven could comprehend how the various attributes of Jehovah might concur in our redemption, and when the method by which that redemption was effected was not only more than reason could devise, but is yet more than it can grasp, even now that the mystery has been made known to it. Nevertheless a persuasion of the suitableness and all-sufficiency of the Saviour's grace is essentially necessary to our safety. And, when the Spirit does bring a man to Christ, it not only deprives him of all self-complacency, but it shows him the perfect righteousness of one who has stood in his stead, in duty as well as suffering, that he might be without spot or blemish in his Father's sight. This becomes his confidence towards God when all other aid had failed, and all other hopes had perished. He thinks upon his guilt, and makes no attempt to conceal the enormity of its extent; and yet he is not dismayed, if his eye can rest, at the same time, upon the sacrifice which was offered and accepted in his behalf. He considers his own weakness, but why should he despair if the everlasting arms are still beneath him? He is not ignorant of his deficiencies, but he is emboldened by the thought that a better righteousness than his own shall be placed to his account. He is sensible of his wretchedness, but there is a fulness in Christ to supply every want. He is no less sensible of his unworthiness, but it only makes him cling the more tenaciously to one with whom the Father is always well pleased, and in whom even we may become acceptable in his sight. You see then how absolutely necessary it is to have exalted views of Christ the moment that we have enlarged views of our own corruption. As long as we considered sin as a mere trivial matter, as a thing which divine compassion might easily overlook, or indolently pardon, it seemed of no such consequence to calculate the exact value of that sacrifice on which our hopes of reconciliation are to rest. But, when we find ourselves undone and perishing, and despair of obtaining any righteousness of our own, then we look for one who is mighty to save; then we delight to think how precious were those tears which watered the garden of Gethsemane, and that blood which trickled from the cross; then we rejoice in the imputation of an obedience, which is faultless even to the piercing eye of God, and we have a good hope that nothing shall obstruct our redemption when we once know who is our Redeemer.

But we have not only to believe in the ability of Christ to save, we must have an equal confidence in his willingness to do so. There is sometimes a kind of morbid humility in the new convert, which makes him inclined

to doubt whether his sins are not too great to be forgiven. There has just poured in upon his mind a sudden flood of light, which has dazzled and bewildered it. A confused notion of the horrible perils he has escaped; an indistinct idea of the unspeakable advantages that have accrued to him; a dizzied comparison between his native insignificance and vileness on the one hand, and his unutterable hopes of glory on the other—the captive finding his fetters drop away, to be replaced by the garment of his Saviour's righteousness; the beggar lifted from the dunghill to be set among princes, and offered a partnership in the hierarchy of heaven; the rebel intreated to lay down his arms, and accept adoption into the family of his Lord—there is something so appalling in the grandeur of such a contrast, that it may well stagger and amaze the spirit which, for the first time, contemplates it as its own. "And is this true," cries the astonished penitent, "and can it be all for me? Did I hear aright that there is no exception in this gracious amnesty, but that all are invited, without limitation, to come and be partakers of its blessing? Is it possible that one who has wandered so far from God should still hear his call, that one who has so long resisted the influences of the Spirit, and has crucified the Son of God afresh, should even now be the object of his compassion? 'I was alive once without the law.' I thought, when I was a stranger to my sinfulness, that God might love me as the work of his own hands, but now I see that he has been looking into every thought of my heart, and now I know that he has found there nothing but what is most offensive in his eyes. O, it can hardly be, that he will still interest himself about one so unspeakably degraded." Away with such unbelieving thoughts, for they savour of presumption, they dishonour God, they endanger your souls: they are not the fruits of humility, but the suggestions of the evil one. True you are unworthy, but it was not for your worthiness that you were chosen, but that God might show forth in you the exceeding riches of his grace; and those riches are only displayed the more when it is seen upon whom they are conferred. True, you are weak and sinful. Who, indeed, ever thought you otherwise? —weaker than your worst fears can imagine, more sinful than could be suggested to you by despair. But can you come to Christ, and have a doubt about your reception? Can you behold the Father giving his only begotten Son to ignominy and torture rather than see you perish, and yet mistrust his anxiety to save you? Is not what has been done already an ample assurance that nothing will be left unattempted to deliver you? These are no empty promises, such as man is apt to make, and then to retreat from when their fulfilment is exacted. They were fulfilled even before they were made: the readiness to pardon actually preceded the offence: the Lamb was slain from the foundation of the world; and, ages before it was manifest whether you would seek God's mercy, or even accept it gratefully when offered, that mercy was purchased for you at a price which it baffles imagination to conceive.

This is the way, then, which God will teach us if we go up to his house in humility and faith to learn the method of drawing near to him. It is not the broad and beaten track of life that he desires us to walk in; for that leads only to destruction. Christ is our way. It is by him that we have access to the Father—a new and living way which has been consecrated for our approach; and we need not wonder that, if he has thus condescended to open to us the arms of his forgiveness, it is imposible to reach him by any other path. And what other should we seek for, when such a way is open to us?—a way in which the meanest and the vilest may tread with confidence, and by which they will be sure to arrive at the heavenly city; a way in which thousands have already gone before us, and by which thousands more shall have administered to them an abundant entrance into glory. How plain and simple and encouraging these truths, when the heart is opened to receive them! How they humble the sinner and exalt the Saviour, and bring us as willing subjects to the feet of him who has loved us so tenderly, and redeemed us at such a cost! This is the proper effect of those doctrines which are here proclaimed to you; and be well assured that, if they do not produce that effect, they will only aggravate your condemnation. Hear the resolution of the text—"He will teach us of his ways, and we will walk in his paths." If Christ is to be our way, then we must daily make use of him as such; we must draw continually nearer to God through him; we must strive to get to a greater distance from every thing that God hates, and make closer approaches to what he has bidden us to seek. None ever died upon this road; but millions have perished because they would not walk in it, even when grace had thrown it open for their use. They tried it perhaps for a little while, when they heard that it was a way of pleasantness and a path of peace; yet, wanting faith to animate their steps, they soon wearied of the ascent, and were disconcerted by the obstacles they met with. It was not meant to be a way without difficulties—a way in which no vigorous exertion was to be put forth, nor

perseverance maintained. The very expression of the text—"Come ye, let us go up to the mountain of the Lord," though founded, of course, on the common notion of the Jews, that Judea and especially Jerusalem was higher than any of the surrounding countries, yet it may seem to intimate that there are heights to be climbed and toil to be endured if we would rise from our present low estate to a knowledge and practice of true religion. But the longer we pursue these paths, the more comfort we shall find in them, the nearer we shall behold their happy termination, and the better we shall be strengthened by exercise and confidence to press towards the mark which keeps growing upon our view. The gracious doctrines and holy precepts which God had taught us in his house will give us continual directions against error, and cautions against wandering, and preservatives from sloth, and enable us to make a sure progress in the faith and obedience of the gospel. When we have fairly given up ourselves to Christ, we shall find that he can sanctify as well as save us; the freeness of our pardon will open no door to laxity of conduct, but will prove the best safeguard of every thing good, and make us delight to do all we can, and wish that we could do more for one who has done so much for us. The faith which justifies, we shall perceive, is no barren creed, but a living principle wrought in our hearts by the unction of the Spirit, and making them fruitful and vigorous in every good word and work. The more we live in these things, the more we shall love them, and feel our need of them, and encourage others to partake of them. "Come, and let us go up to the house of the Lord," will be our constant appeal to a world that lieth in wickedness around us. Let us join in his services, let us listen to his word, let us partake of his sacraments, and all with a fixed assurance that he will bless the ordinances he has appointed, and a holy resolution to act upon the strength which they impart; too happy if, whatever we may be ignorant of, he will teach us of his ways, and, wherever they may lead to, we may walk in his paths.

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## THE FRENCH CHURCH AT CANTERBURY.

"WHAT a pretty study this would make," said my companion, looking round on the lofty walls and the vaulted ceiling, and the large Gothic windows of the vestry belonging to the French church in Canterbury cathedral; where we were waiting till the torrents of summer rain should cease for a few minutes, and we might reach our own church, and join in our liturgy, and listen to the word of God preached in our own tongue.

We had attended service in the French church, as we often did on a Sunday afternoon: while throngs were repairing to the magnificent cathedral, we have turned aside* down the wide and deep and well-worn steps into that part of the undercroft devoted to the use of the French refugees. In this we were, indeed, separating from our own countrymen and women, and joining with strangers; but we knew that we too were strangers—"strangers and sojourners with thee, as all our fathers were."

Do you love to look back through the long vista of departed years, and to bring before the eye of fancy the forms of heroes long gone down into their native dust? here then is the place for such imaginings. These pillars of such various forms, and these semi-circular arches, echoed to the prayers and the praises of that prince whom English children are taught from their infancy to love and venerate; for here the gallant Edward the Black Prince founded and endowed a chantry; this was called "the Black Prince's chapel." Hither, almost five hundred years ago, he came to seek in religion that satisfaction which triumph over earthly enemies could never give: he sought religion, indeed, clouded with the darkness and mingled with the errors of popery; but surely it is not for those who triumph in a purer religion and a clearer light, and who confess the all-sufficiency of their Saviour—it is not for them to limit the grace of God, nor to doubt his having manifested himself to many who sought him almost as an unknown God: to them it may have been said with spiritual efficacy, "Whom therefore ye ignorantly worship, him declare I unto you." Here, five hundred years ago, came strangers burdened with sins and sorrows, as we come now; here were aching hearts, here were tearful eyes, but here was silence from the noise of the busy world above; here was peace, such as the world can never give; here was a God of all grace, manifesting himself as reconciled to a sinful world through his once incarnate Son; and inviting the weary and the helpless with such words as these—"Him that cometh unto me, I will in no wise cast out:" "Come unto me all ye that are weary and heavy laden, and I will give you rest."

* * * * * *

But the vision of the sable armed warrior, and his attendant priests, and his young choristers, is past by; and years have intervened before another band of strangers and pilgrims comes to the forsaken place, and seeks in another language him who heareth prayer—the prayer of the heart—however, and wherever, and by whomsoever offered.

The cruelties of the inquisition in the Spanish Netherlands compelled many to seek refuge in England in the time of Edward the sixth; but it was not till the reign of Elizabeth that this part of Canterbury's stately and beautiful cathedral was appropriated to their use. It was an affecting proof of their gratitude that they chose the liturgy of the English church as the channel of their devotions, and prayed for their benefactress in the same form of words, though not in the same language, as her home-born subjects. In those days, we are told, the chapel was often crowded with worshippers. What histories could many among those worshippers have told of separations between brothers and sisters, and parents and children, and husbands and wives! What anecdotes could many of them have related of the horrors of the inquisition—of their wonderful escapes, of their perils by land and perils by sea—before they safely reached the asylum of our happy island! A happy island then, indeed; for her princes and her nobles then joined with her people in protesting against all the errors of Rome, and against all union with her.

Generation after generation had occupied the quiet seats in the little subterranean chapel before our visits

* Interesting as the history of the French protestants at Canterbury is, we, of course, cannot approve of the "turning aside" from our own church to join in their worship.—ED.

there; our fellow-worshippers formed a small company, and, with the exception of a very few, seemed, like ourselves, to be only occasional visitors; for we continually saw new faces, as of those who turned aside from the world above to tarry here for an hour. One, however, was always in his place—the poor foreigner whose office it was to open the pew-doors for strangers, and who, a little time before the service began, used to stand on the top of the steps leading down into the church, "to look," as my companion said, "for the congregation"—perhaps retracing the many years during which he had held his office, and seeing, in his mind's eye, the numbers, dead or gone, whom he had formerly watched coming through the beautiful Christchurch-gate into the churchyard, and treading over the broad gravel to the door; perhaps too at such moments, he was thinking of his native land, and of those with whom in early youth he had taken sweet counsel, and with whom he had "walked to the house of God as friends;" and perhaps too (for we will look beyond the things which are seen and are temporal, to the things which are not seen and are eternal), perhaps he was anticipating an entrance into a house not made with hands, eternal in the heavens; a house into which no aching heart, and no mourning vestment cometh; where all may drink of the water of life, and be made pillars in the temple of their God, and go no more out.

With respectful courtesy he would hand us a copy of their ritual, and his eye would brighten, and his smile become more pleasant, if the strangers summoned courage to change the accustomed "Thank you" for "Je vous remercie." Just here I would remark that there are many beauties in the French translation of the psalms, one of which particularly struck me: the English translation says, "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad;" the French translation changes the words into an exclamation—"Quel plaisir pour Jacob! quelle joie pour Israel!"

During the service, we could distinctly hear the music in the cathedral above; so, "if things eternal may be like these earthly," I would compare the melodious sounds of that organ to the anticipations of heaven which mingle with the Christian's devotions while on earth.

No sermon had been preached here since the minister had become totally blind: this aged man we regularly saw led to his seat as one of the congregation, while his place in conducting the service was supplied by a young minister—not however a priest, for he omitted the absolution; at stated periods he was accustomed to partake of the holy communion with his little company—and solemn and affecting seasons these must have been.

The devotions of every Sunday afternoon concluded with singing; the words of a psalm having been read, every voice sounded in unison sweet and loud, and echoed against the ancient pillars and the vaulted roof. It was "singing the Lord's song in a strange land," but it was "lustily and with a good courage;" and it brought to our thoughts the new song of heaven, and the ten thousand times ten thousand who sing there.

When the service was ended, we used generally to walk in the nave of the cathedral till it was time to go on to our own church; we could hear the sounds of praise and prayer as we approached near the screen separating the choir from the nave, and they died away as we receded, till nothing was heard but the faintest echo against the lofty pillars. O how beautifully, as the sun shone out, were the colours of the great painted window reflected on the cold grey pavement over which we trod! How well the sight of the monuments on the walls suited the silence around us; and what visions came before the eye of the processions which in former days had paraded through this immense nave, while the host and the crucifix were borne along in all the pomp of the Roman catholic worship! The pageant was past by, for "the fashion of this world passeth away;" the religious ceremonies that are of man's device have no abiding, but give place to others in succession; but that which is from above remaineth; the spiritual part of religion changeth not with the changing fashions of the world.

But see, the doorway in the screen is opened, and the multitudes who have attended the service are descending the flight of steps leading from the choir into the nave—multitudes indeed, and of what various ranks and ages: the families of the prebendaries and other clergy of high rank, some of them allied to the noblest in our land; the troops of soldiers, with their officers; all the charity children from the diocesan schools belonging to the whole city; many persons of lowly rank, not insensible to the beauties of the sacred edifice, nor to the loveliness of the music, nor, we would hope, to the scriptural excellence of our liturgy—among them a poor lame man, who fails not in his attendance here twice every day throughout the various seasons of the year, deterred neither by the storms of winter nor the heat of summer. And there is the poor idiot, whose attendance is equally regular; how he gazes with child-like ecstacy on the bright gilding and the dazzling colours of the roof, or wanders alone amid the monuments, or talks (though with difficulty of utterance) to any one who will listen to him. How often is such an one found lingering among our cathedrals! How, amid the wreck of reason, there still exists a mysterious love for the beauties of architecture and the solemnities of religion! So of the poor female idiot whose story has been recorded in beautiful and simple poetry, we find

> "That her prime joy was still to be
> Where holy congregations bow;
> Rapt in wild transport when they sung,
> And when they prayed, would bend her low.
>
> O nature! wheresoe'er thou art,
> Some latent worship still is there;
> Blush ye whose form without a heart
> The idiot's plea can never share."

And in the simplicity of childhood, how do such scenes as these take hold on the imagination! I knew a child who, at two years of age, was not too young to admire this beautiful place—to feel it a great indulgence to be permitted to walk through, and to whisper his childish admiration; and I could not but breathe a prayer for him. Dear child—an olive-plant growing beneath the very altar's shade—may he to whom the magnificent pile was raised have you under his care, take you in his arms and bless you, and bring you at last to a temple the glories of which surpass all that the eye of man has seen, or his imagination conceived.

* * * * * *

One afternoon (and it was the last) we were debarred from the usual pleasure of a walk in the cathedral nave by the heavy rain that fell as the service ended in the French church: it was such a rain as gives some idea of the torrents in warm climates during the rainy seasons, falling in sheets rather than in drops; and though we were so near home, and still nearer to the nave, it was impossible to reach either, and we gladly availed ourselves of the polite invitation of our French companions to wait in their vestry; so we went with them up the dark flight of steps on the left hand, and there we stayed till the heavy rain abated, and the sun smiled an invitation: then we bade adieu to our courteous friends; and the attendant of the chapel, when I was far away, continued, if he met my dear companion, to give her, as she said, "a look of recognition at once mournful and encouraging."

L. E.

## The Cabinet.

ANTIQUITY.—What then? shall antiquity be despised by us, and the great learning and piety of the first lights, the reverend fathers of the church, be undervalued, and their judgment looked upon without reverence? God forbid. We resort to antiquity as the best evidence of what was then done, and think we have the same liberty in the perusal of the monuments thereof, those conduits which convey to us the information of what was then done, as in other history, which, it may be, hath been transmitted with more care and exactness; to consider the improbability of this matter of fact, and so doubt the veracity of it; the prudence and fitness of another, and think it might have been better done. And so we look upon the fathers, and what they said, and what they did, with full reverence, though not with full resignation: we admire their learning and their piety, and wonder how they arrived at either, in times of so much barbarity and ignorance, in those places where they lived; and thank God for enlightening them to give testimony for him in those ages of darkness and infidelity, and for the instruction and information that we have received from them; and our reverence is the greater to them, for having seen so much in so great darkness; and yet we cannot but think that darkness hindered them from seeing all. And, when we consider the faction and distemper of the times they lived in, we may, without lessening the estimation we have for them, believe that that distemper and faction might have some influence upon them, and mislead them in some particulars.—*Lord Clarendon.*

FAITH.—It is a fruitless labour and an endless folly for men to use any other means (be they in appearance never so specious, probable, rigorous, mortified, pharisaical, nay, angelical), for extricating themselves out of the maze of sin, or exonerating their consciences of the guilt or power thereof, without faith. Though a man could scourge out of his own body rivers of blood, and, in a neglect of himself, could outfast Moses or Elias; though he could wear out his knees with prayer; though he could build hospitals for all the poor on the earth, and exhaust the mines of India into alms; though he could walk like an angel of light, and with the glittering of an outward holiness dazzle the eyes of all beholders; nay (if it were possible to be conceived), though he should live for a thousand years in a perfect and perpetual observation of the whole law of God (James ii. 10), his original corruption, or any one, though the least, digression and deviation from that law, alone excepted; yet such a man as this could no more appear before the tribunal of God's justice, than stubble before a consuming fire. It is only Christ in the bush that can keep the fire from burning: it is only Christ in the heart that can keep sin from condemning. "Without me"—that is, separated from me—"ye can do nothing" towards justification of your persons, or salvation of your souls, or sanctification of your lives or natures.—*Bp. Reynolds.*

THE SCRIPTURES.—Let this commend the scriptures much to our diligence and affection, that their great theme is our Redeemer, and redemption wrought by him; that they contain the doctrine of his excellencies—are the lively picture of his matchless beauty. Were we more in them we should daily see more of him in them, and so of necessity love him more. But we must look within them. The letter is but the case—the spiritual sense is what we should desire to see. We usually huddle them over and see no farther than their outside, and therefore find so little sweetness in them: we read them, but we search them not, as he requires. Would we dig into those golden mines, we should find treasures of comfort that cannot be spent, but would furnish us in the hardest times.—*Abp. Leighton.*

## Poetry.

### HYMN.

*(For the Church of England Magazine.)*

SING and rejoice, my soul! for great and glorious
Is thy redemption through the Son of man.
Sing and rejoice! for, holy and victorious,
Thy Saviour has fulfill'd the wondrous plan
By God ordain'd*, before the world began;
Has bruis'd the serpent, and has purchased grace
For all who humbly seek their Maker's face.

Yes, ere the uninhabitable heights,
The snow-crown'd summits of the settled earth—
Ere heaven and its innumerable lights,
The sea and its abysses, were brought forth,
Salvation was prepar'd. O! who the worth
Of that salvation fitly shall extol?
Not thou, though bow'd in worship, O my soul!

Yet, blessed be the Lord, though steep'd in sin,
The vilest may approach his awful throne;
And thou, even thou, my soul, may'st seek and win
Mercy through him who suffer'd, he alone
The Son of God might suffer. There has shone
Light for thy darkness: there is freely given,
Even unto thee, an entrance into heaven!

O then rejoice, rejoice! for great and glorious
Is thy Redeemer in his power to save.
Sing and rejoice! for he has risen victorious,
And ransom'd from his bondage Satan's slave,
And led into captivity the grave.
Rejoice! for Jesus reigns; lift up thy voice,
For thou art ransom'd—O, my soul, rejoice!

E. SCAIFE.

*Maryport.*

* Titus i. 2.

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### SPRING †.

NOW, to the music of the purple dawn,
The bright entranced stars go slowly by,
Lingering to see the golden sunlight born!
Now all is vocal 'neath the broad blue sky:
Aloft in air, like to a star of song,
The lark is poised, and from his full heart pours
A flood of music, which descends in showers
Of scattered glory; earth and air prolong
The gentle rioting; the ploughboy stands
Shading his hazel eye with slanting hands,
And looking upwards; while from waving trees
Rustle sweet sounds of sunlight and the breeze.
For spring is on the earth; that glorious season
When beauty, life, and joy—mysterious three—
Work silently in man, and bird, and tree,
Wooing all nature to divinest mirth.
Now from her wintry sleep th' awakened earth
Rises, and revels in delicious gladness;
The unchained rivers and the laughing rills
Bound wildly forth, and from the throned hills
Leap down, like living streams of light and glory!
The ancient skies look young; the fresh-born air
Is all alive with sound and fragrance rare;
And e'en the moss-clad ruins look less hoary.

† From "Poems, by Thomas Powell," 1842.

I know not how it is, but at this season
I feel an overpowering sense of sadness,
And walk oppressed beneath a weight of care:
Yet, such is the o'ermastering might of beauty,
And so divinely loyal every creature,
That I, a mourner, dare not breathe my treason
Before the gentle majesty of nature;
But tune my accents to the song of duty,
And say, while tears flow from me while I sing,
"The beauty and the blessedness of spring!"

## Miscellaneous.

THE EXEMPLAR CHURCH *.—It remains that I should now speak of the north western, or British church, which it has pleased God should be raised up in these latter times to be an exemplar church among the nations, and shine forth in primitive splendour and excellency. Never, when compared with herself at any period since her first institution, was she more enlightened, more active, more pure than at present. And there never was a church since those of the primitive era, more scriptural in doctrine, more Christian in morals, more catholic in spirit, or more apostolic in practice. When at the reformation she cast off the withering domination of the Roman church, and, directed in her course by the infallible standard of scripture, illustrated by the light of primitive antiquity, she rejected the corruptions in doctrine and practice which the church of Rome had imposed upon her, she still preserved her integrity, and the successional government as a member of the great catholic body. She recalled from its long oblivion the word of God, and invested it with supreme authority, and rescued the holy sacraments from their superstitious bondage, and vindicated their true character and simple dignity; and thus laid the foundation for her future extension and efficiency. The present age has witnessed her calm and majestic progress. A clergy learned and zealous: a laity enlightened generally, pervaded with just views of her excellency as an apostolic church, and affectionately desirous for her extension and prosperity. Nor do the laity regard her less as a protestant church, which she must emphatically continue to be, so long as the Roman church sets up its blasphemous pretensions as characterised by Gregory, bishop of Rome, to supremacy over the catholic body. When, therefore, I consider the internal polity, the orthodoxy, and the enlightened practice of the church of England; when I consider the number and magnitude of her institutions, her gradual enlargement and prosperity in spite of all the opposition of her opponents; and when I look around, and perceive the missionary spirit which has pervaded all ranks—the grand characteristic of a healthy state of the church; when I consider the zeal and wisdom which animate her bishops in the great enterprise of extending the boundaries of Zion; when I view the immense exertions which have been made by them and the whole body of the clergy and laity, for the extension of the church at home, the surprising improvement in the great body of the clergy in zeal and attention to their great and responsible duties, and the enlarged views of the laity with respect to the true character of the church and their corresponding duties; when I recount the vast sums of money contributed for the purposes of religion and charity; when I perceive that this enlarged and growing charity is not to be confined within the limits of our own kingdom, but to extend itself to every portion of the globe; when I observe this active Christian benevolence, extending the influence of the church on true apostolic principles, and sending forth "her sons whom she may make princes in all lands;" when I see her bishops stationed like "burning and shining lights" throughout the world, high in attainment, in piety, in wisdom, in zeal, whilst others are ready to follow with every tide; when I read that 60,000*l.*, and nearly 1,000*l.* a-year, for the support of colonial bishops, has been received in an incredibly short space of time; when a bishop of Jerusalem has left our own shores, in the astonished sight of all men; and when a foreign monarch of signal virtue and piety, with the most disinterested charity, has united in this great work with our English prelates, and who, on his return home from our shores, has signified his wish of obtaining from the British church the consecration of bishops to be planted in the Prussian dominions; when from hence I survey the far-western or Anglo-American church stretching itself to occupy that vast continent, and regarding with affection and veneration its venerated mother; when I see, therefore, the accessions of strength and glory attaching to this one branch of the "holy catholic church"—I am compelled to acknowledge the finger of God, and to say, that the church of England is not only in a state of health, compared with herself in times past, but that there never was a church since the apostolic days so honoured, so flourishing, and so extensively useful; not only possessing vast hold of the affections of her own sons, and carrying the word of life and salvation into every remote hamlet of her vast population, but extending her vital power to her most distant colonial possessions. No person can contemplate all this without perceiving the work of a divine hand, and exclaiming—"This hath God wrought; and it is marvellous in our eyes."

CHILLON*. — We crossed the covered wooden bridge, where the gendarmes stand, smiling welcome; and the horses consigned, each to the care of two, and left in a dark stable to be dusted with walnut branches, we were sufficiently tranquil as to their comfort to follow our guide, who was wife of the concierge. She led across two courts, and opened a heavy prison door; it was "out of the sun and into a grave." I obeyed an injunction to hold fast her hand, when, having scrambled over rubbish, and through partial darkness, she drew me to the brink of a square hole, and pointed down a depth of eighty-six feet. It was one of the fearful oubliettes, whose existence here was unknown till about fifteen months since. Grown accustomed to the dim light, we could distinguish a coarse woollen rug, now laid on the brink, but which was found below serving as shroud to a skeleton. The victim died from the fall, or was left to perish. In the same court-yard is the entrance to another, which was, at pleasure, dungeon or place of execution. Its depth is sixty and some feet; and, from the top of the square opening descend three steps, the commencement of a stair which goes no farther. The condemned was lowered to the bottom, and his food administered in like manner. If death was decided on, he was forgotten, as there was no other communication with the living world. [Do we in favoured England feel sufficiently grateful for the blessings, spiritual as well as political, which, in the good providence of a gracious God, we enjoy?]

* From an essay in the "Midland Monitor," No. 67, by rev. J. D. Schomberg, vicar of Polesworth.

* From "A Ride on Horseback to Florence, through France and Switzerland. Described in a series of letters by a lady." 2 vols. John Murray. London, 1842.

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## THOUGHTS ON THE CHRISTIAN MINISTRY.

BY THE REV. T. GRANTHAM, B.D.,
*Rector of Bramber-with-Botolph, Sussex.*

"BE thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. iv. 12—16). Such is the advice of the apostle Paul to Timothy, his own son in the faith; and he, who will read over the ordination services, will perceive that the requirements of our church from her ministers are in perfect accordance with the admonitions of the apostle. She expects them not to be lords over God's heritage, but examples to their people; not mediators between God and them, but ambassadors to make known to them the message of reconciliation; watchmen, to warn them of the wrath coming upon the ungodly; stewards, to feed and provide for the Lord's family; shepherds, "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may saved through Christ for ever." With these views of ministerial duty before us, it may not be amiss to point out some of the advantages enjoyed by the ministers of the church of England for the furtherance of true religion, and some of the temptations to which their situations may peculiarly expose them.

The first advantage I would mention is the position in society which the minister of the established church holds. Did any one wish, in a country constituted like our own, to produce a material change in the opinions of men, he would probably be most anxious to gain advocates from among the middle and higher ranks in it, as those most likely to have an influence over the rest. Now the clergy of our establishment may justly be considered as occupying this place: they are sufficiently connected with the high and honourable of the earth to prevent any from altogether despising their opinion whilst they act strictly upon Christian principles; and by their various pastoral duties they are brought into immediate contact with the poor and needy, who will not be the less ready to receive instruction from their lips, does it seem dictated by sincerity and faithfulness, because they occupy a situation somewhat higher than their own. But great as must doubtless be the benefit produced, did all with one heart and one mind strive to glorify God and to promote the kingdom of his Son, the temptations, to which their connection with the world necessarily exposes them, must be considered among the most efficient means in the hands of Satan for destroying their usefulness. The world around them calls itself Christian, but, if it is a true remark which is made by one of the most acute of heathen philosophers, that the lives they lead is one of the best tests by which to ascertain men's real opinions as to the value they attach to any object of pursuit, we cannot but conclude that now, as then, pleasure and riches are the gods which men in general worship. In their intercourse therefore with such a world—whose maxims

and principles, whose habits and fashions, whose spirit and sentiments are too often in direct opposition to those of the gospel—great must be the caution of all who are anxious "that the ministry should not be blamed" (2 Cor. vi. 3). They must abstain from all appearance of evil; they must, in the emphatic words of the apostle to the Philippians, "be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, amongst whom they must shine as lights in the world, holding forth the word of life" (Phil. ii. 15, 16); they must make it clear to all that, though they live in the world, they are not improperly conformed to it; that, though they walk on earth, yet are their thoughts and affections directed towards heaven.

The next advantage which I would mention is that of superior learning and information. The value of human learning in repelling the attacks of the sceptic and establishing the faith of the weak and wavering, few would probably deny, and there is perhaps no Christian church which can produce a firmer phalanx than our own of able defenders of the faith once delivered to the saints; but, though in this, its proper employment, great is the importance of human learning, yet it must not be concealed that its tendency to abuse is far from being slight. The chief knowledge, which it behoves every minister of Christ's church to attain, is an intimate acquaintance with the holy scriptures, since from them he is to preach, from them to convince men; but whatever may tend to throw light upon that sacred volume, or in any way promote the edification of his flock, can never be out of place as subordinate pursuits; nor indeed can any kind of human information, under the sanctification of the Holy Spirit, and pursued with a view to the glory of God and the salvation of men, be other than advantageous. But does his learning cause the Christian minister to think highly of himself, and to look down upon the flock committed to his care? Better were he humble, and in human learning ignorant, than endowed with learning such as this. Does it make him forget that he who possesses it in the highest degree stands quite as much in need of the teaching of the Spirit as the less gifted believer? Little progress has he made in the wisdom that cometh from above: "for, in reading the word of God (to use the words of our church), he not always most profiteth that is most ready in turning of the book, or in saying it without the book; but he that is most turned into it, that is most inspired with the Holy Ghost, most in heart and life altered and changed into that thing which he readeth; he that is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures; he that, daily forsaking his old vicious life, increaseth in virtue more and more" (Hom. on reading the scripture).

The next advantage to which I would advert is the possession of a thoroughly scriptural liturgy; an advantage than which few greater can well be conceived, but, like other goods, not incapable of being by Satan perverted to the mischief, if not of his congregation, certainly of the minister himself. The excellent spirit breathing through our liturgy and the different offices of our church, when considered and meditated on, is perhaps more likely than any thing else to inspire into her ministers scriptural views of religion; but, if there be any who, because their church has provided them with a liturgy, read, but consider not what they read, to them doubtless such a provision becomes mischievous, and great must be the danger lest their addresses to the people should ill accord with their supplications to their God. It should never be forgotten by the minister of Christ that he can have no nobler employment on earth, or one more resembling that of the angels in heaven, than that of leading others in prayer and praise; nor is there any thing that he should pray more earnestly against than the being betrayed into listlessness or apathy in the performance of this service. It is of importance that we preach with all earnestness, because we are intrusted with a message from God to our people, and the happiness of immortal souls depends upon their receiving the tidings of reconciliation thus brought to them; but it should never be forgotten that those tidings of reconciliation are beautifully taught in the scriptural services of our church, and that to not a few* the Spirit of God hath made them a means of producing a conviction of sin, which hath ended in a repentance not to be repented of. But, even were this not the case, he must have a very inadequate idea of the necessity of divine aid to carry on and bring to perfection that work which God through his preaching may have begun, and the value of that promise of our blessed Saviour, that where two or three are gathered together there will he be in the midst of them, who shall fail, as far as in him lies, to stir up, by the fervour of his zeal and the piety and gravity of his whole behaviour, all and every member of his congregation to pray, not with their lips only, but with their hearts also. A Paul may preach, and an Apollos water, but it is God alone who can give the increase. Prayer is the appointed means of bringing down God's blessings upon us; and where does God so love to dwell as in the congre-

* See "Poor Man's Preservative against Popery," p. 14. Reports of Prayer Book and Homily Society.

gation of his saints? I cannot better conclude this head than in the words of the pious Hooker: "If there be not zeal and fervency in him which proposeth for the rest those suits and supplications which they by their joyful acclamations must ratify, if he praise not God with all his might, if he pour not out his soul in prayer, if he take not their cause to heart, and speak not as Moses, Daniel, and Ezra did for their people, how should there be but in them frozen coldness, when his affections seem benumbed from whom theirs should take fire? Virtue and godliness of life are required at the hands of the minister of God, not only in that he is to teach and instruct the people (who for the most part are rather led away by the ill example than directed aright by the wholesome instruction of them whose life swerveth from the rule of their own doctrine), but also much more in regard of this other part of his function. Whether we respect the weakness of the people, apt to loathe and abhor the sanctuary when they which perform the service thereof are such as the sons of Eli were, or else consider the indignation of God himself, who requireth the lifting up of pure hands in prayer, and hath given the world plainly to understand that the wicked, although they cry, shall not be heard; they are not fit supplicants to seek his mercy on behalf of others whose own unrepented sins provoke his just indignation. 'Let thy priests therefore, O Lord, be evermore clothed with righteousness, that thy saints may thereby with more devotion rejoice and sing'" (Eccl. Pol. v. 25).

The last advantage enjoyed by the minister of the church of England to which I would advert, is that of residence among and acquaintance with his people. That in any national church the majority of those appointed to teach and preach unto the people should be possessed of talents which would, in the eyes of the world, cause them to be denominated eloquent, is what cannot be expected; but there is one species of eloquence which, by God's help, all may and ought to be possessed of—I mean the eloquence of a religious life; an eloquence which speaks alike to all, to the poor and to the rich, to the inmate of the cottage and the possessor of the mansion; an eloquence which will give more weight and influence to the most simple exhortation than can without it be acquired by all the arts of oratory, and without which the most persuasive words of man's wisdom will but strike upon the ear, and never reach the heart. Now to this species of moral suasion the regulations of our church (wherever the increase of population has not destroyed the power of pastoral superintendence) afford peculiar scope: a parochial minister addresses those who cannot but be acquainted with his temper and habits, the leading aim and manner of his life, and whose practical observation of his conduct will afford what it is of such vital consequence, to every one who would persuade, to inspire, namely, a firm conviction that what he says he believes. How necessary this very arrangement of our church renders circumspection in her ministers; and how fearfully it increases the evil of negligence and unfaithfulness, I need not point out. May God preserve all who may read this from the guilt and doom of the idol shepherd, or from supposing that they are more godly and more perfect by keeping the rules and traditions of men than by observing the holy commandments of God; and may it be their earnest desire and endeavour so to minister to the flock entrusted to their care that they may be enabled to say with the apostle—"Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved among you: and how we exhorted, and comforted, and charged every one of you as a father doth his children" (1 Thess. ii. 10, 11).

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## THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

### No. XII.

#### GENERAL CONTRAST.

WE have hitherto considered the opposition between the church and the world as confined to particular features; in a general contrast we must look to the distinction between the leading characteristics of both. The most obvious—that which first strikes us when we think of this general contrast—is the unchanging, the fixed principles of the church; and the ever-varying, except that the tendency is still the same, I might say the total want of all principle in the world. The world has one code of laws—if anything so evanescent may be called by that term—one for the pagan, another for the Mahometan, another for the Christian; each code split into divisions innumerable as the sects and communities amongst men, and modulated to suit the taste of each succeeding generation. The holy catholic church, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone" (Coll. for St. Simon and St. Jude), taking for its guide and rule of faith the word of that God who is "the same yesterday, and to-day, and for ever," is necessarily in principle unchangeable also. There may be slight modifications of outward form, and man, as we well know, can so corrupt the worship and doctrines of a particular branch, that it may be necessary, following in a spiritual sense the example of good Hezekiah, to cleanse the temple, carrying forth the defilements which have been suffered to accumulate; yet history informs us that, since its first establishment, the church has never been without some to witness from whence it

was thus defiled; while the casting off those corruptions has not been to improve but to restore—not to improve upon the original church, but to restore a corrupted branch, as far as God gives his grace for the work, to its original purity. The prayer-book of our own branch of this church has been constantly cited by the learned and pious of every age since its compilation, as a beautiful example of this primitive purity; the acquaintance which the general reader may easily obtain of the customs of the early church, shows us that, in our most striking deviations from the rules of the prayer-book, we are deviating likewise from it.

Again, the general end and aim of the two principles of the church and the world offer a strong contrast. The world is confined entirely to earth—her struggles, her ambition, and strivings, are for things pertaining only to it: the church in all her services raises the thoughts to heaven—her struggles are for freedom from this body of corruption; her ambition is to be made conformable to a crucified Saviour; her strivings are to enter into life everlasting. Consistently with this the world educates her children for time, the church hers for eternity; in doing it the world directs the attention to our intellectual, the church to our moral nature. The former would lead us to consider education complete, when directed solely to the cultivation of the intellect; whereas we learn from the latter that the far nobler part of education must be that which seeks to improve the moral faculties as developed in the far nobler part of man, the soul. And this exaltation of the intellectual above the moral faculties—commencing in childhood, when the alphabet is deemed a more important lesson than self-restraint, the first rudiments of earthly knowledge instilled with greater care than the simple truths of the gospel—is conspicuous in the general bearing and language of society. People do not like to own their devotion to wealth and the mere outward goods of the world, but they rather pride themselves upon admiring intellect. A more refined taste certainly it does show—one higher and more true to our spiritual nature, but a taste carried too far for our soul's good whenever it leads us to regard intellect as the chief, superiority in it as the most desirable, characteristic of the individual. I would not depreciate intellect—God forbid! it is his gift—but I would learn from the church to rate immeasurably above it his gifts of grace; I would learn to think vivid imagination and clearness of discernment as not to be compared with humility and charity; to think a combination of every faculty of the mind in its highest perfection as nothing when placed in comparison with simple, self-renouncing faith in Jesus; I would learn to desire, as the best of all learning, the power to "perceive what things we ought to do;" to strive after no knowledge so earnestly, to deem none so valuable, as "the knowledge of God's truth." The "wisdom" of the church is distinguished from the vaunted "intellect" of the world, by being inseparable from holiness. It will not enter into a malicious soul, nor "abide when unrighteousness cometh in." "For wisdom is holy, undefiled, ready to do good, kind to man; she is the breath of the power of *God,* and a pure influence flowing from the glory of the Almighty: therefore can no defiled thing fall into her; and in all ages entering into holy souls, she maketh them friends of God."

Another striking contrast between the church and the world is the different manner in which each regard sin. The world considers its effects upon society, and hence arises distinction—a classification as it were of wickedness according to those effects; hence too arises the self-complacency of them, who, taking their idea of sin from the world, are tempted to think that they have not much to bewail. We find it very differently estimated in the church: by the law of God given to the people of Israel, the blasphemer (Levit. xxiv. 16), the sabbath-breaker (Numb. xv. 35), the intruder into the priest's office (Numb. xviii. 7), and the undutiful son (Deut. xxi. 18-21), were condemned to die as well as the idolater and murderer. In the gospel we constantly see classed together, as alike excluding from the kingdom of God, sins which we are apt to regard as of very different magnitude; and in the prayer-book we find the curse pronounced against him "that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord" (Commination), as well as against those guilty of heinous crimes. The church looks upon all sin as it is—the transgression of God's law; and knowing that, judged by that holy law, "no flesh shall be justified in his sight," she puts the same confession of utter unworthiness in the mouth of all her children: she teaches all to pray for contrite hearts; all to approach the holy God, against whom they have offended more grievously than in our present ignorance we can discern; to approach him, humble supplicants for mercy, as "miserable sinners." Nothing but the heartfelt conviction of sin thus inculcated can make us appreciate the liturgy provided for our use: without it the greater part is but a dead letter; with it, working in us penitence before God, reliance on the alone merits of our Redeemer for salvation, and on the grace of the Holy Spirit for sanctification, that liturgy will be to us an inexhaustible treasury of prayer. New meanings will be developed, new beauties unfolded, as we return again and again, with increasing earnestness to its repetition, till we feel that, for private devotion as well as for public worship—in the family and the closet as well as in the temple—there are no prayers like "the prayers of our mother the church*."

The church spiritualizes all she touches. The world secularizes all, even the deep things of the church: she comes in friendly guise, and in her hands the fine gold of the sanctuary shows changed and dim. We hear our church—a branch of that "one catholic and apostolic church" we profess to believe—defended upon the ground of national expediency; defended, not because she has the true ministry and the dispensation of those sacraments which Christ himself ordained to admit souls into a state of salvation, and to strengthen and refresh them after such admission, but because it is allowed that men cannot invent an organ

* Mr. Herbert on his death-bed requesting a clergyman to pray with him, Mr. Duncan asked him "What prayers?" To which Mr. Herbert's answer was, "O, sir, the prayers of my mother, the church of England—no other prayers are equal to them."—*Walton's Life of Mr. George Herbert.*

so powerful to civilize and to control, and that, if it were to be removed, we could look for nothing but utter demoralization and ruin. The religion of the world, in its best form, corresponds with her ideas of the church. It is a religion to make people respectable, to make them amiable, to make them good members of society; a religion which has borrowed of Christianity just enough to fit men for their earthly duties, and which teaches that God requires no more. The church spiritualizes all. On our entrance into life as well as our departure from it, in sickness and in health, in sorrow and in joy, the church has blessings and consolation in store, has wherewith to lead us to communion with things invisible, has wherewith to make the light of heaven shine on our earthly path.

The church teaches us to pray for "the healthful Spirit of God's grace" (A prayer for the clergy and people). There is something peculiarly striking in the expression "the healthful Spirit;" it draws our attention to the sickly state in which those exist who are in bondage to the world—a sickliness not confined to the world's acknowledged votaries, but extending, in various degrees, to members of the church, according as they are more or less enslaved by the world. A soul thus in bondage loves sin and feels a distaste for holiness; its appetite is diseased, and it puts "bitter for sweet, and sweet for bitter." Turning away from its true happiness, it resorts to pursuits and amusements so frivolous, that the being able to delight in them at all can only be regarded as a proof of disorder. We talk of health of body and mind as chief blessings, let us learn to value the health of the soul; diseases are taking root in it tenfold more loathsome than any that can attack the body, and which, if not eradicated in time, will prey upon it through eternity. More to be dreaded than any derangement of the mental faculties—dreadful as that appears—is a derangement in the moral faculties of the soul; more to be dreaded, inasmuch as it perils interests incalculably higher than the former can affect; inasmuch as it unfits for the society of God and good angels, as that shuts out from intercourse with men. This prayer too leads us to consider—as the church ever has considered—the miracles performed by our blessed Lord while on earth, upon the bodies of men, as typical of the working of his Holy Spirit upon the soul in all ages. As he raised the dead to life, healed the sick, opened the eyes of the blind, and made the deaf to hear, so, when brought out of darkness into his marvellous light, the soul is conscious of a new life—an inner spiritual one—a life which has its spiritual perceptions as really as the natural life has its bodily senses, gradually growing clearer till earth and all it contains seems instinct with a living soul; till, health being restored, God's presence is felt in every breath; the deaf ear being unstopped, God's voice is heard in every sound; the blind eye being opened, every thing around—the ordinary, the inanimate, the little-heeded—is seen to be inscribed with "Holiness to the Lord" (Zech. xiv. 20, 21, and Isaiah xxiii. 16). And this new life opens to the member of the church, even during his earthly sojourn, a source of happiness of which the world can form no conception. He rejoices in pleasant *home, in the kindly* voice of friendship, and in the loving companionship of gladsome childhood, with a deeper as well as a purer joy, because he beholds in that home a type of the heavenly mansion preparing for him by his Lord; because the affection of friendship reminds him of the communion of saints, and, in the confiding simplicity of childhood, he learns how his soul may lean upon the love of the everlasting Father. Is his lot one of retirement and comparative solitude? He daily blesses God that it is so cast; that he can thus more fully enjoy the spiritual happiness with which his cup is made to overflow. It is indeed wonderful how, when a person has learned to consider earth but as a passage to heaven, he will find joys springing up, like her flowers, around him. Continually feeling that the privileges he possesses as a member of the church are enough, more than enough, for a sinner during probation, he regards every earthly comfort as something superadded—as something over and above his expectation. Those by the generality least thought of, except in their deprivation—tranquil days, a freedom from pain and grief, the common conveniences of life—are with him subjects of thankfulness. The very same situation and circumstances, which one who places his hopes on earth will embitter by a constant craving for what he possesses not, yield him only happiness and content. And this content is a double blessing—blessed in itself and blessed in its effects; for as, if we would worship God in spirit and in truth, we must have no earthly idol to interpose between him and our souls, so, if we would "serve God with a quiet mind," we must have no earthly carefulness to disturb the serenity of our trust in him. Let us earnestly strive to realize the idea that we are but strangers in a foreign and hostile land; that earth, as compared to the heaven we look for, is but as the wilderness to the promised Canaan; but let us at the same time be ever ready to acknowledge with grateful hearts—and the more fully we can realize the former, the more ready we shall be so to acknowledge it—that it is a wilderness where men may eat angels' food, and where there are not wanting palm trees, shadowing wells of water, to refresh the pilgrim in his onward way.

Between the church and the world there can be no real amity: they act upon each other. The church renders the world less openly wicked; and the world, in various ways at different periods—alas, for her children that it should be so—dims and defiles the precious things of the church; but unceasing opposition is a vital principle in both—so thoroughly a vital principle that we may well tremble when there is a semblance of peace. Never perhaps was our own church so little assailed, so generally tolerated by the world, as during that period immediately preceding the present; when her discipline was suffered to relax, her ordinances to fall into partial, and many of her rules into total, neglect. The bible was in the hands of the people, the prayer-book remained unchanged, the church herself was the same, but the general practice had sufficiently degenerated from her high standard not to provoke the hostility of the world. As the spirit of the church revives in her members, as the bible is listened to with more reverential humility, and the prayer-book becomes, as I trust it is daily becoming, more truly a practical guide, we must ex-

pect the opposition of the world to grow in proportion. Have we not faith to discern a blessing in the change? "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets" (Luke vi. 26). "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you" (Matt. v. 11, 12). Our Lord not only tells his church what she must expect, but teaches why it is to be expected. The church, when faithful to her high trust, condemns the world, and the world naturally harasses the church; its feelings towards her are like those of Ahab, who, while naming Micaiah as a prophet of the Lord, added, "But I hate him, for he doth not prophesy good concerning me, but evil" (1 Kings xxii. 8). The church prophesies of the world not good, but evil; and, as Micaiah's from Ahab, so her portion from the world has ofttimes been "the bread of affliction and the water of affliction" (27), for speaking "nothing but that which is true, in the name of the Lord" (16). "I will put enmity," the Lord God said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. iii. 15). And from that hour there has been enmity between the seed of the woman—the church in Christ Jesus, and the seed of the serpent—the world, of which Satan is prince. And, as this enmity between the church and the world is irreconcileable, it necessarily follows that for individuals there is no neutrality between them; none can be in reality the friend of both. In appearance indeed nothing is more easy; so easy, that one of the greatest difficulties we have to contend with, is the attaining a thorough conviction that this appearance is a mere delusion. As long as we wish to reconcile the two, so long may we contrive means of deceiving ourselves into the belief that we are doing it. Once give ourselves up to the church, and we shall find, as her faith takes deeper root in the soul—as our love for her grows stronger, and our desire to be entirely devoted, in and through her, to him who is "head over all things to the church" (Ephes. i. 22), becomes a living principle—we shall find that, instead of wishing to reconcile her service with that of the world, we have, in the absorbing interest of the "great work," in the pure and peaceful joys to which we are daily led by the former, lost our taste for the comparatively insignificant business and pleasures of the latter. There is no neutrality: the choice between them is open to us now; the church inviteth us into her pleasant tabernacles, with the earnestness of a mother's love; the world spreads out before us that to which our frail nature is most inclined, saying, "Cast in thy lot with us." We may—nay, if we will not do it deliberately, we must practically—choose now: let us remember that the choice is for eternity. The world as naturally draws down its members to people the future regions of its prince, as the church raises her children to the coming kingdom of her Lord. When man was created, God "breathed into his nostrils the breath of life, and man became a living soul" (Gen. ii. 7); and from generation to *generation a living soul is his*—a soul within the body, *yet distinct from it, and acted* upon by extraneous spiritual influences as surely as that is by outward sensible matter. He may harden his soul against the "strivings" of the Holy Spirit, but, in so doing, he is but working under the guidance of "the rulers of the darkness of this world" (Ephes. vi. 12). Fearful and very wonderful is our spiritual existence; too fearful would it be for the thoughtful, but that they have a "hiding place," "a covert from the tempest" (Isa. xxxii. 2)—him to whom the church in all her offices directs them to flee, even the Lord Jesus Christ.

And this leads me to consider, lastly, how the church is distinguished from the world by her love of the Lord Jesus. This is the one great distinction from whence all their difference springs. The church loveth Jesus Christ: the world hateth him. The world hateth Jesus Christ—whether by the invention of false religion, the corruption and perversion of the true; whether in avowed scepticism, or in professed belief united to practical infidelity; whether engrossed by the cares, or lured by the pleasures of earth—the world still rejecteth Jesus; still in thought, word, or deed—in open defiance, or in the secret chambers of the heart, saith, "We will not have this man to reign over us" (Luke xix. 14). The church loveth Jesus Christ as her Lord and only Saviour. She teaches that "we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith" (Art. xi.); that we obtain "eternal salvation only by the name of Christ" (xviii). The services provided correspond with these articles. On their first admission into the ark of Christ's church, as soon as they have been baptized in the name of the Holy Trinity, she especially dedicates her children to the service of a crucified Redeemer, by signing them with the sign of a cross, the sacred emblem of faith in him; and through life they bear that cross upon their brow—with no visible impress, yet indelibly stamped there; whether deserters from the banner, or continuing faithful soldiers of the great Captain of our salvation, indelibly marked as having been once enlisted his. In the holy communion how touchingly are we reminded of "the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us;" while we are urged by the reception of these holy mysteries, "the pledges of his love," to give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him, in true holiness and righteousness, all the days of our life." To keep this remembrance of the crucified Redeemer, thus especially represented in his sacraments, ever present to our souls, is the one great aim of every other office of the church. She has a year of her own, and seasons devoted to her Lord, picturing, as in a revolving spectacle, his history. How beautifully that year commences when, rousing her children with the exhortation that "now it is high time to awake out of sleep," she trims her lamp, and assumes the attitude of one who, in trembling expectation, awaits the coming of her Saviour? How, as the day draws near, she calls upon them to "rejoice in the Lord," telling them that he "is at hand;" and when it arrives, and she celebrates the holy birth, what joyful acclamation

resounds through all her courts, as she echoes the angelic song, "Glory to God in the highest, and on earth peace, good will toward men!" The circumcision; the manifestation to the Gentiles; the presentation in the temple; all pass before us. In the season of Lent, we are bidden to humble ourselves with him "who for our sake did fast forty days and forty nights." We are led from the temptation in the wilderness to the garden of Gethsemane, to the mount of Calvary: we are led to contemplate the Lord of life passing "through the grave and gate of death" to his glorious resurrection and ascension; and, still clinging to him after we have with the eye of faith beheld him parted from us, and taken up into heaven, we are taught to rejoice in the reception of that promised gift, upon which the church exists, without which she would indeed be left comfortless—the coming of the Holy Ghost. And this history of her Saviour, in which, as the year rolls round, her children are made to participate thus constantly in the spirit new-born and living and dying with him; this history is still further impressed by being recapitulated three times in every week, when in the litany she beseeches her gracious Lord by all these holy acts, from every species of sin, in tribulation and wealth, in death and judgment, to deliver us. Not only in her offices, in every separate prayer how she dwells upon the sacred name; styling him her "most blessed Lord and Saviour," her "Redeemer," her "only Mediator and Advocate;" confessing that she owes all to his merits and intercession, and showing by the continual reiteration of that confession, that she loves to have it so. And how lowly this love is—how tempered with the awe meet from sinful creatures to their great and holy Creator—is shewn not only in the language of every address, but by the outward reverence with which the church directs her children to greet the holy name of Jesus, whenever it is repeated in divine service*; thus leading them by a simple gesture continually to acknowledge him as their Lord and their God.

The church loveth Jesus Christ, and herein is manifest whether we do indeed belong to her, or whether we are still in bondage to the world. If we are true children of the church, we, like her, love Jesus Christ in sincerity; we have a lively faith in him—a lively, a living faith, a faith working by love; a faith that will purify our hearts and conduct, that will lead us to strive after what Christ commands, to flee from what he condemns; a faith that, while it bears us over this world of sin, as it enabled St. Peter to walk upon the sea in his name and at his command, will at the same time make us feel that one moment left to our own strength would engulf us in the swelling waves, will lead us to be ever looking unto Jesus, ever simply and trustfully relying upon him for aid, for guidance, for salvation; ever, as the habitual language of our souls, crying out, "Lord save, or we perish."

* And likewise, when in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised.—*Canon* 18.

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## POPERY IN IRELAND.

### By the Earl of Roden.

### No. II.

When we are required to adopt any essential measures upon the grounds that a great change has passed over the church of Rome, that her anti-social dogmas are become obsolete, and that every thing that protestants have hitherto feared has been "remodelled," we require something more to give us certainty of this, than the hear-says and conversations of well-meaning country gentlemen, or even the pamphlets of noble lords. The same authority that enacted must repeal those anti-social dogmas, before we can be convinced that they are obsolete; but we have no room for doubt on the subject; on the contrary we have the clearest proof that they are in full force at this present time within the church of Rome, and within the bounds of this realm too. In the encyclical letter sent by the present pope to the Romish bishops of Ireland in 1832, he thus writes to them:—

"You will discharge this duty (viz., defending the common cause, &c.) faithfully, as your ministry demands; you will attend to yourselves and to your doctrine, calling frequently to mind that the universal church is not shaken by any novelty whatsoever, and that according to the admonition of St. Agatho Pope, nothing of what has been regularly defined ought to be retrenched, or changed, or increased, but that all should be preserved incorrupt, both in measure and expression."

No doubt, in pursuance of this, and in order to improve and enlarge their canon law, the Roman catholic bishops of the present time have published a compendium of papal laws, containing the bulls and decretals of Benedict XIV., and also his definitions on doctrinal, moral, and canonical subjects. His bulls are acknowledged by them as forming a part of the canon law, and his definitions of supreme authority in the church. It is a maxim of the church of Rome, that decretals are binding in the countries in which they have been published or adopted as the canon law of the country. Again, the general adoption of a bull in practice, without a formal promulgation, would give it the force of a law, on the ground that custom became law. Whatever force, then, their adoption and publication could give them, has been given to the papal laws contained in this compendium by the present Romish bishops. They have been published, adopted, and enjoined upon their priests as the laws by which they are to instruct and govern the people. In them we find laws for the excommunication and extermination of heretics, the confiscation of their property both lay and ecclesiastical, and all the worst of those intolerant and persecuting dogmas which characterised those times when the church of Rome was in the zenith of her power and ascendency. That she has changed in her pretensions, or has partaken of the supposed enlightenment of the present day, is a dangerous delusion, against which we cannot be too much on our guard. We must bear in mind that these precautions, which abound in our laws against the usurpations of the pope, did not originate in the era of the reformation; from the earliest periods in our history we find the state watching with the most jealous eye, and guarding by her laws against the unlawful encroachments of the church and court of Rome: if such were necessary when the faith of the church of Rome was universally professed in these countries, how much more are we, as a protestant

state, called upon not to lay aside our vigilance or our caution.

Our own laws should be obeyed and acknowledged as supreme, and, if faithfully and firmly administered, they are sufficient to repress any disorderly conduct on the part of the priests of the church of Rome. Deeply, I am convinced, would it grieve the heart of every true British protestant, if ever they should witness the day when it became necessary to call in the aid of the pope of Rome to assist our gracious queen in the government of her subjects. If such a time should ever arrive, "the sun of England will indeed be set."

The good to be derived from any intimate relation with the court of Rome is very problematical; the evils necessarily resulting are absolutely certain. In establishing this friendly relation, whilst the principle is admitted that the pope "hath jurisdiction in this realm," we at the same time open a door for endless strife and agitation unless we are prepared to surrender the kingdom to be exclusively possessed by Roman catholics.

The cases of those states which lord Alvanley holds out to us as examples, and wherein he says the payment of the priests and the political relation maintained with Rome has succeeded so well, are not analogous to ours; and it has yet to be proved that success has attended those measures. In Prussia and Russia the rulers are despotic and autocratical, and there is also a surveillance and espionage, kept up through the secret police, which our executive has no provision for, and which our constitution does not admit of. Through these secret agents they can detect the first and most secret movements of sedition; and by their despotic power can use the most summary and effective means immediately to repress it. I neither covet the one nor the other; and, through all the changes that England has undergone, I rejoice that our institutions are free from the foul excrescence of the masked betrayers of social intercourse. Long may England remain free from such a polluting force, and as long may she remain free from such measures as should demand it to control or check their evil tendencies. The payment of the priests did not prevent them from being active agents in causing the severance of Belgium from Holland. Will it prevent their agitating the repeal of the union between Great Britain and Ireland, or propagating a spirit of disaffection in both? Neither the payment of the priesthood nor the relation with Rome prevented the apostolic vicar from endeavouring to convulse the Rhenish provinces to their centre so that at other times, and under a less vigorous government, revolution must have been the consequence. These provinces are bound to Prussia by a very slender tie, and that which renders this tie still weaker, exposing it to a sudden dissolution, is the very position which the church of Rome holds at this present time in those provinces.

Lord Alvanley proposes that we should send our accredited agent to Rome, and that "accredited apostolical vicars" should be sent to superintend the spiritual affairs of every diocese here. The church of Rome in these realms would then be placed under their protection as agents of the court of Rome. The first demand would be the full, free, and open exercise of their religion. What may be comprehended in this may be collected from the following extract of a letter, dated September 27th, 1841, written by Dr. Miley, a leading priest of Dublin, to Dr. Pusey, of Oxford, as it appeared in the newspapers of the day:—"The church, which in pagan times concealed the mysteries in crypts and catacombs, now parades the sacrament in solemn pomp throughout the streets and squares of the cities. Wherever the spirit of [Roman] catholicity is free, instead of immuring the celestial *form of religion*, it delights to behold her expatiating abroad, diffusing a sanctifying influence, setting the seal of a superintending Providence upon every enterprise and every occupation, and planting, even along the dusty thoroughfares of the passions, symbols so sacred as to startle the most dissolute into the recognition of hopes and terrors of futurity." The real meaning conveyed in this passage is, that when the church shall be free we shall have processions of the host in the streets and squares of cities, especially with popish lord mayors and corporations; we shall have crucifixes at the cross-roads, and images of saints in the thoroughfares, offensive to the eyes and principles of protestants, and degrading to our fellow-subjects. Is it to be expected that protestants will tamely submit to such practices? Will Roman catholics, under improved circumstances, cease to require them?

"These apostolical vicars," armed with full powers to restrain and punish the bold and bad-intentioned amongst the clergy, must of course have some judicial authority for trying and deciding upon cases brought before them; in short, they must have courts for all cases between the bishops and their priests, and between the priests and the people. This cannot be confined to spiritual, it will be extended to temporal things. What the effect will be, must be obvious. The laws of the land will be superseded by the laws of the court of Rome; the authority of the government and of the queen, by that of the pope and his "apostolical vicars;" and by degrees the Roman catholics will be led to feel that their allegiance is more due to a foreign power than to that whose natural subjects they are. The alchymy of Rome can at all times transmute temporal things into spiritual, and *vice versa*; and it will be impossible to place limits between the civil and ecclesiastical, between spiritual and temporal, jurisdiction. In attempting to do so we shall find, when perhaps too late, that we have renewed, with a folly reckless of past experience, the contests which for centuries wasted the lives of our ancestors, and flung away with criminal prodigality the hard-earned yet cheaply-purchased victories which they achieved over the pretensions of the court of Rome. The present agitations are but as a gentle breeze ruffling the surface of society, in comparison with the hurricane which Lord Alvanley's measures are calculated to produce.

Whilst it is my desire to live on all friendly terms with my Roman catholic fellow-subjects, and not to be wanting in acts of kindness or of courtesy to them as individuals, I trust that it may ever be the determination of protestant Englishmen to make no compromise with the anti-scriptural doctrines or anti-social principles of the church and court of Rome.

I advert not to the reform of Maynooth proposed by lord Alvanley, but I cannot pass over his high commendation of the order of Jesuits in connexion with that establishment. I agree with his lordship that the Jesuits "sent out by the propaganda as missionaries are eminently calculated to succeed in the objects for which they are designed." They are well-disciplined and tried, and their qualifications and fitness accurately ascertained before they are allowed to proceed to their respective posts. What "the objects are for which they are designed" is evident, from the original constitution of the order, as well as from the history of their past transactions. One of their vows is to go whithersoever the pope should send them as missionaries for the conversion of infidels and heretics, or for the service of the church in any other way, and to devote all their powers and means to the accomplishment of the work. Shortly after the establishment of this order, the means they would use to effect their purposes were sketched by the hand of a spirit almost prophetic. Dr. Brown, archbishop of Dublin, in a sermon which has often been quoted, gives this description of them—"These sects will

turn themselves into various forms—with the heathens a heathen, with the atheists an atheist, with the Jews a Jew, with the reformers a reformer, purposely to know your inclinations, &c." True to their vows, yet different in the means they should employ, they have pursued with indefatigable zeal, from the earliest period of their history up to the present time, the exaltation of the church of Rome, and the overthrow of what is calculated to impede the accomplishment of their object. I am not surprised—if they have been admitted into familiar intercourse with lord Alvanley, as he would lead us to understand, and which I lament to find—that they have adapted themselves to his lordship's tastes, and have won upon his favour, which is no inconsiderable proof that they "are eminently calculated to succeed in the objects for which they are designed." I would here take the liberty of recommending to his lordship the perusal of a book published this year, by count Krasinski, on the reformation in Poland, where the description of the part taken by the Jesuits at that period bears forcibly on our present subject. I too have not been unobservant, nor have I been without means of forming an opinion with respect to the present transactions of the Jesuits; nor is it on light grounds that I have come to a conclusion respecting them different from that of lord Alvanley. Several modern facts are before me, but to produce them would enlarge these observations too much. I shall only state that in the course of a journey on the continent during the last year in Italy and Germany, many with whom I conversed, and some of them members of the Roman catholic church, condemned the proceedings of the Jesuits settled amongst them; they described them as interfering in family, social, and state concerns, to their great disturbance, and manifesting the same principles in the present day as history attributes to them in former periods. I do not know how much this may weigh against the "experience" of lord Alvanley, but of this I am persuaded, that I could not too strongly deprecate or resist the authoritative appointment of such men as teachers in this country, who, I believe, are the avowed enemies of our institutions both in church and state.

The difficulties peculiar to Ireland which stand in the way of a due observance of the laws, will be materially diminished by a firm adherence to principle. It is only when men's minds are tossed about—at one time highly elated, at another deeply depressed by falsely excited hopes and fears—that agitation is likely to succeed, or to become turbulent and alarming. Let the laws be faithfully and impartially administered—let crime be diligently sought out and punished—let men be selected to fill the different situations under government patronage for their moral and intellectual fitness—let the appointments in the established church be conferred on men whose lives are devoted to their sacred calling—let protection be afforded to life and property as far as in the government lies; and, whilst toleration, full and free, is extended to every religious sect, let encouragement and protection be given to the truth, and I have no doubt but that Ireland will soon become different from what she is, and make equal progress in civilization, in morality, and in religion, with other parts of the empire.

I have put myself to some inconvenience, I am persuaded that I expose myself to much of obloquy, by writing these "Observations;" yet I shall not regret the one, and I shall willingly endure the other, if they have the effect of correcting those errors and removing those false impressions which prevail with respect to the past and present state of Ireland.

Whatever others may think or say, I shall still have the approval of my own conscience, testifying that I have sought and sincerely desired the welfare of all classes of my fellow-subjects.

My "Observations" have at least this advantage—they are the result of an experience of thirty years' residence in Ireland, during which time I have lived in harmony with my Roman catholic countrymen, for many of whom I entertain the sincerest regard. But my experience has shown me that the doctrines of the church of Rome and the operation of her principles as exhibited amongst our people, are the root and cause of many of those evils which afflict our unhappy country; and it is because I am convinced that the adoption of lord Alvanley's proposition would not only add to our miseries in Ireland, but extend them to England herself, that I have set forth my warning voice in these "Observations."

The eye of the critic will, no doubt, detect many faults; but I write not for him. I address myself to the common sense of my countrymen, trusting that what I have said may lead them seriously to examin their principles as protestants. I cannot believe that any government which may be placed over the destinies of this country could propose for adoption such a panacea for the state of Ireland as that which is suggested by lord Alvanley; but if, at a future period, and in an evil hour, such blindness should pervade the minds of those who might be rulers as to induce them to try such an experiment, I trust that the protestants of Great Britain would then, as they would now, raise their indignant voice against the gross inconsistency of the state paying for the promulgation of doctrines against which she solemnly protests, and supporting a priesthood to teach those errors which lord Alvanley, together with the protestant members of both houses of parliament, have sworn they believe to be "superstitious and idolatrous." Let it not be said that this principle has already been adopted by the grant to Maynooth: unhappily, from this short-sighted policy the nation is now suffering; let us not add to our misfortunes by a further deviation from sound principle, or by sacrificing the cause of scriptural truth at the shrine of an infidel liberalism so prominent in "the age in which we live."

*Tullymore Park, county Down, Nov.* 20, 1841.

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## THE CHRISTIAN'S EXPERIENCE, CHARACTER, PREPARATION, AND ENCOURAGEMENT:

### A Sermon,

BY THE REV. JAMES BALDWYN PUGH, M.A.,

*Curate of Stanton-by-Dale, Derbyshire.*

PSALM x. 17.

"Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear."

THERE is something, my brethren, very interesting to the people of God, and also very comforting and encouraging to them, in the consideration of the relationship in which they stand towards God. By the terms of the covenant of redemption, they are permitted to look upon Almighty God as their reconciled parent and friend, they are invited to hold a constant intercourse and communion with him, and they have the assurance that the intercourse and communion which they thus enjoy with him in this world is but the foretaste of one endless, uninterrupted communion to be enjoyed by them in the

kingdom of heaven hereafter. To the Christian mind, therefore, there are few things so interesting, and the consideration of which is so profitable, as the fact that he may now approach his heavenly Father, may open his heart, and pour forth the desires of that heart, and be sure of obtaining a hearing. "Truly our fellowship is with the Father and with his Son Jesus Christ." And, just in proportion as the heart of any one is more or less under the influence of the faith which he professes, in the same proportion will he rejoice in this fellowship, and value the privileges and blessings of that communion with God, which is permitted to those who have fellowship with the Father.

Seeing, then, that the effects of God's redeeming love have been to restore those who partake of that love to a state of communion with him; seeing, moreover, that the frequency and earnestness of this communion may be taken as a measure of the strength of our faith—I most sincerely request your attention to a few remarks upon the subject of the Christian believer's intercourse and communion with God, his Father, Redeemer, Sanctifier. And, for the purpose of considering this subject, I have chosen as my text a verse of one of the psalms of David. We know how earnest, and frequent, and persevering was David in this communion of which we are speaking; and, therefore, his words upon this point may well be taken to express the nature of the Christian's communion with his God. May God grant that they may be made effectual to every one now present, for the strengthening and comforting of those who walk with God, and for the awakening of those who walk at a distance from God!

In thus applying the words of the text, I shall endeavour to consider,

I. The experience which the Christian has of God's mercy and condescension in former instances of communion with him: "Lord, thou hast heard the desire of the humble."

II. The character of those with whom God condescends to hold communion—"the humble."

III. The preparation of heart by which God enables them to approach him: "Thou wilt prepare their heart."

IV. The encouragement which the experience of the past gives to continue stedfast in communion with God for the future: "Thou wilt cause thine ear to hear."

I. First, then, we notice the Christian's experience of God's mercy and condescension: "Lord, thou hast heard the desire of the humble." You perceive that the person who wrote these words makes an appeal to *the past* mercies of God, and to the manner in which God has formerly condescended to hold communion with those who call upon him. And this may refer either to what has been experienced by others, or to what he has himself personally experienced in former times. And, in speaking upon this point, we shall see what abundant encouragement there is to draw near to God. Are we desirous to know how God has received those who have sincerely and earnestly called upon him? Let us listen to the testimony of those who have known what communion with God really is. From them we shall learn that God never casts out any who pray to him in sincerity; that he never refused the cry of any who sought him in the way in which he has promised to be found. If we hearken to the experience of those who know the Lord, what numberless instances shall we find of prayers graciously answered, of consolations abundantly vouchsafed, of difficulties mercifully removed. How joyfully have the saints of God delivered their testimony to the never-failing attention which their heavenly Father has paid to their desires! Whether we hear the experience of those whose histories are given in the bible, or of those who have lived nearer to our own times, or of those who are even now amongst us, we shall find that not one—we repeat it, *not one*—of the people of God was ever allowed to pray to him in vain.

But why need we go to others to learn the loving-kindness of the Lord? "As we have heard, so have we" ourselves "seen" of this loving-kindness. There is not a sincere believer, amongst those who now hear me, who has not had experience in his own case of the same truth. Every real believer can tell what the declaration in our text means: "Lord, thou hast heard the desire of the humble." I am sure, my Christian brethren, that, if I were to appeal to the experience of those amongst you who really know God—who are verily and indeed (as well as in name) his children—I am sure that every one of you would be able to bear a powerful testimony to the past love and mercy of God. Have you not known the time when some peculiar distress has weighed you down; when affliction of one kind or another has pressed with more than usual severity upon you; and when, "deep calling upon deep," you have been well nigh overwhelmed in the flood of tribulation which was against you? And have you not at such a time found the benefit of communion with your God? Have you not at such a time felt the privilege—the unspeakable privilege—of having God for your friend, a friend to whom you might come, and with whom you might have intercourse, and before whom you might express the very

secrets of your heart, might pour forth the inmost thoughts of your soul? Or, have there not been times when the force of temptation has been exerted against you, and, peradventure, has prevailed over you; when some of the numerous devices of the enemy have had the unhappy effect of leading you away from God, and inducing you to trust on other strength, to lean on other support, to seek for other sources of consolation, than what can be obtained from God alone? And then, when the grace of God has opened your eyes, and pointed out your sin, and brought you back again with humble penitence and self-abasement, how were you received? Did you meet with no answer to your penitent cries? Did you obtain no notice from your heavenly Parent, from whom you had so grievously wandered? So far from this being the case, were you not welcomed again? Were you not able to adopt the words of the text, and in grateful, but humble, devotion to exclaim—"Lord, thou hast heard the desire of the humble?" And have you not again felt the blessedness of walking with God, from whose ways you had for a time "erred and strayed?" O, if the personal experience of each individual Christian were to be laid open, surely there would be abundant evidence of the truth of our text, that God "hears the desire of the humble." We say "hears the desire of the humble;" for we will not pass over the very beautiful and encouraging truth, that it is not only when the believer is engaged in giving utterance to his wants that God hears him, but even the very desire of the heart (whether openly expressed or secretly meditated over), even the very desire of the heart is heard by God. As David says in another place, "Thou understandest my thought afar off." God searcheth the heart, and there needs not the utterance of the lips to inform him of the desires and feelings of the heart. I doubt not but that it may sometimes have been a cause to many a praying believer—to many a young believer especially—that they cannot always find words wherewith to express themselves in prayer as they wish; that, while many with whom they hold Christian conversation can pour forth their prayers with readiness and quickness, they themselves are frequently at a loss to describe their wants. But it should be a source of great comfort to them that God hears the desire of the heart; that the hearty desire to pray is as well known to him, and as much valued by him, as the most ready and eloquent form of prayer that ever was uttered by the lips. The unlearned or the young believer need not, therefore, fear or despair because he discovers his want of ability to find language with which to call upon God; but should rather rejoice in the declaration of the text, that it is the desire which God hears, and to which he pays regard. Who is so great a God as our God? "Unto him all hearts are open, and all desires known."

With these observations upon the first point set before us, let us now pass on to the next point proposed to be considered, which is,

II. The character of those with whom God condescends to hold communion. They are spoken of in our text as "the humble." "Lord, thou hast heard the desire of the humble." This agrees with the character of God's people which is given by the prophet Isaiah: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." In the New Testament also we find our Saviour pronouncing his special blessings upon the humble and contrite: "Blessed are the poor in spirit:" "Blessed are the meek." Indeed the constant language of the bible respecting the character of God's people is, that they walk humbly with their God. And how could it be otherwise? How could they who are partakers of the abundant grace of God be otherwise than humble? What have they wherein to boast? Truly nothing but what they owe to the abounding grace of God in Christ. And the consciousness of this grace abounding to themselves will necessarily have the effect of making them lowly in their own eyes, of causing them to renounce all self-confidence, all self-praise, and to ascribe the glory to God alone. This humble spirit, this self-renouncing spirit—this spirit by which the believers ascribe all that they have, and all that they are, to the free grace and mercy of God—is the spirit to which God condescends to humble himself: "A broken and a contrite heart he will not despise."

It may be, my brethren, that sometimes a feeling of your own great unworthiness has come over you, and almost led you to doubt of the probability of your obtaining notice from God. It may be that, when you have put yourselves into the posture of prayer, you have suddenly felt something like a distrust of God's love and favour to you—a distrust arising from a sense of your own exceeding low and unworthy state before him. There is reason to believe that it is a thought by which the prayerful heart is sometimes disturbed: "Is it possible that the great and mighty God, 'who sitteth in the heavens over all from the beginning,' before whom hosts of cherubim and seraphim are continually

bowing down, can humble himself to listen to the prayers of such an one as myself? Is it possible that he whose name is Holy, who is adored by the tribes of heaven, under the name 'Holy, Holy, Holy,' can condescend to look upon one so sinful, so worthless as myself? Is it possible that one so exalted as God can look upon one so abased as I am?" I say, these are thoughts which will sometimes disturb the heart of the believers, and which perhaps present themselves with unusual force to those whom the apostle describes as "babes in Christ." If such there be amongst ourselves at this time, let them take the words of the text as a ground of comfort and encouragement; let them read in these words the spiritual experience of one who knew the privilege of communion with God, who knew his own worthlessness and sinfulness, and could nevertheless rejoice in the assurance that God "heard the desire of the humble." Blessed be God's holy name, that his ways are not as man's ways, that he judgeth not by the outward apperrance, nor delighteth in outward show; but that he takes pleasure in the humble and lowly, that he helpeth the meek-hearted, that he listens to the humblest penitent, and that the self-abasing prayer, "God be merciful to me a sinner," is accepted by him, even while he refuses the proud display of pharisaical profession. Blessed be his name that there is no state so low to which he does not bend himself, no person so poor and mean as to be beyond the reach of his notice.

The consideration of this part of our text will give us a very strong ground of self-examination, by which we may try our spiritual standing before God. Are we humble? Are we under the influence of a meek, gentle, submissive, humble spirit, possessing a humility which teaches us to look upon ourselves as low and poor indeed, and which yet gives us confidence in our God, knowing that he heareth the desire of the humble? If this be the spirit which influences us, we need not fear but that the grace of God is with us; for this is a spirit so contrary to the natural feelings of any, so entirely at variance with our natural pride, that where it does exist it must have been produced by the grace of God. May he, by his grace, give us more of this humble spirit, and subdue in us every high thought and every proud desire!

III. The next point of our subject which comes under our consideration is the preparation of heart by which God enables us to approach him: "Lord thou hast heard the desire of the humble; thou wilt prepare their heart."

This leads us to reflect upon the truth, that "the preparation of the heart is from the Lord." It has been already stated that the humble spirit, in which God's people ought to approach him, does not belong to them by nature; it is now to be observed that this, as well as every necessary gift, is given us by God alone. Every good and perfect gift is from him. Without his Spirit sanctifying the heart, and putting therein the desire to please him and to seek him, we should never feel such a desire; and therefore it is by the operation of his Spirit that we draw near to him. The natural tendency of the heart is from God: the natural desires of the heart are contrary to him: it is by grace overcoming nature that we have any desire towards him. And the knowledge of this truth should produce the effects of affording comfort to the people of God, and at the same time of presenting an awful warning to the impenitent and negligent. As a matter of comfort, how cheering must it be to God's people to know that the desire which they feel to him is in fact the fruit of his Spirit working in them; that, when they have a love for God in their hearts, they have in fact the surest proof that God himself is with them, producing such blessed effects. It surely is a great source of consolation to know that they are in favour with God, that they have the privileges of his children; and the evidence, by which they know that this is their condition, is the operation of the Spirit upon their hearts. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." As a matter also of warning to those who neglect God, and continue impenitent, the words of the text may well engage our attention. I think it will be found that the great reason why so many are negligent about their eternal interests is not that they really intend to die in impenitence, but that they contrive, somehow or other, to persuade themselves that it will be time enough for them to think seriously by-and-bye; that they will go on as they are only a little longer; and that in a very short time they really will (as they say) turn to God. I say that this is the way in which very many contrive to continue in carelessness and impenitence so long as they do. But how miserably do they deceive themselves when they thus think! To say nothing of the shortness or uncertainty of life—even conceding the point that they are likely to live for many, many years to come—yet, if they would only bear in mind the fact that "the preparation of the heart is from the Lord;" that, unless God turn the heart to himself, by the power of his Spirit working upon that heart, we never shall turn to him; that every holy thought which we think, and every holy inclination which we feel, must have been first given to us by him;

if, I say, people would only bear this in mind, they would not talk of turning to God at some future period, when it might suit their own convenience to do so; they would not think of fixing their own time for repentance; but would eagerly and anxiously embrace the opportunity which God in his grace might please to send them. O, there is something very alarming in that insensibility of conscience which leads men to talk as if they could become penitent and holy and prayerful just when they pleased, simply by their own exertions and their own strength. David, who had experienced the pardoning love of God, knew better than this. He knew that the people of God owed the preparation of their heart to the grace of God alone; and therefore, in the text, he says, "Lord, thou wilt prepare their heart." May God, my Christian brethren, vouchsafe unto us to have our hearts continually prepared and fitted for his service; and especially may he grant unto us to know our own want of power to turn to him at any time, unless he, by his grace, draw us to himself! And thus preparing our hearts for his service here, may he also prepare them for his eternal service hereafter!

IV. We now come to the last point which our text sets before us, which is, the encouragement which the experience of the past gives to continue stedfast in communion for the future: "Lord, thou hast heard the desire of the humble; thou wilt cause thine ear to hear."

The knowledge of what God has hitherto done for his people, when they have called upon him, may well lead them to trust in him for the time to come; the remembrance of how he has formerly listened to their wants, and has answered their prayers, should encourage them to "continue instant in prayer." He is a Being with whom "is no variableness, neither shadow of turning; and therefore the believers in him have—if it be lawful so to speak—his very nature and attributes pledged to listen to them whenever they call upon him. "He abideth faithful;" and, as he has manifested his faithfulness to his saints hitherto, by "causing his ear to hear" their prayers when they have prayed to him, so he will continue to hear the petitions of his people, and will never let them call on him in vain. And is there no encouragement in this? Have the believers no comfort, no promise, no assurance, in this fact? Shall the remembrance of his past mercies give no hope for the future? Nay, rather, those who can experimentally say, "Lord, thou *hast* heard," can also confidently say, "Lord, thou *wilt* cause thine ear to hear." Let us, therefore, my believing brethren, "come boldly to the throne of grace;" let us come with confidence and certain reliance upon the word of God, upon his promises, upon our experience of his past faithfulness. This experience of the past is our assurance for the future, and therefore let us come boldly. Do not any of you hold back; do not by your unwillingness or your backwardness shew that you think lightly of your privilege of approaching to God in prayer; do not distrust the power or the love of God; but come with the confidence of those who can say, "Lord, thou wilt cause thine ear to hear." And most assuredly he will hear: he despiseth not the prayer of the poor destitute, but when he calls upon him he will hear him. In every time of distress as well as in every time of prosperity, he will hear those who come to him, even as he has heard them before.

Such then being the observations which we have to make upon the words of the text, I will only add a remark or two in conclusion. Let me impress upon you, brethren, the fact that, when we speak of the believer's privileges or of God's condescending love, we are speaking of something that does really and actually exist; that we are not setting forth a mere fanciful description, the offspring of our own imagination, but are stating real, solemn truths. Have you faith in them as truths? Are they truths which correspond with wha you have felt and realized in your own indit vidual case? This is the point to which we would wish you to bring every thing which you hear of the word of God, namely, "Does this agree with what I know as the result of my own experience?" Do you then, my brethren, see and know your interest in such passages of scripture as our text? Let every one of you ask himself or herself such questions as these: "I have heard of the Christian believer's experience of God's condescending love. Do I know any thing of this love? I have heard that the character by which God's believing children are known is a character of humility. Am I humble, meek, submissive, as God's child must be? I have heard that God prepares the heart to prayer and holiness. Have I a heart prepared by him; or is my heart still unprepared, still unwilling to pray, still indisposed to holy things? And I have also heard that God's people can rejoice in the confidence that they may always approach him, always commune with him. Do I rejoice in this? Do I value my privilege? Do I come boldly to him?" Ask yourselves these questions, my professedly Christian brethren, and may the answer be to each of you an answer of peace! But be assured that, if you regard what we have said as a mere matter of fancy, instead of a most solemn truth, then you have much to learn ere you can be fully acquainted with the gospel; then you are not under the influ-

ence of gospel hopes or gospel motives. Whatever your profession may be, you cannot be real believers unless your experience corresponds in some degree with the experience of David in the text. If, however, you can join heart and soul in what has been said; if you can take David's experience, and find that it is also your own; then fear not: you have the evidences of being amongst the people of God, and your portion is therefore blessed. With God it will be your highest privilege to hold communion on earth, and with him also shall you be permitted, through his grace in Christ, to hold communion in heaven, even for ever and ever.

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## NUNS AND NUNNERIES.

We have long been convinced that nunneries, as at present constituted, should not be suffered to exist in a free country. They encourage every species of deceit on the part of the priests and others interested in their maintenance, in inveigling victims into them; and though the superstitious motives which at first rendered the imprisonment in a certain sense voluntary may cease to operate, and the captive sigh for freedom, she finds herself in circumstances which place her at an almost hopeless distance beyond the operation of those laws which are supposed to secure the enjoyment of liberty to the subjects of the British crown.

These thoughts were brought to our mind by facts of recent occurrence. One of these facts has already come before the public, through the medium of the newspapers; but, as we have had access to the most authentic sources of information, we can assure our readers of the perfect accuracy of our information, while at the same time we are enabled to state some important particulars which have not before transpired.

A young lady, a protestant, ignorant of her own religion, and equally ignorant of the true character of popery, and the nature of monastic institutions, entered a convent in Limerick, vainly expecting to find within its walls the peace of mind which she had not found in the world.

During her noviciate she was treated both by the superioress of the convent and the nuns with the most winning kindness; the former especially exhibited the most vigilant anxiety to promote Miss Stewart's happiness, and assured her that nothing would give her so much pleasure as to see her a professed nun.

Flattered by such attention, Miss Stewart imagined that there was no place in the world like the convent, and under this impression she became a professed nun, but no sooner was this step taken, than the scene immediately changed. The kind attention to which she was accustomed ceased, and she was treated with extreme severity—being compelled to perform the most menial offices—sometimes scrubbing the floors of the convent until her knees, unused to such labour, were almost excoriated; and, when she complained of such treatment as past endurance, she was threatened by her jailors, who exultingly told her that she had put herself into their hands, and they would take good care that she should not escape from them.

The poor captive now clearly saw that it would be useless to claim the right of leaving the convent, and that the liberty for which she sighed could only be obtained by stratagem. An intelligent girl, who had been one of Miss Stewart's pupils in the convent school, was made her confidant, and she proved herself in every way worthy of the trust reposed in her. Dressed in a fashionable suit over her homely apparel, and having her features concealed in the folds of a thick veil, she called at the convent gate and requested to see Miss Stewart. As the gate-keeper had been previously informed that a visitor was expected at that time, she was at once ushered into the school-room. The inmates of the convent were all at prayers, but Miss Stewart, having escaped attendance on pretence of indisposition, hastened down to the school-room in her chemise and petticoat. Her faithful deliverer speedily disrobed herself of her fashionable attire, and Miss Stewart as speedily dressed herself in it. They then sallied forth—no doubt with trembling hearts. The gate was opened to them—they hastened to the mail coach office, where Miss Stewart's uncle was waiting to receive her; the mail started for Dublin shortly after, and the trembling fugitive was soon beyond the reach of her pursuers.

Now let the reader pause for a moment, and recollect that this is no fiction, but an actual occurrence which happened last month in this land of liberty. But the worst part of the tale yet remains to be told.

It might be thought that the Roman ecclesiastics, who could exercise control over the government of the convent, would mark their displeasure at such an unjustifiable infringement on the liberty of a British subject. But it was the very reverse. Miss Stewart was happily beyond their reach, but the poor girl who had been the instrument of her deliverance was made to feel the full weight of their displeasure. She was brought before a Romish bishop, who reproved her sharply for not having informed the superiors of the convent of Miss Stewart's intention to escape from it, and he informed her that, for the heinous offence which she had committed, she should be excommunicated on the following Sunday; she was further told, but whether by bishop or priest we do not recollect, that she could never be received into the church again without the express permission of the pope. She was subsequently denounced by a priest; her friends were forbidden to speak to her; her mistress (she was apprenticed to a milliner) was ordered to put her out of her house; and we can ourselves testify, for we have seen it, that she is not permitted to walk through the streets of Limerick without being pointed at with the finger of execration. Nay, more, we have been credibly informed that her own father thinks it will be impossible to keep her in the country, and that regard for his own peace, as well as the security of his child, will oblige him to send her to America. Thus it appears that the conventual system, as it at present exists in this country, is in fact a conspiracy against the liberty of a certain class of her majesty's subjects, and that a foreign potentate, with whom the domestic conspirators maintain a close correspondence, is the head of this unconstitutional confederacy.

The second fact to which we alluded in our introductory observations, is of a more affecting character than that which we have related above. A young lady, whose parents were Roman catholics, was sent, after their decease, in compliance with her father's desire expressed in his will, to be educated at a convent in the neighbourhood of Dublin. This poor girl having some property, was a desirable prey for the superioress of the convent and the sisterhood to secure. She was frequently visited by her uncle, who was a protestant; and to him she expressed her determination of taking the veil, as she said she had become so attached to the reverend mother and the nuns, in consequence of their kindness to her, that she could not endure the thought of separation from them. Her uncle did all in his power to dissuade her from her purpose, but without effect. After her profession he called as usual to see her, but he was

frequently denied the privilege—either she was sick, or she was engaged in her devotions, or that the rules of the convent would not permit an interview at that time. And, when he did happen to see her, her manner towards him was quite altered; she became cold and reserved, seemed to consider his presence a painful restraint, and could scarcely be induced to speak to him. He could assign no cause for such an apparent change of his niece's feeling towards him, and began to suspect that she was under some restraint. This suspicion was increased by observing that he never was permitted to speak to her but in the presence and hearing of some person belonging to the convent. His suspicions were soon found to be correct; for one day, when the back of the nun who had been placed as a spy was turned, the poor captive hastily whispered into her uncle's ear, "Take me out of this place;" and having made this communication she again assumed her usual expression of reserve. Suffice it to say that a plan was laid for the rescue; having secured the key of the convent garden, a carriage which was in attendance at an appointed hour conveyed her to her uncle's residence in Dublin. But she was not seated many minutes in his drawing-room, when two priests, connected with the convent, knocked at the door and demanded an interview. When their names were announced the poor fugitive cried out in an agony of distress, "O do not let those beasts come near me!" They were refused admittance—they stormed and raged—threatened legal proceedings. The uncle of the hapless female was in business, with a large family to provide for, and fearing the influence of the priests, he sent his niece to her Roman catholic relations, to be disposed of as they might think fit; by them she was delivered to the priests, and, if death has not terminated her sufferings, she is at this moment a captive in the very convent from which she had been rescued by her uncle.

We again intreat the reader to consider that these are no fictions ingeniously framed to harrow up their feelings, but sober realities. We ask, should houses, falsely called religious, which afford such scope for practising the worst of tyranny over the weaker sex, be suffered to exist in a free country? Yet persons calling themselves protestants, yea, and declaimers about liberty too, not only connive at the existence, but actually contribute their money to the erection and support of such ecclesiastical bastiles. In the very province in which we write, the marquis of Sligo has granted a site for the erection of a nunnery in the town of Westport. We do not question his lordship's right to dispose of his property as he pleases, but we do say that such a disposal of it by one who is not an avowed bond-slave of anti-Christ, cannot be cleared from the charge of inconsistency at the bar of human opinion. And, with all respect for lord Sligo's rank, we would suggest to him the propriety of inquiring, before it be too late, by what plea he will justify it at Christ's tribunal *.—*Achill Missionary Herald.*

## The Cabinet.

**Memory.**—We all know what a power there is in memory, when made to array before the guilty days scenes of comparative innocence. It is with an absolutely crushing might that the remembrance of the years and home of his boyhood will come upon the criminal, when brought to a pause in his career of misdoing, and perhaps about to suffer its penalties. If we knew his early history, and it would bear us out in the attempt, we should make it our business to set before him the scenery of his native village, the cottage where he was born, the school to which he was sent, the church where he first heard the gospel preached; and we should call to his recollection the father and the mother, long since gathered to their rest, who made him kneel down night and morning, and who instructed him out of the bible, and who warned him, even with tears, against evil ways and evil companions. We should remind him how peacefully his days then glided away; with how much of happiness he was blessed in possession, how much of hope in prospect! And he may be now a hardened and desperate man: but we will never believe that, as his young days were thus passing before him, and the reverend forms of his parents came back from the grave, and the trees that grew round his birth-place waved over him with their foliage, and he saw himself once more as he was in early life, when he knew crime but by name, and knew it only to abhor—we will never believe that he could be proof against this mustering of the past; he might be proof against invective, proof against reproach, proof against remonstrance; but, when we brought memory to bear upon him, and bade it people itself with all the imagery of youth, we believe that, for the moment at least, the obdurate being would be subdued, and a sudden gush of tears prove that we had opened a long sealed-up fountain.—*Rev. H. Melvill.*

* We have inserted this extract from a respectable publication, which may, we believe, be depended on: but surely such facts as are above stated ought to have been followed by legal proceedings.—Ed.

## Poetry.

### LINES SUGGESTED BY THE REVIEW OF AN AFFLICTIVE DISPENSATION.

By the Rev. F. Langhorne.

(*For the Church of England Magazine*)

"Whom the Lord loveth, he chasteneth."

Ah! well I remember the hour of meeting,
Fraught with mingled emotions of sorrow and joy;
When we gave and received the affectionate greeting,
And did in fond welcomes the season employ.

Then the dark clouds of trial a moment divided,
Hope's glimmering taper seemed faintly to burn,
And we thought that the storm had completely subsided,
No more to enshroud us, no more to return.

But, ah! we forgot the brief sunshine was given
To teach us the storm had proceeded from love,
And, ere it returned, to direct us to heaven,
And bid us seek comfort and help from above.

We basked in its bright rays, but these, quickly fading,
Soon veiled our horizon in darkness again,
And shades of affliction, still deeper, pervading,
Taught creature dependence but worthless and vain.

At parting, what sorrows then seemed to surround us!
What traces of grief then appeared on each face!
While the tokens of winter's sad reign all around us,
Seemed to mock the fond warmth of our mutual embrace.

'Twas a moment of anguish too deep for expression,
In the silent tear's language alone to be told;
And it served but to deepen the spirit's depression,
That nature her sympathies seemed to withhold.

But 'tis past, and the sunshine of love reappearing,
With greater effulgence casts forth its bright light;
And its beams are more sensibly felt, and more cheering,
In contrast with trial's dense darkness and night.

Yes, and when we review all the way he has brought us,
Who rides on the storm and its fury controls,
We praise him; our bitterest trials have taught us
His dealings are ever in love to our souls.

Though nature, frail nature, may sink in endurance,
Or receive the dark trial in murmuring mood,
His children have ever the blessed assurance,
That all things shall work for their permanent good.

Then alike, when the storms of affliction are pressing,
Or the sunshine of hope sheds its bright beams around,
His arm let us lean on; his goodness confessing
Who true to his promise has ever been found.

## THE LILIES OF THE FIELD.

(Matt. vi. 28, 29.)

By Rev. J. S. Broad, M.A.

(*For the Church of England Magazine.*)

Flowers of the field! 'tis yours to preach
Lessons of truth, and humbly teach
The faithless and the proud;
Array'd in garb of lovely hue,
Our Father's care we trace in you;
And still to him who made you true,
Ye warn the thoughtless crowd.

Let those of feeble faith, whose breast
With doubts and fears can never rest,
Consider how ye grow:
Ye toil not with perplexing care;
Ye do not spin the coats ye wear,
Nor paint those colours bright and fair
In which ye sweetly glow.

The hand of him who built the skies
Adorns his flowers with varied dies,
And clothes each beauteous plant;
Th' Eternal One, whose sovereign power
Can make earth's haughtiest despot cower,
Stoops to regard the humblest flower,
And tend each little want.

O ye, who cannot trust your God,
Turn to yon fields, and look abroad;
Review the lilies there:
Each verdant leaf, each tint behold;
Not even Israel's king of old,
Array'd in purple and in gold,
With these could e'er compare.

Then why, ye children of the dust,
Thankless, a gracious God distrust—
A Father ever true?
'Tis he who gilds each floral gem,
And clothes unsought the rising stem:
If thus his care extends to them,
Will he not care for you?

Look on the lilies of the field;
In them his providence reveal'd
The fainting soul may stay:
If he a short-liv'd flower arrays,
Will he not clothe through distant days,
And keep, to show his endless praise,
A better race than they?

Look on the lilies—let them be
Meek teachers of humility,
To check th' elated heart;
Though clothed in garments rich and fine,
The humble lilies can outshine
The gaudiest child of Adam's line,
Adorn'd by human art.

*Newcastle-under-Lyme.*

## Miscellaneous.

Australian Aborigines.—A sort of procession came up, headed by two women, down whose cheeks tears were streaming. The eldest of these came up to me, and, looking for a moment at me, said, "Gwa, gwa, bundo bal"—"Yes, yes, in truth it is him;" and, throwing her arms round me, cried bitterly, her head resting on her breast; and, although I was totally ignorant of what her meaning was, from mere motives of compassion, I offered no resistance to her caresses, however disagreeable they might be—for she was old, ugly, and filthily dirty; the other younger one knelt at my feet, also crying. At last the old lady, emboldened by my submission, deliberately kissed me on each cheek, just in the manner a French woman would have done; she then cried a little more, and at length relieving me, assured me that I was the ghost of her son, who had some time before been killed by a spear-wound in his breast. The younger female was my sister; but she, whether from motives of delicacy, or from any imagined backwardness on my part, did not think proper to kiss me. My new mother expressed almost as much delight at my return to my family, as my real mother would have done, had I been unexpectedly restored to her. As soon as she left me, my brothers and my father came up and embraced me after their manner, that is, they threw their arms round my waist, placed their right knee against my right knee, and their breast against my breast, holding me in this way for several minutes. During the time that the ceremony lasted, I, according to the native custom, preserved a grave and mournful expression of countenance. This belief, that white people are the souls of departed blacks, is by no means an uncommon superstition amongst them; they themselves, never having an idea of quitting their own land, cannot imagine others doing it: and thus, when they see white people suddenly appear in their country, and settling themselves down in particular spots, they imagine that they must have formed an attachment for this land in some other state of existence; and hence conclude the settlers were at one period black men, and their own relations. Likenesses, either real or imagined, complete the delusion; and, from the manner of the old woman I have just alluded to, from her many tears and her warm caresses, I feel firmly convinced that she really believed I was her son, whose first thought, upon his return to earth, had been to revisit his old mother, and bring her a present. I will go still farther, and say, although I did not encourage this illusion, I had not the heart to try to undeceive the old creature, and to dispel her dream of happiness.—*Capt. Grey's Narrative of Expedition in Australia.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## TRUST IN GOD.

### No. I.

So entirely are we influenced by present objects, so fond are we of clinging to "the things that are seen," that our hopes rest, and our desires are limited to that which to the eye of sense is secure and promising; and, although the vicissitudes of life constantly expose the weakness of all human exertions, the want of foresight, and the vanity of depending on man, although we are encompassed with displays of power and wisdom in the works of creation, yet are we not led to seek the knowledge, the favour, and the protection of their almighty and eternal Author. But it is when faith takes root in the word of God—when, by the blessing of the Holy Spirit and the influences of the Sun of Righteousness, it begins to germinate—that we triumph over sight, and bring forth those fruits which are to the glory and praise of God, and to our own unspeakable happiness and comfort. In the day of prosperity it is easy to attribute our success to what cause we please, and as long as we flourish we may regard either a stock or a stone with reverence and gratitude, but, when the real though unacknowledged Dispenser of the blessings we have enjoyed sees fit to withhold his bounties and to withdraw his support, and our prosperity ceases; when we invoke the help of Baal; when, after persevering in imploring a demonstration of his power in our behalf, "there is neither voice nor any to answer, nor any that regardeth"—then our hopes vanish, we are reduced to despair, and our condition becomes desperate. But it is not so with the Christian: he can put his trust in God at all times; he regards the Lord as the author and giver of all good things; and in the hour of adversity he feels that he is neither forgotten or forsaken. The time of tribulation is the test of the strength of his trust, for then it is that God is truly precious; he is the helper of the friendless, the healer of the broken heart; and, although we may sometimes seem to wait for him, yet, in his own good time and way, he will come and save us, and take us out of the horrible pit, out of the mire and clay. God is a refuge and strength, a very present help in trouble; and therefore all fear is removed: and, although mischief may be plotted and deceitful words spoken to his injury, although he may be troubled on every side, yet the Christian is not distressed. He may be perplexed, yet is he not in despair—cast down, but not destroyed. And the eye of faith is still fixed on God; and his language is—"Why art thou so full of heaviness, O my soul? and why art thou so disquieted within me? Put thy trust in God, for of him cometh thy salvation" (Ps. xlii. and lxii.) What courage, fortitude, and boldness do they possess who are influenced by this principle of faith! We are furnished with a beautiful illustration of its operation in the conduct of the three captive Israelites, who refused, even amid universal example, to conform to the idolatrous command of a mighty king: they staggered not when brought before him, nor did they flinch from the impending decree which, in consequence of their non-compliance, would cast them into the midst of a burning fiery furnace: they were not terrified by the fierce looks of the king; nor were they daunted by his language, which implied his

unbounded power and authority, and that from his hands no God would be able to deliver them. Under such circumstances, what was their reply? What principle less than that of faith, what power short of that communicated by God himself, would be able to sustain on so trying an occasion? "We are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up" (Dan. iii.)

No sooner has the Lord been pleased to open our eyes, than we truly behold wondrous things in his law. We are presented with astonishing acts of power and displays of wisdom, with proofs of the Almighty's faithfulness and continual truth, and with evidences of his mercy, love, and willingness to save. Such qualities are possessed by the Lord; but how are we to insure the exercise of them upon ourselves? Upon what security can we rely for experiencing their influence in our own case? The answer to these inquiries, which are certainly of the very first importance to every individual, will necessarily tend to cast down every high look of self-approval, and to demolish the pride which tempted us to esteem ourselves better than others; for, as the bible informs us of those attributes the exercise of which we would desire to enjoy, so does it declare others also, the effects of which we must sustain to our own confusion, and to the display of God's eternal justice, if we continue to walk after our own imaginations and according to the impulse of our corrupt nature. We are all included under sin, and therefore everlasting death is the doom which justly awaits us. Now, if this statement of our condition calls for humility, what should be our joy for the gospel, which has brought life and light and immortality to light! How great should be our gratitude, how unceasing our praise, when we learn the way by which God may still be just, and yet the justifier of the believer! O, when we remember our state by nature, as aliens from God, lying in darkness and misery, and having fallen from holiness, thereby forfeiting God's favour, and being exposed to the punishment incurred by our disobedience, liable to dangers which it was impossible for us to avoid, and anticipating a fearful judgment to come, from which there would be no escape, how should we adore the free grace, mercy, and love of God, in that he has effected our rescue! He sent his Son into the world to be made a curse for us. "There is therefore now no condemnation to them that are in Christ Jesus;" he is our peace. It is vain to think of words to express the love of God as thus manifested; it was an effort too great for an apostle—it is "unspeakable." But let us endeavour to show forth his praise, not with our lips alone, but in our lives. Let every thing be undertaken with a single eye to God's glory; and, as an exhibition of the principle by which we are actuated, and as declaratory of the motive which influences us, let our banners on every occasion be inscribed—"We love him because he first loved us."

We must not pass on without acknowledging the source from whence we derive the precious truths of God's character and gracious purposes. It was not by our own searching or wisdom; no, here is another benefit for which we have to thank the Lord Jesus. It was for his sake that the Holy Spirit was sent by whom the scriptures were inspired, and who has taken of the things of God and shown them unto us. May we be impressed, by this recollection, with the value, the sacredness, the importance of the scriptures, that so we may learn to reverence, to search, and to admire them more and more. Whatever blessing we enjoy, we must regard Jesus Christ as the channel through which it is conveyed; he is the author of all our consolation, the foundation of our hopes, the seal which stamps the covenant; he is the procurer of our peace and joy, and his blood is the token which stays the outstretched arm of justice and vengeance; it is his Spirit by which we are enabled to cry "Abba, Father," and we are made children, and therefore heirs of God through Christ. After seeing then what the love of God must be, in having sent his Son to save us from the wrath to come, after seeing what inestimable gifts and blessings his blood-shedding hath obtained for us, how can we be tempted to doubt the faithfulness of the Almighty? How is it that we are so distrustful of his intentions, so weak in faith? We learn from Deut. vii., that, when the Israelites were about to engage in war with a people greater and mightier than they, Moses, in order to induce confidence, recurred to their past deliverances, and to those displays of almighty power which they had already witnessed. No argument could have been better calculated to inspire those feelings in which, in every scene of trial, they were lamentably deficient; and thus their history remains a sad exhibition of the workings of the human heart, which, being a bad tree, can only bring forth corrupt fruit. And so we find that, with a sample of the produce of the promised land before them, with the good

report and exhortations of Joshua and Caleb to persevere, with the glory of the Lord which they had beheld, and with the miracles which had been performed in Egypt in their behalf, with the constant preservation which they experienced, the support and mercies they received, the merciful pardon of their misdeeds which was granted them, the answers to their cry when in trouble, notwithstanding their provocations, and the tenderness with which they were conducted through the wilderness; yet for all this they were rebellious, they murmured, and were faithless. After such a review of their conduct, we cannot be surprised to find the Lord thus inquiring of Moses, "How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shown amongst them?" (Numb. xiv.) O, in condemning the conduct of the Israelites, let us remember that we also possess by nature the same hard heart of unbelief. It is indeed melancholy to read of the repeated instances of Israel's rebellion; and how, even on the road to Canaan, and surrounded by mercies and "tokens for good," there existed still in their minds hard thoughts of God; and, as they made no effort to restrain the suggestions of the flesh, their sin soon advanced, and they said, "Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites to destroy us" (Deut. i. 27). On the occasion of this aggravating conduct, we see the Lord about to take vengeance on them, but by the intercession of Moses his judgments were withheld, and Israel was once more pardoned. In this instance let us not forget the murmurs which escape our lips, nor the many misgivings and doubts which we are so apt to entertain. At the appearance of difficulties let us not be discouraged, but let us believe God, and we shall be certain of victory. Let us never be tempted by any calamity to say that it has come upon us because God hates us, and has doomed us to ruin, but may our faith grow daily stronger and stronger, by a recurrence to our minds of the mercies which we so incessantly receive; and let us no more distrust God's purposes, or be dismayed at his providences, though inscrutable, "for God hath not appointed us unto wrath, but to obtain mercy through Jesus Christ" (1 Thess. v. 9).

And because, amidst our many provocations and murmurs, we are still surrounded by mercies, let us trace them to their source, even to our great High Priest, who is in the presence of God to intercede for us, and through whom alone our just and instant punishment is averted. Let us call to mind the great deliverances which the Lord has wrought for us; let us recount the evils from which we are exempt, the dangers from which we have been rescued, the mercies we enjoy, the privileges afforded us, the means of grace so abundantly provided; and, above all, let us bear in constant mind the hope of glory which is furnished to us by the gospel. God's goodness endureth yet daily; he is ever by his kindness heaping coals of fire on our head. O let us look well to our own case, lest the enquiry of God to Moses be justly applied to us, and lest we be visited by the punishments with which the Israelites were threatened, and which afterwards befel them, in consequence of their back-sliding, their ingratitude, and their impenitence.

The great encouragement and consolation to be derived from such an argument as that adduced by Moses (Deut. xvii. 18), and to which I have already referred, is not however merely limited to the Israelites of old. What, then, are the difficulties which seem to obstruct our path? What are the troubles which impend, or the afflictions we now endure? O shall they not work together for our good? for, as God has given us his Son, shall he not with him also freely give us all things? Truly may that man be called "blessed" whose trust is in the Lord: for with him is everlasting strength; nothing is too hard for his power to accomplish; his grace is sufficient. God is love; and of this he has given such full proof as should serve to extinguish for ever the lingering sparks of doubt and fear which, alas, are so easily fanned into a flame of discontent. Jesus Christ died for us even while we were yet sinners: God has ever been mindful of his covenant: he that begins the good work will also perform it; he is unchangeably the same, yesterday, to-day, and for ever.

What an exhaustless source of comfort is thus to be derived, and may be enjoyed by the Christian! To be reconciled to God's favour, to be called his child, to be watched over, provided for, and protected by one whose power and wisdom and love are unsearchable—are truths which must fill him with wonder. Most astonishing consideration indeed, that One so high and holy should condescend to visit and to care for creatures who are not only "things of nought," but sinners guilty of the most aggravated acts of folly and ingratitude.

The consideration of God's attributes must fill us with surprise, when we find that he whose perfections are infinite should be so little regarded, that his very name should be excluded from conversation, that the blessings he bestows should be received, and yet fail to excite our gratitude or call forth our praise. Is it not strange that no pleasure is taken to

trace or to recognise his providence, that his authority should be so little acknowledged, his commands so feebly obeyed, his protection so seldom implored, his favour so little sought, his word so much despised, and his people the more ridiculed and condemned as their love and zeal is the more displayed in their Master's cause, and as their duty to their heavenly Father is the more faithfully fulfilled?

In tracing these sad effects to their cause, we shall find that pride is the parent of them all. An independent spirit prevents our acknowledging the power or protection of another; the danger escaped is attributed to a wise foresight, to a lucky chance, or to any other second cause; and so also with the accomplishment of our schemes, and the reason of our prosperity. Our actions are prompted by the view of gaining the praise of our fellow-creatures; and, as we refuse to take the scriptures for our guide, it does not suit our natural inclinations and feelings to remember that "not he that commendeth himself is approved, but whom the Lord commendeth" (2 Cor. x. 18). With our affections set upon things below, our attention is of course rivetted upon the dazzling appearances which meet our view, and our admiration is limited to those objects which we find able to promote our present happiness and to gain the end we desire; and thus it is that the Lord is not that in which we glory. The bible is the only antidote for the slow poison which we have taken; but we do not apply it; because it would at once dispel the delusion, in the enjoyment of which we delight to remain. In a state of nature we can never acknowledge the yoke of Christ to be easy, and therefore we would break his bands asunder, and cast away his cords from us. We would act as if we were the Supreme alone, as if we made ourselves, and therefore "have a right to speak, for our lips are our own; who is Lord over us?" It is of course difficult to draw into an upright posture that whose natural bent is to be crooked, or to convince those whose dispositions are so directly opposed to a feeling of dependence (although the argument be based on truth, and the result most blessed) that we are not our own, that we are bought with a price, and that therefore we must glorify God (1 Cor. vi. 20). And, alas, that the Christian may be observed to retain so much of his corrupt nature, that his fleshly feelings should lead him to weave a web to conceal the hand which dispenses his mercies, while the gift he receives is never forgotten to be displayed.

Pride restrains us from acknowledging our obligations to God alone; and thus do we deprive him of the praise which is justly his, and which would be excited did we omit no opportunity of "speaking good of his name," did we talk of the workings of Providence in our own case, and did we thus call attention to those instances in which God's faithfulness is demonstrated, and the promises of his word fulfilled. Alas, in tracing the success of our undertakings, we halt when we arrive at the point where our own wisdom and prudence and judgment interfered; but, even if the credit be given to these qualities, surely we should at least remember the great First Cause from whom these and all our blessings flow.

By this conduct we aggravate our sin, we forget to "give unto the Lord the honour due unto his name," and we neglect the opportunity for the performance of that which we should not only deem our bounden duty, but our privilege and delight. In applying to the scriptures, we find ourselves stripped of every earthly ornament of which we so fondly boast, of every fancied distinction which our nature caused us to enjoy. Our vain thoughts must become hateful, our pride be subdued, and our natural feelings so curbed and controlled as to prevent their advancing to forbidden words and actions. We must be sensible of our own emptiness, weakness, and nakedness, and learn to find our sufficiency in Christ as one in whom all fulness dwells: we must implore the assistance and guidance of the Holy Spirit: we must abhor our own righteousness as filthy rags, and put on the wedding garment which Christ has provided for us. The doctrines of the bible are the new principles which must actuate us; for, until we are actuated by these new and holy and divine motives, nothing we can do, or say, or think, can be done aright, and therefore can never be accepted and approved of by God.

And it is when by the operation of the Holy Ghost the truths of scripture are embraced, that we can ever place our whole trust in God, and derive hence that peace and consolation which is then bestowed. When this is effected no change or shock will be able to remove us, no danger dismay us, and no trial impede the tide of our peace, which will flow as a river. Trials may come, but the Christian's "heart" shall not "be troubled," for his Saviour himself has bid him "be of good cheer." The Lord knows every circumstance of our case; "he remembereth whereof we are made," and he will not lay upon us more than we are able to bear. What comfort is there in being assured that God is ever present—he is about our path, and about our bed; this too is an humbling thought when we reflect upon the secret

faults to which we must all plead guilty. But, did we ever keep this truth in mind, how circumspect would be our conduct, how busily should we be employed in destroying whatever was hateful to the pure and holy eye of God; and, again, could we but realize this truth in the time of danger and necessity, how bold should we be, how unmoved by outward appearances, how joyful in the midst of trouble, for we should experience the happy security of being sheltered beneath the shadow of the Almighty's wings. O what a beautiful idea is this, and what condescension on the part of Jehovah to offer us such a refuge! O, may we consider more and more the Christian's vast and precious privileges; may we adore the mercy which has granted them, and may we have faith not merely to admire the cheering assurances of the scriptures, but to feel their power, so that we may be enabled to testify from experience of their efficacy, and consequently of their everlasting truth!

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## PERSECUTION*.

If, as Shakspeare has said, the angels weep over the abuses and usurpations of earthly power, there is no page of English history more worthy of their tears than all that relates to the elevation of Henry Bolingbroke to the throne. It was a time when a weak prince, ruling in the wantonness of youth, had driven from him all faithful counsel; and a powerful faction, opposed to the court, having lost its leaders by a bloody death, was thirsting for revenge; when, excited by an arbitrary sentence without a trial, and smarting for the unjust seizure of his patrimonial estates, the heir of Lancaster was joined in France by another exile, the primate Arundel.

He had been forced to leave England upon the death of his brother, whom the king, revoking his solemn pardon, had executed as a traitor. The populace, counting the dead earl a martyr to the cause of public liberty, went in crowds to visit his tomb; and it was reported that his head, after it was laid with his body in the coffin, had again become united with the trunk from which it was severed. To check this demonstration, and disprove the pretended miracle, the corpse was taken up and exposed; and the friars, at one of whose churches it lay, were ordered to remove the trophies and monument, and, by levelling the tomb with the pavement, to make the place undistinguishable to beholders. Having thus attempted to abolish the memory of the dead, to take away all hope from the surviving brother, the king declared his see vacant, and, with the sanction of the pope, appointed a rival archbishop in his room.

Thus to each of these restless spirits seemed to have arisen that necessity, which nothing less than the highest principle and the most enlightened judgment would have enabled them to withstand. The same necessity invited the one to seize the deserted throne, the other to defend, with the sanction of the church, an act which restored him to his former dignity. There was no want of solemn forms fit to consecrate an usurper. The sacred oil with which Henry was anointed, was out of that mysterious vial which the blessed virgin was said to have given to Becket during his exile in France, telling him that the kings who should partake of it should be good champions of holy church. Arundel preached at his coronation on the text, "This man shall reign over my people" (1 Sam. ix. 19); and in his sermon contrasted the manly virtues of Bolingbroke with the childish follies of the fallen Richard. All the bishops, either openly or tacitly, concurred, with the exception of Marks, bishop of Carlisle, in a change which promised them deliverance from the questions agitated in the parliaments of the former reign; and they counted, not unreasonably, on the favour of a sovereign whom their support had done so much to secure in his new possession. When the convocation of the clergy met at the assembling of his first parliament, instead of asking, as usual, for a subsidy more than equal to the taxes imposed on the laity, the pious usurper declared that he would not ask for their money, but their prayers. This was soon followed by the statute for burning the heretics. The first instances of a persecuting spirit which occurred in the primitive church were checked by the openly expressed indignation of some of the most honourable names among the prelates of those holier times. In A.D. 384, when Priscillian, a Spanish bishop, of tenets undoubtedly heretical, had been put to death by the emperor Maximus, at Treves, in France, the Christian church was so far from concurring in such a sentence, that not only St. Ambrose, bishop of Milan, but Siricius, bishop of Rome, solemnly protested against it. The bishop by whose sentence the heretic had been delivered to the civil power, was deposed by a council of the church; and St. Martin, the apostle of the French, separated himself from his communion*. So thought the church of the fathers. But a thousand years had passed; the inquisition abroad had existed for nearly two cen-

* From "The English Reformation; by F. C. Massingberd, M.A. London: Burns, 1842." The present age chooses to have information conveyed to it rather in minute volumes than in the ponderous tomes in which our forefathers delighted. It is manifest that we cannot expect, in a mere compendium of history, extended research or particular detail. We must be contented in such a work with little more than a hasty register of leading facts; and, if well done, this register may be useful even to those who are accustomed to consult original sources of information, as being a kind of index to the stores already accumulated in the mind. But then it must be *very* accurate; and, to ensure this accuracy, talents and acquirements and reading more extensive than epitomizers in general bring to their task are absolutely required: else the nakedness of the land is speedily detected. Mr. Massingberd has made us a readable volume, as good as any of the kind that have fallen under our notice; and, on the whole, we are quite disposed to recommend it to our readers. But he has admitted several singular errors. For example, he actually confounds Dr. Robert Ridley, the advocate in the divorce cause (p. 253), with his nephew, Nicholas Ridley, the martyr! We will not be so ungracious as to expose any more of these mistakes: we would only whisper to Mr. M., that we hope his own stumbles may make him, in another edition, a little more lenient to the "blunders" of poor John Fox.—Ed.

* Church of the Fathers, c. xxi. p. 408. Collier, i. 617

turies, and now it was become a common thing in other parts of Europe to put to death for heresy. One remnant, indeed, was retained of the ancient practice: for, whereas the fathers, when they delivered an offender to be corrected by the law of the land, were accustomed to entreat that his life might be spared, this entreaty still accompanied the sentence; but it became a mockery when those who passed the sentence knew and intended that their victim should be committed to the flames.

The first victim was William Sawtrey, a parish priest of St. Osyth's, in London, who, the year before, had recanted in St. Margaret's church, at Lynn, in Norfolk, of which he had been incumbent; but, being now convened before the archbishop, and accused of preaching the same doctrines, at first denied the fact of his having recanted before; which being proved in court, he was pronounced a relapsed heretic, and having been solemnly degraded, was delivered to the civil power. The parliament was then sitting which had passed the law in question. The king's writ for his execution was immediately issued, and on the 26th of February, A.D. 1401, Smithfield beheld the first of those scenes of blood and fire for which it was to be fatally notorious.

The act of parliament*, however, rendered it no longer necessary to await the king's writ. It was provided that, whenever the bishop should see fit to proceed to a definitive sentence against a convicted or relapsed heretic, the mayor or sheriff of the place should attend; and, having received the culprits at the hands of the ecclesiastical judge, should "them in an high place do to be burned." Thus did Henry consent, for political purposes, to forego the noblest attribute of his new royalty—the attribute of mercy; depriving himself of the power, in matters of religion, which belongs to a sovereign in the case even of a common felon. And, as he had already frustrated the loyal boast of his father, that "he would not be the first traitor of his race," so now was he the first to consign to a death of torture the adherents of that cause of which his father had been the patron.

Of the doctrines of which Sawtrey was accused, there was scarcely one which can be called so much as an error. They were simply these four: that it was not the duty of Christians to worship the cross of Christ, but Christ who suffered on the cross: that it would be fitter to worship a man predestinated to salvation, than an angel of God; for our Saviour, he said, took upon him the nature of man, not of angels; but the divine law allowed neither: that a man had better distribute the expenses of his journey to the poor at home, than go on any pilgrimage which he had vowed: and that a priest was more bound to preach to the people, than to say the daily hours of prayer. But, on being examined, he also denied the doctrine of transubstantiation; and this denial probably was with him, as with all the martyrs in queen Mary's days, the immediate cause of his cruel death.

Bitter and cruel were indeed the sufferings which followed from the enactment of this hateful law. It is true that many of the bishops were still, in the fifteenth century, accused of slackness in the persecution; and it should be mentioned to their honour. But from time to time it broke out afresh, and none were ever safe who held the proscribed opinions. The prisons in the bishops' houses, which had been simply places of confinement, were now often provided with instruments of torture. The Lollards' tower at Lambeth still remains, long since converted to better uses, but with an apartment wisely preserved as a memorial of the past, retaining its iron rings and other signs of the captives whom it once immured. The bishop of Lincoln, at his palace at Woburn, and perhaps other bishops elsewhere, had a cell in his prison called *Little Ease*; the name was given because it was so small that those confined in it could neither stand upright nor lie at length*. The same law, which transferred to the church the power of life and death, left still a discretion with the ordinary of fine and imprisonment; and frequently those convicted of heresy were doomed to the sentence formerly inflicted by the church for homicide, of perpetual imprisonment within the walls of a monastery. It is possible that in such abodes they may have been sometimes the blessed instruments of imparting divine truth to the companions of their sojourn; but, if we may judge of the feelings expressed towards them by Walsingham, and other monks of the time, we may well imagine how, with such keepers, they ate and drank the bread and water of affliction. Others were branded on the cheek by a hot iron, which, if they dared to hide, they were liable to be burnt as relapsed heretics; or they were condemned to wear the device of a faggot worked upon the sleeve of their clothing, in token of their narrow escape from burning.

It is a melancholy proof how hardly a received error in practice can be amended, even when the principles which led to it have been long discarded, when we recollect how long this persecuting statute remained a part of the laws of our country. When Henry VIII. began to break with the pope, he did not repeal this statute, but only limited the cases under it, not allowing offences against the see of Rome to be called heresy †; while, by his six articles, he made all points of Romish doctrine to be as much secured by persecution as ever ‡. As the times of the reformation approached, Erasmus began to plead for a mitigation of such horrors. "It may be," he said to the duke of Saxony, "that open enemies of the principal articles of the faith deserve burning; but it is not just that every error should be punished with fire, unless he who maintains it is a seditious person, or guilty of other crimes for which the laws exact a capital punishment §." But the best legal authorities in England still defended the law. "As in case of a disease in the body, so in case of heresy, a disease of the soul," said sir Edward Coke, "a relapse is fatal. And, as a leper is to be removed from the society of men, lest he should infect them, so he that has the soul's leprosy, convicted of heresy, shall be cut off, lest he should poison others, by the king's writ *de hæretico*

* 2 Hen. V. c. 15.

* A large vaulted apartment has been lately dug out among the ruins of the old palace at Lincoln, which appears to have been a prison.

† 25 Hen. VIII. c. 14.

‡ 31 Hen. VIII. c. 14.

§ Epist. xxi. § 7, A.D. 1524.

*combustendo**." On such reasons the statute was still retained; and a few unhappy persons, for denying the doctrines of the holy Trinity, or other errors, were executed in the reigns of Elizabeth and James I. When the sectaries prevailed over the church in Oliver Cromwell's time, the independents put to death several quakers. Calvin and Beza abroad taught and acted on the same principles. It was not till the excellent Jeremy Taylor and Chillingworth had taught the doctrine of toleration, that this statute was finally repealed in the reign of Charles II†.

## Biography.

### JOHN BOWDLER, ESQ., CONTINUED.

Mr. Bowdler's attention was now turned to the defectiveness of the religious instruction and control of the moral conduct of the rising generation in our schools and universities, which he traced to the neglect of private prayer and of reading the scriptures: he published some remarks on the subject, in which he discussed the propriety of banishing some of the classical authors, and of clearing others of impurities. With respect to the defectiveness first referred to, it is gratifying to know that a vast improvement in this respect has taken place during the last twenty years. The theological student has now vast advantages which were not possessed in other days. The very recent appointment of two additional professors of divinity to the university of Oxford, will doubtless prove most advantageous. As to the latter remark, it is certainly one of very grave consideration; but it is not very easy to see how Mr. Bowdler's suggestions should be carried into effect. Certainly every young man who presents himself for examination at the university may feel assured that he will never be required to be conversant in any subject of a nature offensive to moral virtue.

It was the same feeling which induced Mr. Bowdler's brother Thomas, who for a short time followed the profession of a physician, to edit a family edition of Shakspeare, from which all passages of a loose character were expunged. Mr. Thomas Bowdler was well known to the highest literary and scientific circles in London.

In 1816, Mr. Bowdler addressed a letter to the chancellor of the exchequer on subjects which he justly deemed evils so great that public authority could alone effectually cure them. Of these evils, the multiplication of judicial oaths was one—now in some measure remedied; another was the publication of Sunday newspapers—generally of the vilest character—and still carried on with unblushing effrontery; another the travelling of stage coaches on the sabbath; to which he would now doubtless have added the trips by steamboats and the running of trains on the railroads. But there was one additional evil which called forth his merited censure, namely, the continuance of state lotteries. The misery caused by this species of gambling—for gambling it was—was incalculable; and the only wonder must be that such a mode of increasing the income of the country should have been adopted by a ministry professing to have a regard to the moral improvement of the people. Mr. Bowdler had the great satisfaction to know that state lotteries were abolished, and it is to be hoped for ever; and his energetic exclamation, "O, it dies with me!" testifies how deeply the importance of that abolition was seated in his heart‡.

* Coke, Instit. part. iii. c. 5. Collier, i. 616.

† 29 Car. II. c. 9.

‡ A full statement of the evils of the lottery system will hereafter appear in the magazine, in the Recollections of a Town Pastor.

Mr. Bowdler now suffered much from family bereavements, in the death of his son John, and of a daughter. As a memoir of the former, in connection with the present, will appear in the magazine in due course, it were needless in this place to advert to him more fully.

The attention of Mr. Bowdler had long been directed to the interests of the Scottish episcopal church—a church in his earlier days in a state of no little temporal depression, but which has now, in the good providence of God, begun to occupy a more conspicuous place in the ecclesiastical position of that portion of the land. "From this time," says his biographer, "his attachment to this very interesting portion of Christ's church seemed gradually to increase: he was in the habit of continual and intimate correspondence with several of its most distinguished members; he was well acquainted with its wants, and always ready to give advice, and, as far as possible, to afford relief; by his exertions he raised up many valuable friends to the church, and assisted largely in the relief of the poorer clergy and catechists, particularly in the northern dioceses, in the building or repairing of chapels and schools, and in the translation of the prayer-book and some religious tracts into the Gaelic language; and his name has been blessed by many a poor but pious worshipper in that country, who has by his means been relieved from the pressure of want, and been enabled to worship his God in the edifying form of our liturgical service."

In the decline of life Mr. Bowdler removed to Eltham, where he exerted himself in forwarding the establishment of national schools, presiding over a district committee of the Society for Promoting Christian Knowledge, and taking an active part in the concerns of the Society for the Suppression of Vice. He does not appear to have enrolled himself as a member of any of those societies for missionary exertions of a more recent date, which in fact were long exposed to the ridiculous charge of not being *church* societies, and therefore not deserving the support of sound churchmen; but which, in the good providence of God, have been enabled to weather every storm, to be instrumental in proclaiming to other lands the gospel of the grace of God, and which are now under the sanction and patronage of the highest ecclesiastical dignitaries of our church.

I had so far compiled this biography, when I happened to find, in an early number of the "Christian Remembrancer" a very brief memoir of Mr. Bowdler, which appears to have been drawn up by an intimate friend, and which is therefore the more valuable. I now give some extracts.

"But that object which had engaged his anxious and unwearied diligence for many years, which lay near his heart, and which, thank God, he lived to see accomplished, is that which I am about to mention. He was of opinion that the increase of sectarianism was to be attributed greatly to the want of accommodation in our churches, both for rich and poor, but particularly for the latter; and he, and many of his friends, were satisfied that the attachment of the great body of the people of England to the church was so great, that nothing but necessity drove them from it into those places erected speedily, and at a small cost, by the dissenters*.

"Many meetings were accordingly held by Mr.

† There can be no doubt but that Mr. Bowdler's views on this point were perfectly correct: church accommodation did not keep pace with the increase of population, and persons were compelled, if they went any where, to go to worship in a dissenting meeting. Do we blame them? In conscience how can we do so? And yet, after all, what was dissent then doing? Never was a more favourable opportunity for bringing forth the mighty energies of the voluntary system. The church, as all non-conformists allow, was enjoying a quiet nap; where were the *sons*, and what were they doing?—snoring most profoundly by her side.

Bowdler and his friends on this important subject; but, when once a glimmering of light appeared, I need hardly say with what indefatigable industry his pious soul pursued it, till he saw the Society formed for the Building and Enlargement of Churches and Chapels; to which he constantly devoted his time and money, till he lived to hear that additional accommodation was already provided by its exertions for above 80,000 persons, of whom above 60,000 were to be those indigent people who could not afford to pay any thing for their accommodation; and till he lived also to see one million of money granted by parliament for the same glorious purpose, and churches erecting (many of which are already finished) not only in the metropolis, but all over the kingdom, in those places where necessity most required the assistance granted.

"Of the estimation in which Mr. Bowdler was held for his important merits in this great concern, an opinion may be formed from the following resolution passed at the annual meeting of the Society for Building and Enlarging Churches and Chapels, on the 22nd May, 1828, the lord archbishop of Canterbury in the chair, surrounded by a number of prelates and distinguished individuals, both of the clergy and laity: 'Resolved unanimously, that we deeply deplore the absence, in consequence of severe illness, of John Bowdler, esq., one of our original and most valuable members, whose constant attendance upon the meetings of the society, while health enabled him, evidenced the high sense he entertained of its great importance in the promotion of the best interests of true religion.' This resolution was ordered to be communicated to Mr. Bowdler, and his grace the lord archbishop was requested to enclose it in a letter from himself; a request with which his grace most cheerfully complied.

"Time and space will not allow me to enumerate the twentieth part of the Christian labours and pious deeds in which this lately departed and faithful steward of the manifold gifts of God was engaged. But I hope this pleasing task will be soon performed by one well qualified to discharge it. To write the life of Mr. Bowdler without eulogy is impossible; nor is it fitting that it should, for the life of a good man is public property; they are doubtless sent by God into the world as burning and shining lights, by the lustre of their bright example, both in devotion and charity, to turn many to righteousness, to strengthen the virtuous by their conduct, and to bring back the feet of the wanderer into the way of peace.

"The writer of these lines, who pays this small tribute to departed excellence, passed one hour in the chamber of this dear friend, six weeks before his death; when, though nature was quite exhausted, the mind was as free, and all his kindly affections for the church, his friends, and the poor, as perfect as ever. An hour more melancholy, in looking at all that was earthly in it, but more delightful in beholding all the ruling passions strong in death, I never expect to behold again. It is gone; but the fragrance and remembrance of it is sweet. Mr. Bowdler expressed great anxiety to explain to me, which he did as fully as his bodily strength would permit, all that he had contemplated respecting those objects of bounty nearest his heart: he recounted the great mercies of God towards him, in his fortune and family; his entire acquiescence and resignation to the will of God; his freedom from pain, though in a few days to depart; his perfect possession of his faculties, and the peace of mind with which it now pleased God to bless him. And he added with much feeling and pathos, both in matter and manner, that, though the change he was soon to undergo was awful, and one which he had once contemplated with horror, he blessed God that those horrors were considerably abated, and that he began to feel what it is reported the great and good Sir William Forbes said in his last moments, 'that from his experience the bed of death had no terrors; that in the hour when it was most wanted, there was mercy from the Most High.

* * * * *

"I returned home, reflecting deeply on the interesting scene I had just quitted; I trust its effects will never be eradicated from my mind.

"The very day, nay, a very few hours, before this excellent man rendered up his spirit to God who gave it, namely, on Sunday night, the 29th of June, another friend of his and mine sat with him for an hour and a half; when there appeared the same energy of mind, the same piety to God, the same gratitude to him for all his mercies, both spiritual and temporal, or, as he beautifully and affectionately expressed himself, for having given him dutiful children, an affectionate and amiable wife, tenderly solicitous and beloved friends, attentive servants, and, above all, a most gracious and merciful God, who had bestowed all these blessings upon him, and had smoothed the pangs of death.

"After this friend departed, between eight and nine o'clock (his son, the rev. Thomas Bowdler, after administering the sacrament to this dying saint, which he had done weekly during his illness, having been obliged to leave him for the performance of his own clerical duties), a lady in the house, who had constantly attended his dying bed with the most filial assiduity, though no relation, read to him those very prayers from the office for the visitation of the sick, with which good Mr. Bowdler himself had solaced the dying moments of his dear friend, Mr. Stevens.

"After two o'clock in the morning this most exemplary Christian never spoke again, but it is evident from what passed, that all his mental faculties remained, for he several times tenderly embraced his friends, and his eyes and hands frequently were lifted up, as if in acts of devotion, till about eleven o'clock on Monday forenoon, almost imperceptibly, without a struggle or a groan, he resigned his pure soul into his Maker's hands.

"He is buried in Eltham church-yard, the parish where he latterly lived, near to his amiable departed friend, Dr. George Horne, the late lord bishop of Norwich, the cousin of good Mr. Stevens. We have thus seen how much Mr. Bowdler was blest in his life and in his death—a death of all others for which he most ardently prayed. He died in peace; and we humbly and confidently trust, that through the merits of his Redeemer he rests in hope, and shall rise in glory."

So much we learn from this brief sketch. Mr. Bowdler's frame of mind may be gathered from another source, from which we find him using the following language:—

"My head fails as much as my body. I am no longer fit for any business, and I have more writing than is good for me; I wish, however, to say, God be with you, and your wife, and your children.....I am free from pain and sickness, can feel the kindness of my friends, relish my food, can walk a mile, sleep pretty well; my eyes serve me as well as for many years past; what can I say more? O how thankful I ought to be, when, beside and beyond all these comforts, I can look up to heaven, and relying on my Saviour's merits, entertain a humble but firm hope that I shall be admitted as a door-keeper in the house of my God."

"A great perceptible change—a crisis such as many devout persons have looked for, Mr. Bowdler never experienced; but his mind was calm, his faith strong, his hopes elevated, his language full of animation, and his going down was like that of the summer sun when, after a long and busy day, sometimes darkened by clouds, and sometimes wet with rain, he breaks forth in glory, lights up every tear-drop that stands upon the leaves, and sheds an exhilarating smile over the whole face of nature."

## THE ADVANCEMENT OF KNOWLEDGE NO ENEMY TO THE CAUSE OF CHRISTIANITY:

## A Sermon,

By the Right Rev. Henry Pepys, D.D., Lord Bishop of Worcester.

Matt. xi. 25.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

There are few errors, which have been productive of more evil consequences to the interests of genuine Christianity, than an injudicious mode of interpreting the holy scriptures according to the letter, rather than the spirit of them. Had due attention been always paid to the distinction between plain and figurative expressions—between such as bear a temporary and partial application to the times in which they were written, and those which may be considered as addressed to the whole Christian world in all ages—the most abundant streams of error might have been stopped at their source, and the church of Christ have been maintained, according to the intention of its divine Founder, in the unity of the Spirit and the bond of peace. It is to us a matter of reasonable exultation that the reformers of our church availed themselves of that light which a more free and rational mode of interpretation had thrown upon the sacred volume, to redeem its doctrines from all the monstrous absurdities of papal superstition. Unfortunately, however, the same cause of error still remains, and has sometimes led to the belief and propagation of opinions almost equally repugnant to the sense of fair interpretation. Among these may be reckoned the inference, which has sometimes been drawn from the words of my text, and others of like import, which occasionally occur in the holy scriptures, that the cultivation of our intellectual faculties is inconsistent with much proficiency in religion, and that what was said of the rich man may with equal truth be applied to the learned man, "That it is easier for a camel to pass through the eye of a needle, than for" him "to enter the kingdom of heaven." To examine the grounds of a doctrine so discouraging to the progress of the human intellect can be no uninteresting object of inquiry.

Such an investigation is indeed the more necessary, as upon the admission which has been sometimes incautiously made by the professed friends of revealed religion, that the cultivation of the understanding and the pursuits of human learning are often inconsistent with the progress of religion, the adversaries of our faith have grounded some of their most plausible objections to revelation. They readily concede to the enthusiast that the decline of religion generally accompanies the advancement of knowledge, but they draw a very different conclusion, and infer from thence that Christian faith is founded, not upon the solid basis of rational inquiry, but upon the fears of a credulous superstition or the visions of a heated imagination. Hence has Christianity been sometimes represented, particularly in these latter times, as a system of religion well calculated indeed to maintain in their due order the various elements of society in times of barbarous ignorance, but such as must yield to the superior knowledge and acquirements of a more enlightened period, and would finally cease to influence the faith and practice of mankind whenever the powers of the human mind shall have been carried to their utmost extent. Hence has the honourable term of philosopher become in a neighbouring country almost synonymous with that of free-thinker; and hence have many pious and sincere Christians looked with suspicion upon those intellectual improvements which they have been taught to consider as frequently, if not necessarily, accompanied by scepticism at least, if not infidelity.

That the cultivation of those intellectual powers which are the gift of God, and the grand distinction which he has placed between man and brute, should be inconsistent with his more precious gift of salvation through Christ Jesus, might indeed, if admitted, be justly considered as no weak argument against the divine origin of Christianity; since it could not readily be believed that an omnipotent and benevolent Being had endued his creatures with an insatiable thirst after knowledge only as a lure to their own destruction, and had bestowed upon them faculties capable indeed by assiduous cultivation of almost indefinite improvement, but such as diminish the empire of faith while they extend that of knowledge.

The propagation of the gospel was indeed in the first instance entrusted to the low and illiterate; for the Lord of heaven and earth thought proper in the infancy of Christianity to hide its mysteries from the wise and prudent and reveal them unto babes; but for such a dispensation very obvious causes may be assigned without placing reason and revelation in unnatural opposition to each other. Had Christianity been first indebted for its success to the wise and prudent, there might then have been some pretence for considering it as a cunningly devised fable, invented by the politician for the preservation of his authority, or by the religious impostor

as the foundation of his influence; but, when it was seen that a few illiterate and obscure men succeeded in establishing the religion of Jesus, notwithstanding the prejudices of long-established superstitions and the pride of a false philosophy, the hand of Omnipotence became distinctly visible in its rapid success, and mankind were induced to admit, "This is the Lord's doing; it is marvellous in our eyes." No sooner, however, had Christianity taken deep root, than it pleased the Almighty to withdraw those props and supports which its mature age no longer required. The power of God ceased to manifest itself in those miraculous testimonies to which the apostles had been permitted to refer, and mankind were thenceforth left to the exertion of their own industry and their own faculties in the discovery of religious as of all other truths. Since, then, our intellectual faculties are thus the means appointed of God by which we may arrive at the knowledge of truth, it is reasonable to conclude that the more these are improved, the clearer views we shall have of those divine dispensations which we believe to be founded upon his word; and that the cause of Christianity has in fact been most materially aided by the advancement of knowledge. And that, so far from depending for its success upon the ignorance of the human mind, it will be found in its most pure and perfect state during the most enlightened periods, it will be my object to prove in the remaining part of this discourse.

It would, however, be a superfluous waste of time, if we were to advert at any length to the more obvious modes in which the interests of religion have been promoted by the advancement of knowledge. Whether we consider the great truths of natural religion, with which those of revelation are so closely connected, and which have of late years been so beautifully illustrated by the investigations of natural philosophy, or the confirmation which the evidences of Christianity have derived from the researches of the antiquarian and the historian, it will not be denied that no inconsiderable light has been thrown upon divine truth by the torch of human science. But, without stopping to maintain what perhaps may be justly considered as undisputed points, it may be more advantageous if we proceed to the consideration of those departments of science which have been sometimes considered as involving difficulties and exhibiting phenomena the most inconsistent with the Mosaic or Christian dispensations.

Thus the science of astronomy, however calculated by the magnificent view which it exhibits of the power and wisdom of God to excite in our minds sentiments the most favourable to religion, has, from this very circumstance, been sometimes enlisted on the side of scepticism. Appalled by the infinite extent of that universe which the discoveries of modern times have opened to our view, and sensibly struck with the comparative minuteness of the world which we inhabit, the Christian philosopher is led piously to exclaim with the holy psalmist, "Lord, what is man, that thou so regardest him, or the son of man, that thou visitest him?" The infidel, on the other hand, while he contemplates the endless succession of new worlds and new systems which modern discoveries have brought within the compass of his view, and draws the very reasonable inference that myriads of other worlds occupy the regions of infinite space which are placed beyond it, is led to question the gospel history of man's redemption; not because he can allege any defect in the positive evidence upon which it is founded, but because he cannot believe that we, the puny occupiers of a bare atom in the great field of creation, should have been objects of such peculiar interest to the great God of the universe. In answer to such an objection, it has in the first place been justly observed, that we have no right to assume that the efficacy of Christ's death must necessarily have been confined to the inhabitants of this earth. The interest which we have in it is all which it was important for us to know; but there is nothing unphilosophical or unscriptural in conceiving it possible that other worlds and other orders of beings may have likewise participated in the benefits derived from this great sacrifice. We do not indeed presume to entertain decided opinions upon a subject removed so far above the reach of our comprehension, but, where the objection taken is founded upon a gratuitous supposition that the whole of God's purposes in ordaining the sacrifice of Christ has been revealed to us, it is surely reasonable to oppose an hypothesis in reply, which, while it solves the difficulty in question, is at least as capable of proof.

But the most satisfactory answer to the objection in question will be found in a due consideration of the real grounds upon which it is founded. Our conclusions must be false if in reasoning upon the dispensations of God we allow our minds to be swayed by notions derived from the imperfect faculties of man. To us, who can with difficulty command our attention to more than one thing at the same time, it may doubtless appear extraordinary that the great God of the universe, while engaged in the magnificent task of maintaining the harmony of the spheres, should be capable of directing his attention to the concerns of this speck in the creation as effectually as if

it were the object of his exclusive and undivided care. But what right have we to confine the powers of the Almighty within those limits which the imperfection of our nature has prescribed to us; and shall we not be forming far more adequate ideas of his incomprehensible character if we believe that, while he is capable of embracing in one point of view the whole amplitude of nature to the very outermost of her boundaries, he is not on this account the less able to observe, govern, and direct the minutest portion of his creation? Magnitude indeed does not overpower him, but minuteness cannot escape him, and variety cannot bewilder him. Hence, to quote the words of a living eloquent writer, "At the very time while the mind of the Deity is abroad over the whole vastness of creation, there is not one particle of matter, there is not a single world in the expanse which teems with them, that his eye does not discern as constantly, and his hand does not guide as unerringly, and his Spirit does not watch and care for as vigilantly as if it formed the one and exclusive object of his attention." To him then who has formed adequate notions of the Deity, the minuteness of this world when compared with the rest of creation will no longer be considered as a reason why it should not have been made an object of his redeeming care—why he should not have put forth every expedient to reclaim those children who had wandered from him, few as they were compared with the hosts of his obedient worshippers, and even lay upon his own Son the burthen of their redemption, rather than suffer even one strayed and solitary world out of the myriads which do him homage to perish in the guilt of its rebellion.

But the science which has afforded the most plausible arguments to the sceptic is that which investigates the different strata of which the earth is composed. To the humble and pious Christian, who believes implicitly in the Mosaic account of the creation, have been frequently opposed those appearances of a greater antiquity which are supposed to be indicated by the position of the earth's strata, and the fossil remains which they contain. It would be both presumptuous and unbecoming were we from this place to enter at any length into the consideration of this subject, but, as this is an argument which has been repeatedly brought forward against the authenticity of the books of Moses, and been considered as interposing an insuperable barrier between faith and science, it may not be improper here to remark that it has been completely disproved by the discoveries which in these latter years have been made in this department of science. It seems now indeed to be admitted that, though there are proofs derived from an examination of the earth's strata, and the fossil remains which they contain, of numerous changes and revolutions in the external covering of our globe, and though some of these may appear to have taken place at a period antecedent to the date assigned to the books of Moses, yet we are justified in believing, upon the authority of the ablest writer upon this subject which the present age can boast, and one belonging to a class of philosophers and a nation not in general disposed to favour the cause of Christianity, that the last and the final settlement of the globe, according to its present form, could not have been very ancient. When we recollect the triumphant tone in which appeals have been heretofore made against the books of Moses to the result of geological inquiries, it is matter of just exultation to the advocates of revealed religion, when they find the most distinguished among modern geologists admitting (to use his own words), "That, if there is any circumstance thoroughly established in geology, it is that the crust of our globe has been subjected to a great and sudden revolution, the epoch of which cannot be carried much farther back than five or six thousand years." What or if any revolutions have taken place in the earth's surface previous to this, seems to be a question which, however interesting to the philosophical inquirer, does not affect the veracity of the Mosaic history. According to that history we are bound indeed to admit that only one general destruction or revolution of the globe has taken place since the period of that creation which Moses records, and of which Adam and Eve were the first inhabitants; and we have seen that the certainty of that event would appear from the discoveries of geology, if it had not been declared by the sacred historian; but we are not called upon to deny the possible existence of former worlds, from the wreck of which our globe may have been organized, and the ruins of which may now be furnishing matter for our curiosity.

Before we quit this part of our subject it may not be improper to remark that, while nothing can be alleged from the modern discoveries in geology inconsistent with the Mosaic history, they afford the most conclusive evidence against all systems of chance or necessity. If indeed the materials of which our globe is composed contain within them the ruins of former worlds, such worlds must originally have been called into existence, and have ceased to exist, at the fiat of an Almighty Creator; for, had their existence been necessary and independent, the same necessity would have prevented their destruction. It is well known that rather than admit the existence of one great first Cause, scepti-

cal philosophers have had recourse to the extravagant theory of a perpetual generation. Such a theory is however completely inconsistent with the modern discoveries in geology, since these afford not only the strongest evidence from natural appearances that this world had a beginning, but likewise, if we adopt the hypothesis to which we have alluded, give us every reason to believe that previous to its existence another order of things and another race of beings had also been called into existence, and had ceased to exist.

In taking a review of those departments of science which have been supposed to encourage a sceptical turn of mind, it is impossible wholly to overlook the attempts which have been made by one of our most eminent medical professors to found arguments against the immateriality of the soul, and consequently against the very first principles of religion, upon the physiology of the human frame. That our observations may not be carried to too great a length, we will content ourselves with remarking that the difficulties in question seem to owe their birth solely to our imperfect knowledge upon such subjects. We can indeed, to a certain extent, trace the manner in which the soul and body mutually affect each other; beyond, all is darkness and conjecture, unless we are willing to repose, with the humility which true philosophy would inculcate, upon the sure word of God. It may be difficult, and perhaps impossible for us, in our present stage of being, to form any notion of the manner in which immaterial substances can continue to exist in a state of separation from matter; but, if there be a truth which forces itself upon our conviction with greater power of evidence than another, it is that at least one such immaterial substance does exist in that great and incomprehensible Being who filleth the heavens and the earth with his presence. When therefore this great truth is thus capable of the most certain demonstration from every object of our senses and every deduction of our reason, why should it be thought impossible or improbable that other immaterial substances should exist by his permission to do him homage, and day without night circle his throne rejoicing? We are, indeed, unable to conceive in what manner this mode of existence can be bestowed upon us; but we are alike incapable of conceiving in what manner the Almighty Spirit can pervade all space, can direct the motions of the spheres, and at the same time extend his providential care over every sparrow that falleth to the ground. Let not then that ignorance which we do not allow to affect our faith in the one case, be permitted to affect it in the other. That we are beings endued with immortal souls is a truth which, though it must always depend for its principal evidence upon the authority of scripture, derives also no slight confirmation from the almost universal assent of mankind, from the partial distribution of good and evil in this world, and from those longings after immortality which we may reasonably conclude would not have been implanted upon the mind of man if he had been like the beasts that perish. Let us, then, be content to hold this great truth upon the authority of the book of nature as well as of the book of revelation, and, in common with the great and good in every age of the world, without fearing that any legitimate inferences can be drawn against it from the researches of minute philosophers, whose attention seems to have been engrossed by the contemplation of matter till they have lost almost all conception of mind.

We have thus attempted to prove that there is no ground for the insinuation which is so frequently thrown out against Christianity, that it is inconsistent with a state of advanced knowledge. We have seen that the difficulties, which different departments of science are supposed to involve, are either founded upon our ignorance of the divine nature, or have been removed by more recent discoveries. May we not, then, reasonably hope that such will continue to be the case, and that, the greater the advances which we are permitted to make in the knowledge of God's natural works, the more intimate conviction shall we obtain of his revealed truths, and the less shall we be perplexed with apparent difficulties, whose source in most cases will be found in our ignorance and not our knowledge?

Let us first pray that God, who commanded the light to shine out of darkness, would shine in our hearts to give the light of the knowledge of God in the person of Jesus Christ, and we may then safely cultivate to their utmost extent our intellectual faculties, or carry our researches into every department of science, without any fear that we shall thereby endanger the grounds of our faith; for he who has thus added to his faith virtue, and to virtue knowledge, will learn to confine his inquiries within those limits which seem prescribed to him by his own imperfect nature, nor presume to pronounce dogmatically upon points which may have been placed above his comprehension. Nor will the religious philosopher, who observes the ways of God at such an humble and respectful distance, be on this account disposed to call their reality into question any more than he would doubt the existence and properties of the ocean, though no eye can discover its bounds nor sound its depths. The

pride of reason will be lost in the self-abasing feelings of Christian humility; for he, who, while he cultivates his understanding, has laid his mind open to the impressions of genuine religion, will never pride himself upon the perfection of his capacity or the variety of his attainments. As he advances in the paths of knowledge he will perceive the horizon, which is only stationary to those who stand still, continually retiring before him till it is lost in depth of the riches both of the wisdom and knowledge of God. That there should be difficulties in the study of natural and revealed religion will not appear extraordinary to him who is thus deeply impressed with the limited extent of his own faculties, the wisdom of God, and the small portion of divine government which has been placed within the compass of his view; nor will he hastily renounce a religion, the authority of whose evidences his reason has once admitted, because it may contain some doctrines which he cannot perfectly explain. Thankful for that divine assistance which it hath pleased the Almighty to afford him, he will be only anxious to direct his course by that compass which points steadily to heaven, though he may be unable to explain in what manner the secret influence is conveyed which gives it that direction, or account for all its variations. Such is the natural effect arising from the union of sound learning with religious education. Let us pray, then, that their combination may continue to be the distinguishing ornament of our church, without fearing that we are thereby impairing our chance of proficiency in that better knowledge which, though revealed originally to babes, we have no reason to believe will not now be extended, in at least an equal degree, to the wise and prudent.

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## POPISH OBJECTIONS TO THE CHURCH OF ENGLAND AND IRELAND*.

THIS superiority cannot arise from theirs being the first Christian church founded by the apostles, because St. Peter, with his 3000 converts, laid the foundation of the first visible church at Jerusalem, by his (the first Christian) sermon that was ever delivered, on the day on which he and his brother apostles received the gifts of the Holy Ghost (Acts ii. 14). Yet the oath of the Romish priest and the creed of his church run thus—"I acknowledge the holy catholic and apostolical church of Rome to be the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, successor of the prince of the apostles, St. Peter." Now, the church of Rome could not be the "mother of all churches," because, before it existed, the churches of Jerusalem, Ephesus, Thessalonica, Antioch, and others, had been established. The church of Jerusalem, not that of Rome, was the mother of all; a church which underwent persecution before the foundation of that at Rome, and which (A.D. 381) the council of Constantinople so denominated in these words: — "We acknowledge the most venerable Cyril, most beloved of God, to be the bishop of the church of Jerusalem, which is the mother of all churches!" (Conc. ii. 966.) We know for a certainty that St. Peter founded this primitive church at Jerusalem, as it had been declared by Christ that he should; and he founded it in his own person, and in company with the apostles, but of whom although he may have been the foremost, there is no proof that he had any supremacy over them. Nor was the church of Rome even so much as founded by St. Peter, but rather by St. Paul, who, when he addressed his epistle to the Romans, made no salutation to, nor any mention whatever of St. Peter, but declared in the address to that church, that he did "not build upon another man's foundation." St. Paul, we know, was at Rome, and dwelt there for two years, preaching the kingdom of God; but we have no intimation that St. Peter ever was there. How, then, the Roman pontiff should be the successor of St. Peter, when it cannot be proved that St. Peter ever was at Rome, and all the inferences from history lead to an opposite conclusion; why St. Peter should be called "The prince of the apostles," when his divine Master repressed all contention for superiority among his apostles, and left all of them with equal endowments; and when St. Paul afterwards, in proof of this equality, declared "that he was not a whit behind the chiefest of the apostles," intimating that, if there had been a primacy amongst them, his claim to it was as strong as any others; and when, again, he has shown that, while St. Paul was the apostle of the Gentiles, St. Peter was the apostle of the Jews—why, in the face of all this, the Roman pontiff should claim to be Christ's vicegerent, in preference to all other bishops; nay, more than this, that he should allow himself, without remonstrance, to be ranked as a divinity upon earth: all this, I think, must surpass your comprehensions, as it unquestionably does mine, to conceive*. If the Romanists actually believe this, such belief must arise, not from conviction of truth, but by virtue of their promise "to receive without doubt all things which have been delivered, defined, and declared by the sacred canons and Œcumenical councils, and specially by the holy council of Trent." In simple truth, therefore, the pope is the successor of the first bishop of Rome—not the successor of St. Peter, who was the rock on which the primitive church, the church of Jerusalem, was built; and, even had he been the successor of St. Peter as bishop of Rome, that circumstance would not necessarily have capacitated or qualified him to become the successor of the apostle's inspiration and endowments, any more than—nay, not so much as—other bishops who indisputably succeeded to the office of St. Paul in churches really founded by him personally, were inheritors of his præternatural gifts; indeed this supremacy of the pope was never publicly asserted before the thirteenth century, and therefore cannot be an apostolical doctrine. It is evident, therefore, that the superiority of the church of Rome above all the other Christian churches, and the supremacy of the pope above all other Christian bishops in their own jurisdictions, are bare and groundless assumptions.

The next popular objection which the Romanists reiterate against our church is, "that it had no existence before the time of Luther." You will be able to judge for yourselves, upon a very slight examination,

* From archdeacon Wilkins's "Address to the Parishioners of St. Mary's, Nottingham.

* The Lateran council under Leo saith, that the pope is to be adored of all the people, because he is most like to God. Stapleton, in "Præfat ad Greog. in precep. doctrinal," calls him *Supremum in terris Numen*; others have as profanely called him a divinity—*Dominus Deus noster*. See R. Seldon's "Motives for renouncing Popery," A.D. 1612, p. 54.

as to the truth of this assertion. No one will deny that the antiquity of our church is very remote, and I am prepared to show you that even in its present form it existed before the Romish church in its present form.

Theodoret attributes the foundation of the British church to St. Paul, who is thought to have visited this island, the extremity of the then known world from Gaul or Spain. However this might be, it is certain that it was recognized by all the churches as a portion of the Christian community in the second century. In the year 314 the bishops of York, London, and Lincoln, sat as representatives of the Anglican church in the synod of Arles, convened by the emperor Constantine. "The church of Canterbury," says Mr. Palmer, "has continued a Christian society, in unbroken succession, for more than twelve centuries: that at Armagh has existed for fourteen centuries; those of Menevia and others in Wales for at least the same time; and all these churches were derived from spiritual descent and fraternal association, from the still more ancient and apostolical churches of Britain, Gaul, and Rome*".

Our church, indeed, catholic before her connexion with Roman, threw off her corruptions, and reclaimed her former independence as a branch of the holy catholic church of Christ, of which she has ever been acknowledged a part. We, in Nottingham, my friends, have been told much of that exclusive unity of the church of Rome, which has been insisted upon by the learned Dr. Wiseman in the lectures which he has been delivering during his recent visit to this town. Like other Romish theologians of the day, he too, it is said, has boasted of the unity of faith, and the sole exclusive authority of his church to decide all matters of religious controversy, and its freedom from heresy, in accordance with the assertion of the Roman catholic Dr. Milner, that "the church (Roman) never changes her doctrines, nor suffers any person in her communion to change, or to question any part of it†." The boast might be a fair one if it were true; but the fact is, that no branch of the catholic church has been more divided in points of faith, or more troubled, or exposed to greater perils in consequence of it, than the Roman during the last 200 years. The division between the Jansenists and the Jesuits, that commenced in the seventeenth century, prevails to this day; and to the present day also exists the violent schism between the new and the old Gallican bishops—the one appointed to, and the other ejected from, the episcopal office by pope Pius VII., who, at the desire of Buonaparte, extinguished 159 bishoprics and created 60 new ones. Beside all this, "the existence of infidelity and indifference which threaten to swallow up the faith of its members, are sufficient proofs that unity of faith is, in a lamentably small degree, a characteristic of the Roman church, and that her own children do not acknowledge her infallibility nor her authority. The introduction of schismatics to her communion in the persons of the constitutional bishops, proves that there is no perfect unity of discipline; and the very papal authority, which is represented as so efficacious a principle of unity, is systematically and violently assailed by members of the Roman church ‡". "This our Roman see of the most blessed Peter, in which Christ laid the foundation of his church," says Gregory XVI., "is most grievously assailed; and the bonds of unity are daily more and more weakened and broken." This admission of the pope, and his publication of it in his bull, sufficiently prove the fallacy of the boast of the *soi-disant* bishop of Melipotamus. I repeat it, that our church has ever retained its visible connexion with the universal church; and that it only threw off her connexion with Rome because Rome had infected her with her own errors and superstitions. At the reformation brought about by archbishop Cranmer and other holy men, the apostolical and catholic doctrines were separated from papistical corruptions. In the same granary the wheat was winnowed from the chaff; and the same apostolical and catholic doctrines, which were acknowledged in primitive times as deduced from the written word of God, were revived, and are now held in all their purity by the church of England.

On the other hand, the church of Rome almost at this very period revised its doctrines, and with the council of Trent sent forth a renewed, but not a reformed code of faith and practice. The Roman catholic Dr. Doyle declared upon oath before the committee of the house of Lords (1825), "that the most approved and authentic summary of the creed of the Roman catholic church was to be found in the decrees of the council of Trent, and in the profession of faith of pope Pius IVth, and in the catechism of the council of Trent." "Instead, therefore," observes Mr. Canon Townsend, "instead of the Roman being the most ancient of churches, the adoption of this creed makes it to be the newest and the latest. The opinions and doctrines which the twelve articles of that creed submit to us as a condensed profession of faith, had hitherto been open, and merely controverted questions among Christians. Certain councils had decided, at various times, that these doctrines should be received by Christians as the doctrines of the church; and canons and ecclesiastical laws were enacted to enforce the decisions of councils. The punishments which these canons decreed upon the Christians who were unwilling to submit to them were exile, deposition, imprisonment, or the stake; but these several modes of punishment were uniformly unable to prevent many, in all ages of this period, and in all countries, from dissenting from the decisions of these councils. The council of Trent, however, enabled the bishop of Rome to submit to the world all those controverted decisions in the form of this creed, and to enact that the principal disputed propositions which had divided the churches should be received as articles of faith. Now a church is not completely formed, whatever be its discipline or its controversies, until its creed is defined and known. The creed of the church of Rome was not fully defined, and could not therefore certainly be known (if the articles of the creed of pope Pius constitute its faith), until the year when the creed was published; because the articles which it declared to be the faith of the Christian had never been previously received as its faith by the universal church. But that creed was drawn up and published as the faith of the church of Rome (A.D. 1564) after the establishment of the faith and doctrine of the church of England (A.D. 1535) in their present form. The church of Rome, therefore, in its present form, is of more recent origin than the church of England in its present form *."

To relieve the dryness into which the necessity of the discussion of these points has led me, permit me to relate an anecdote which, though perhaps not unfrequently told, has not been narrated with that accuracy or point in which its merit consists, when applied to the argument now before us.

"About sixty or seventy years ago," says the rev. Philip Skelton in his "Appeal to Common Sense," written A.D. 1770, "there was a poor man in Dublin who earned a scanty subsistence on a loom, but found time on Sundays to read the scriptures, and a few other books of easy digestion. This man, in the shops and streets of the city, entered into frequent controversies with Jesuits, and other abettors of popery; wherein he was thought, at least by protestants, to have generally the advantage. After some time, a Jesuit of more than common eminence

* "Treatise on the Church," vol. i. p. 217.
† "End of Controversy," p. 147.
‡ Palmer's "Treatise on the Church," vol. i. p. 291.

* Preface to the Life of John Foxe, p. 27.

gave him a challenge to enter into an argument with him in the Tholsel of Dublin on a day and hour prefixed. A vast concourse of people, and some bishops, assembled on the remarkable occasion. The Jesuit asked him—'Where was his religion before Harry the eighth?' The weaver, looking attentively at his countenance, as if he there observed something extraordinary, asked him, 'if he had washed his face that morning?' and had an affirmative answer. 'Where, then,' said the weaver, 'was your face before you washed it?' Here ended the dispute in a very sensible peal of laughter, set up by common sense. This poor man, whose name is lost, as that of the poor man in Ecclesiastes who saved a city by his wise counsel, knew perfectly well that our reformers did not undertake, as the Genevans did, to form a new church, but to reform the church of England."

The next common objection brought by the Romanists against our church is that, at the reformation, their clergy were expelled from their benefices, and the churches, taken from them, were converted into protestant temples of worship.

With respect to the clergy, history testifies that they, in full convocation, freely repudiated Romanism, and acknowledged, in all matters ecclesiastical and civil (but not spiritual), the sovereign as the supreme temporal head of the English church. This acknowledgment, made and sent up by them to both houses of the legislature, was solemnly ratified and confirmed by act of parliament; and the church, thus purified and reformed, was accepted by the state and the people, and became the adopted church of the nation, superseding in the British empire the religion of Rome; and transferring the ecclesiastical jurisdiction and temporal supremacy from the pope; the one to the bishops, and the other to the sovereign of the kingdom. The clergy, therefore, at the reformation, so far from being rejected from their benefices (with the exception of not more than eighty of their whole body), deliberately turned from popish errors and superstitions to the purity of the catholic faith—turned from Rome as it is to Rome as it was, when "her faith was spoken of throughout the world;" and henceforth the whole nation became protestant. A transient change, some eighteen years afterwards, was indeed effected by force, under queen Mary; but it was not, as in the former instance, a general but a partial change—a change which, after causing a copious effusion of blood and a complication of studied cruelties, was, four years afterwards, obliterated. The primitive catholic faith was now re-established upon a basis which has not only stood firm ever since, but which promises to continue so, unless God, in the dispensation of his wisdom, should ordain that still greater proof of its purity should be made, by our church undergoing that further trial which the Romanists so ardently anticipate and desire. The clergy, I repeat it, solemnly and cautiously deliberated upon the restoration of the catholic faith, and, rejecting the trammels and devices, the rust and corruption with which Rome had enveloped it, they returned to the pure and primitive model from which it had been broken, and, retaining their benefices, became with the whole nation protestants. The consequence of all this was that the churches of the land, being the public temples of worship, became protestant churches, having most of them the same ministers, performing now purer rites and purer acts of spiritual ministration. These were the property and inheritance of the national clergy, for the performance of national worship; and such they have ever since continued to be.

## Poetry.

### THOUGHTS ON A CITY AT MIDNIGHT.

*(For the Church of England Magazine.)*

"Except the Lord keep the city, the watchman waketh but in vain."—PSALM CXXVII. 1.

DARKNESS and silence—not a voice nor sound
Of life or motion greets the listening ear;
Upon the keen eye's gaze, wide-searching round,
No gentle star looks down to guide or cheer;
O'er all the mighty city midnight reigns,
And sleep holds thousands in his silken chains.

They have no fear—those sleepers; dreadless there,
And buried all in calm repose, they lie;
Save where the lonely watcher breathes his prayer,
Or burning tears are wept o'er those who die,
Or the rapt student soars in thought divine,
Or revellers drown remorse in maddening wine.

They sleep: the man whose sinewy arm erewhile
With ponderous strength the uplifted hammer swung,
Lies gathering vigour for the morrow's toil,
Passive, and all his iron nerves unstrung;
Still to his dreaming eye the furnace glows,
Yet cool and soft his blood's strong current flows.

In gorgeous chamber, and on couch of down,
Proudly the child of wealth and power reclines;
But crossed ambition, and the frequent frown,
Have marked his furrowed brow with many lines:
Unquiet visions range his troubled breast—
That wearied son of toil hath sweeter rest!

And there, O purest thing of earthly mould,
Untainted yet by deed or thought of sin,
A new-born babe its mother's arms enfold:
How strange and deep her waking joy hath been!
And still her first-born blends in all her dreams,
Still in that smile her spirit's gladness gleams.

The imprisoned wretch forlorn, on dungeon bed,
Hopeless of rest, hath stretched his fettered limb;
Yet is there comfort for his aching head,
And gentle slumber hath a balm for him;
And, if he start to hear his clanking chain,
He wakes awhile to weep—then sleeps again.

On all around, the aged and the young,
Peasant and prince, the captive and the free,
His wondrous spell the enchanter sleep hath flung:
With eyelids sealed, securely, peacefully,
Unconscious and defenceless all, they lie,
And have nor care to live, nor fear to die.

And who sustains their being? Who hath lent
Its marvellous motion to the throbbing heart?
Be that withheld—life's fleeting hour is spent;
Yet in its vital play *they* have no part:
Not *theirs* the power mysterious to control,
In frail abode of flesh, the undying soul.

Who keeps the city? Lurk no dangers round?
No powers of evil in the silent air?
Amid congenial darkness so profound,
Do no foul fiends their fatal darts prepare?
O, were they chainless in their hellish might,
How pale that breathing throng at morning light!

Why sleeps the thunder? Wherefore come not forth
The death-fraught lightning and the blasting storm?
Why hath not the destroying whirlwind birth?
How might its rage yon stately towers deform!
Hurling them down in hideous ruin all,
And whelming myriads in their crashing fall!

Viewless, and robed in veil of thickest night,
The pestilence pursues his awful way:
Why moves not hitherward his fearful flight,
Scattering around destruction and dismay?
Why leaves he not those sleepers still and cold
And ghastly as the Assyrian host of old?

Who keeps the city? Who, with guardian hand
Outstretched for ever, shields our life from ill?
Who rules the tempest? At whose dread command
Are the fierce thunders and the whirlwind still?
The plague that walks in darkness who restrains?
Whose might hath bound the infernal host in chains?

O God of mercy! from thy love we draw
Our life and breath, and thine are all our ways:
Our frames are fashioned by thy perfect law,
And every pulse thy sovereign word obeys:
Ever about our path, about our bed,
Thy sheltering wing in patient care is spread.

In care how patient—our ingratitude
Cannot, with many waters, quench thy love:
Alike upon the evil and the good
Thou sheddest forth rich blessings from above:
Thine eyes behold ungodliness and wrong;
Yet art thou merciful, and sufferest long.

O wherefore? Not to us, but to thy name,
Our great Redeemer, be the glory given.
Kindle within our souls a holy flame;
Bid our dull hearts with holy grief be riven;
Give us, that we may love thee all our days,
Hearts that in every pulse shall throb thy praise!

CANTABRIGIENSIS.

## Miscellaneous.

THE PARIAH DOG OF INDIA.—This animal is but half domesticated, as it is necessitated to forage for a subsistence in the best way it can. Being a carnivorous creature—the Hindoos abstaining, under a religious prejudice, from meat—it seeks its food abroad, and the depressing influence of the climate in which it is naturalized renders it lazy and inert in the extreme. Persons, travelling on the road to the great pagoda of Juggernaut, may observe hundreds of these dogs following decrepit pilgrims on their way to the shrine, anxiously awaiting the opportunity of preying upon the carcases of those that fall diseased, and literally starved, in their journey to reach the pagan temple. On the sands of Juggernaut these animals swarm to an unusual extent, invited to the spot by the human carrion which checkers the face of that arena. These dogs are exceedingly apt to incur the dreadful malady of hydrophobia, from their feasting upon human flesh in the last stages of decomposition, and are invariably tortured with cutaneous ulcers. The bite of the Pariah is incurable. The wound inflicted by the teeth of this dog is, as to the incident part, subjected to gangrene, or incipient mortification, and to the unwholesomeness of its diet may be attributed the morbid results of its inoculating virus. The jackall, which is a congener in carrion with the Pariah dog, is a very dangerous animal to meet with when labouring under the aforenamed malady. Captain Templer, of the 7th Bengal native infantry, a few months since, in his evening's walk from Midnapore to Ghope, accompanied by two favourite spaniels, met on the road a mad jackall, which seized and fastened upon one of his dogs. The periodical rains prevailing at the time of the occurrence, he was furnished with an umbrella, and after having with difficulty beaten the beast off the victim of his rabid ferocity, he was attacked personally by the creature. By expanding the umbrella he kept the beast at bay for some time, until its physical powers were by its febrile excitement exhausted, when it lay down, and became subject to the fate which is usually attendant upon animals labouring under hydrophobia. A native "bangy burdar," passing by at the time, destroyed it by the application of his bamboo yokle upon the creature's head. The Pariah dog, throughout India, feeds almost exclusively upon human flesh. It has been tried by many to become domesticated, but its carrion appetite will break through the rules of all education bestowed upon it. It is, it would appear, appointed by nature to remove all cadaverous nuisances from the face of the earth.

CHANGES IN GREECE.—There is no doubt that in Greece the appearance of the country has changed most materially during the last twenty or thirty centuries; and, though the position of mountains and rivers remains the same, even their aspect must have undergone a complete change. Herodotus says that the Athenians hunted bears in the forests on Mount Lycabettus, where now there is scarcely a shrub to be found a foot high. From other writers we know that Hymettus, Pentelicon, and Parnassus, were covered with forests to their summits. They now present the appearance of skeletons of mountains, bare rocks without any vegetation, or only producing a few stunted trees, whose roots seek in vain for nourishment among the soilless crevices. The trees which formerly covered these mountains having died away by degrees, the soil kept together by their roots, and increased by the decomposition of their leaves, has, in the course of time, been washed down by the heavy periodical rains into the vallies; the level of which has no doubt considerably risen, as is abundantly proved by many antique ruins having been discovered in digging the foundations of modern houses. In the plain of Olympia the pedestals of the columns of the temple of Jupiter, which have lately been discovered, are nearly twenty feet below the present surface of the ground. That the rivers have shared the same fate is also easily proved. The Cephissus, for instance, has dwindled down to a little stream not sufficient for irrigating the gardens in the plain of Attica; and yet at one time it was so deep as to form a barrier to the progress of Xerxes and his whole army, who, not being able to cross it, encamped upon its banks. The classical Ilyssus is now quite dry, though the buttresses of the magnificent bridge which connected the Athenian side of the river with the Stadium, still exist, shewing that the span of the arch was fifty feet; and, judging by appearances, the depth of water must have been at least twelve or fourteen feet. At Sparta are still to be seen the iron rings inserted in the stones forming the quays of the Eurotas, formerly used for the purpose of making fast the gallies. The water in that river now does not reach to the knee in any part; and the Inachus, which was formerly navigable up to Argos, is a dry torrent bed, except during the rainy season.—*Strong's Greece.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## TRUST IN GOD.

### No. II.

OUR Saviour has taught us the willingness of his Father to bestow the blessings for which we pray: "Ask," says he, "and ye shall have; seek, and ye shall find" (Matt. vii. 7). God sees our wants, he knows our desires, and according to his infinite wisdom he grants, and fulfils, and supplies them. What comfort then is there to know that what we ask we shall have, if the boon requested interfere not with our true happiness, and if our heavenly Father do not perceive any evil consequences which would follow were our wishes accomplished! Let us see how trust in God operated upon St. John: he says, "And this is the confidence that we have in him, that if we ask any thing according to his will he heareth us; and, if we know that he hear us, whatsoever we ask we know that we have the petitions that are desired of him" (1 John v. 14, 15).

The Christian, in committing himself to God as to a reconciled Father, is relieved from those distressing fears and anxieties which perplex others; he is content from principle with such things as he has; he is not apprehensive that the necessities of to-morrow will be more urgent and numerous than can be supplied; he may certainly anticipate future wants, and be unable to perceive the source from whence those wants shall be relieved; nevertheless his motto is—"The Lord will provide;" and he is careful for nothing, for he is certain that his heavenly Father knoweth the things of which he stands in need, and that he will bestow them according as he sees best, for Jesus Christ's sake.

Now this trust in God does not interfere with or arrest the exertions which it is our duty most perseveringly to make to obtain "our daily bread," for which we are taught to pray. "The law of the Lord is perfect;" and therefore, while it urges us to the observance of one duty, it does not cause us to neglect another: we must fully exercise the talents which have been committed to our stewardship, as those that must give account; and, while a proper sense of our dependence on God will lead us to ask his guidance, assistance, and blessing, still must we diligently use every human means, take every precaution we are able, and conduct our affairs to the best of our ability, and with all the prudence we possess. And thus we find that David employed the instruments for the destruction of his enemies, although he did not "trust in his bow," and was positive that his "sword could not help him" (Ps. xliv). The Lord himself had assured Gideon that by him Israel should be saved from the hand of the Midianites. Gideon's faith was strong, and he believed that it should be according to God's word; and yet he was careful how he acted: he was not reckless of consequences: he did not go up with a presumptuous confidence, or rush upon them under the conviction that he would be conqueror, act in what manner he pleased. No; he made no display of his intentions; he concealed his lamps in empty pitchers; and thus the Midianites knew not of his approach until he had arrived unto the outside of the camp; and so terrified were they at so unexpected an event, that all the host ran, and cried, and fled (Judges vii).

The Christian has various duties to discharge; but, by ruling himself according to

God's word, he is kept by its sacred laws in the station which he was designed to occupy. Religion is the rudder which directs his course, but it would be of no use to move the rudder first in one direction and then in another unless the vessel be in motion. To effect this the sails must be spread and the oars plied; and then by the rudder we steer clear of all obstructions, we avoid surrounding dangers, and arrive at last in the haven where we would be.

In earthly matters, before we can be persuaded to rely upon any one, we require evidence to convince us that our trust will not be betrayed. A person must gain our favour, be established in our esteem, and even win our affection, before we can be brought to intrust him with our concerns, or commit to his care the objects which most interest us. Now, supposing that some one, who had always shown himself our friend, not in words only but by actions, had reason to be highly displeased with our conduct in having rejected his advice, and taken a headstrong determination to walk in the path of danger and final ruin of which he had warned us, and also in having returned all his kindness and the good bestowed by a course of rebellion and ingratitude; with the full consciousness of our inexcusable conduct, what should we think if, in the hour of need and extremity, this friend should once more stand forward to save and protect us, to supply our wants, and to restore us to happiness? Should we not, after such incontestible proofs of kindness, so disinterested, and so undeserved on our part, at once believe his sincerity, and be ready to commit the keeping of every thing we possess into the hands of one so faithful? If such would be our conduct on the occurrence of such circumstances with respect to our earthly affairs, and in reference to one of ourselves—who, being conscious of a frail nature himself, and feeling the existence of ingratitude in his own heart, would be naturally inclined to make allowance for the faults of others—what should be our feelings when, instead of this earthly friend, we behold the high and Holy One that inhabiteth eternity, who cannot look upon iniquity—the Being "in whom we live and move," and from whom we are ever receiving "mercies countless as the sands?" And, further, when by the Holy Spirit we are convinced of sin, and are made in a measure to see the extent of our depravity, the depth of our misery, the blackness of our ingratitude, our attachment immeasurably less than the brutes to their master, and our zeal less fervent to the only true God and our Saviour than the heathen to their senseless idols of wood and stone, what, I say, after these reflections should be our feelings when, notwithstanding all our continual provocations, we read in the gospel of a message of reconciliation, of a ransom for the punishment incurred, and of a rescue from our doom of misery? Surely then we have abundant reason to trust in God; for how numberless are the acts of mercy which the bible contains—what precious and unspeakable gifts does it record! And thus should we trust God, not merely as a duty, but rather as the only source of our true and lasting happiness and consolation, and for the word of his promises, not one of which can ever fail.

The scriptures abound with the properties which belong unto the Lord: now it is the act of faith to claim the exercise of them in our own case, and so appropriate to ourselves God's promises and assurances: we have the authority of the gospel for our so doing. "Without faith," we read, "it is impossible to please God;" and, alas! because we so seldom think upon the great things which the Lord has done for us, we are little capable of understanding the importance and value of any of his gifts; and therefore, too, it is that we can have but the faintest idea of the hatred with which the Almighty must regard our conduct, when, after "the unspeakable gift" which he has bestowed, and the condescension he has displayed—after the acts of mercy and long-suffering which he has exhibited, the innumerable acts of protection he has vouchsafed, the happiness he has offered, and the pardon he has held out—we should yet murmur at his dispensations, be distrustful of his providence, doubtful of his purposes, regardless of his word, forgetful of his love.

Wherever faith exists she changes the indefinite with the definite, and she ever adopts the possessive case—"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1). What a wide field for consideration is now open before us; at what an inexhaustible fountain of comfort are we now arrived! The Almighty is viewed by faith not merely as *a* God, but as *the* God; and, with respect to the characters under which the Lord has been pleased to reveal himself, she not only assents to their truth, but she claims the exercise of them *as herself*: and thus, when the Christian is wholly influenced by this principle, when it exists not merely in the understanding, but in the heart, when it shows itself not only in words issuing from the lips, but springing up into a fountain extending itself into streams around, and still affording relief and support and refreshment through life, being neither drained by constant application, or dried up by heat, or frozen by cold—then no outward appearance, however dreary and discouraging

to the eye of sight, can succeed in diverting him from the object upon which his faith is fixed; no tantalizing shadow can ever tempt him to leave his hold of the substance. And thus, "Although the fig-tree may not blossom, nor fruit be in the vines; although the labour of the olives fail, and the fields yield no meat; although the flock be cut off from the fold, and there be no herd in the stalls; yet faith can rejoice in her Lord, and joy in the God of her salvation" (Hab. iii. 17, 18).

Amidst opposition and injustice, faith still stands firm; she patiently suffers wrong; and her victorious cry is, "Behold, the Lord will help me; therefore shall I not be confounded: therefore have I set my face as a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? let him come near to me. Behold, the Lord will help me; who is he that will condemn me" (Is. l. 7, 8, 9; Rom. viii.)? The enemy may surround, their determination may be "to swallow up" the believer, and they may renew their endeavours day by day; but, under these trying circumstances, faith fails not—"In the Lord I have put my trust; I will not fear what flesh can do to me. If God be for me, who can be against me" (Ps. lvi. 11; Rom. viii. 31)? Nothing but faith is able to give the just estimate of all earthly resources, the consequences of all human confidence; and what is her report? She pronounces that trust even in princes is vain, and that no one can be saved by the multitude of an host, or be delivered by much strength; but, amidst the general overthrow—while chariots and horsemen are cast down, while compassing nations are quenched as the fire among thorns, and vanish like smoke—the triumphs of those who remember the Lord their God must be recorded; for they, and they alone, are risen and stand upright.

Faith perceives the unstableness of all human hopes, the weakness of the arm of flesh, and the consequences of leaning upon bruised reeds; but she directs us to one whom she claims as her "strength," her "hope," her "salvation," even to the Lord of hosts, strong and mighty:" on him she can cast her burden, knowing that he is able and willing to sustain her, and that she shall not be moved (Ps. lv. 23). The enemy may thrust sore at her, that she may fall; but the Lord is her help (Ps. cxviii. 13). The earth may shake, and the very mountains be moved; but God is her refuge and help in time of trouble (Ps. xlvi.) Passages like these are indeed beautiful, and they are calculated to afford us the greatest comfort; inasmuch as they were not uttered in a time of peaceful security and enjoyment, when it is easy to assent to promises and assurances, but they are the valuable testimony of people in adversity to the fact that God will never leave or forsake his inheritance; and that whatever be their sufferings, however cheerless their prospects, how numerous soever the foes against whom they have to contend, still we have incontrovertible evidence of the power of trust in God to calm the natural fears, to dispel our doubts, and to make us conquerors; for God's strength is truly sufficient for us.

When once the believer can truly say, "The Lord is my shepherd," he will likewise be able to add, "I shall not want." Fear is then cast out, and peace experienced through the blood of the cross; we are enabled to call upon God as "our Father," and of course confidence is the result. No sorrow will befal, but the source from whence it came will be acknowledged; the gracious purposes for which it was sent will be apprehended, and the wisdom of the dispensation be perceived. And, if even we are not able to understand the reasons for the Lord's acts, yet faith tells us that God does not willingly afflict, and that he will cause all things to work for our good.

As an illustration of the confidence which the natural man ever places in his own exertions, the certainty he feels of the success of his designs, and the safety which he promises himself from a display of outward power and instruments of defence, we have only to turn to 2 Kings xviii., where we find the Assyrians coming against Jerusalem; and so boastful were they of their superior numbers and strength, and so confident were they of the termination of the war in their favour, that they even offered to Hezekiah two thousand horses if he were able on his part to set riders upon them. The proud Assyrian's heart was full of the conquests which he had already achieved; his glory was in his bows and swords, and he knew of no other power but that of his own arm, and, consequently, being blinded to all succour but that derived from human agency, he spoke great swelling words against the Most High. The heart of man is pronounced by God to be "deceitful above all things, and desperately wicked." It is the Holy Spirit alone that can change its nature; consequently, actions of a similar cast are ever proceeding from so deformed a mould. And so, alas! how innumerable are the Rab-shakeh of the present day, who, walking by sight alone, and perceiving some outward difference in their position, are continually boasting of their superiority and success, and blaspheE 2

mously advising the Christian not to "let the God in whom he trusts deceive him." But when has God ever caused those who trusted in him to be ashamed, or when were their hopes in him disappointed? They know that the Lord can save by many or by few (Judges vii.): "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. iv. 6).

It cannot be denied, but that the affairs of the Christian are often less prosperous than those of the ungodly, his prospects are sometimes gloomy, the providence of "God moves in a mysterious way;" but under every dispensation the Christian knows in whom he has believed; he remembers by whom his afflictions are sent; he feels that he is not under the cruel despotism of a tyrant, who takes pleasure in the infliction of pain, but in the hands of a Father whose wisdom and love are alike boundless. And, a trial being sent, shall he, because his foresight cannot determine the reason for its arrival, cease to trust in God? Surrounded by difficulties, can he forget what great things have already been done for him, and that nothing is too hard for the Lord?

We repeatedly meet in the scriptures with instances of the dangers to which believers were exposed, and of the sufferings which they endured; but to which of them can we point and say that he was forsaken by his God? Lot, we read, was compassed by the wicked inhabitants of Sodom from every quarter, but he was preserved from their evil intentions, and rescued from their hands, for God was with him. Faith has stopped the mouths of lions, and quenched the violence of fire; nor can any of the powers of earth or hell ever prevail to touch the Christian, unless permission be given from above. Herod, wishing to please the Jews, stretched forth his hands to take Peter: he was permitted to apprehend him, to put him in prison, and to deliver him to the keeping of a body of soldiers. How safely did he fancy he had secured his victim! What unhesitating confidence did he put in his doors and iron gates! And, had Peter had the opportunity of speaking to Herod of the entire weakness and futility of all his precautions, and of the peace he enjoyed, arising from the conviction that a Being was on his side who, although unseen by bodily eyes, was nevertheless greater and mightier than any earthly king in all his glory, would not his exulting language have been, "Shall the prey be taken from the mighty?" Yes, says the boldness of faith, even while appearances contradict all probability; for "thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered" (Is. xlix. 25); "for they shall not be ashamed that wait for me" (23).

Again, we may see the uselessness of man's most steady purposes, even though he join hand to hand, and also behold the safety of God's people, in the case of St. Paul, over whom Providence watched, and preserved him from the hands of the forty persons who had made a conspiracy that they would neither eat or drink until they had accomplished their design of killing him. It was St. Paul, too, who could say, under every persecution and suffering, that none of them moved him.

The confidence which the natural man feels in himself is further illustrated in the instance of Goliath the Philistine, who contemptuously defied the armies of the living God. So great, indeed, was the dread which his appearance excited, and such the dismay produced by his words, that we read, when the champion came up out of the armies of the Philistines, and repeated his challenge, that all the men of Israel, when they saw the man, fled from him, and were sore afraid. Thus terrible was the insulting giant regarded by an army set in battle array. But what shall we say when, against this man of war from his youth, we behold an unarmed stripling coming forward to take away the reproach from Israel? What a beautiful instance of the boldness of faith! Every outward circumstance, every human probability was against him: but he confided not in that which was the theme of the giant's boast—no, he trusted in God; for he had already been delivered out of the paw of the lion, and out of the paw of the bear—not, though, by the might of his own arm, or by the efforts of his own strength; no, he refers his preservation to the Lord, to whom the praise was justly due. His experience in this matter served to strengthen his faith on the occurrence of other trials; and so, still confiding on him whom he acknowledged as his strength and shield, he is enabled to say, "The Lord will deliver me out of the hand of the Philistine" (1 Sam. xvii).

St. James reminds his brethren of the patience with which the prophets suffered affliction, to serve as an example for themselves; and he put them also in remembrance of that never-failing support in trouble, that the Lord is very pitiful and of tender mercy. Although the troubles of the righteous may be great, yet the Lord delivereth them out of all (Ps. xxxiv). With the constant reflection of their true condition here as strangers and pilgrims, as dwellers in tabernacles, and as having no abiding city, the saints were comforted in all their troubles

by the consideration of the recompense of the reward, of the better country, that is, an heavenly, and of that city which hath foundations whose builder and maker is God. They knew that God was dealing with them as with children, and that, "after they had suffered a while, they would be made perfect, be stablished, strengthened, and settled." They could cast all their care upon him, because they were assured that he cared for them. And all their accumulated sufferings and bitter trials were deemed by them but light afflictions, when contrasted with the prospect of that eternal and exceeding weight of glory—that crown of life—which was purchased by the blood of their Saviour, and reserved in heaven to be bestowed by the Lord upon those who trust in him.

In order that we too may experience a support in time of need, we must search the scriptures for evidence to entitle us to its enjoyment. It proceeds from trust in God, and from the conviction of his fatherly love. Nothing short of this is sufficient to stay our souls; without it we shall be tossed to and fro, and be troubled; but trust in God is an anchor sure and stedfast, and, when it is cast, the waters may rage and swell, and the tempest roar around, yet shall they not prevail. And, in the solemn hour of our departure hence, we shall feel the comfort of God's rod and staff. His mercy truly is excellent, therefore shall the children of men put their trust under the shadow of his wings (Ps. xxxvi. 7).

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## THE SUCCESSION OF THE ENGLISH CHURCH FROM THE APOSTLES*.

"It is evident unto all men diligently reading the holy scriptures and ancient authors, that from the apostle's time there have been these orders of ministers in Christ's church—bishops, priests, and deacons; which offices were evermore had in such reverend estimation, that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority."—*Preface to the Ordination Services.*

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### Series of Bishops from the Apostles to the present Time.

St. Paul and St. Peter suffered martyrdom at Rome, having previously appointed Linus (*a*) the first bishop (Irenæus iii. 3).

BISHOPS OF ROME.

| | | A.D. |
|---|---|---|
| 1 | Linus | 66 |
| 2 | Anacletus | 78 |
| 3 | Clement (*b*) | 91 |
| 4 | Evaristus | 100 |
| 5 | Alexander | 109 |
| 6 | Sixtus | 119 |
| 7 | Telesphorus | 128 |
| 8 | Hyginus | 139 |
| 9 | Pius | 142 |
| 10 | Anicetus | 157 |
| 11 | Soter | 168 |
| 12 | Eleutherius | 176 |
| 13 | Victor | 192 |
| 14 | Zephyrinus | 201 |
| 15 | Callistus | 219 |
| 16 | Urbanus | 223 |
| 17 | Pontianus | 230 |
| 18 | Anterus | 235 |
| 19 | Fabianus | 236 |
| 20 | Cornelius | 251 |
| 21 | Lucius | 252 |
| 22 | Stephen | 253 |
| 23 | Sixtus II. | 257 |
| 24 | Dionysius | 258 |
| 25 | Felix | 269 |
| 26 | Eutychianus | 275 |
| 27 | Caius | 283 |
| 28 | Marcellinus | 296 |
| 29 | Marcellus | 308 |
| 30 | Eusebius | 310 |
| 31 | Melchiades | 311 |
| 32 | Silvester | 314 |
| 33 | Mark | 336 |
| 34 | Julius | 337 |
| 35 | Liberius | 352 |
| 36 | Damasus | 366 |
| 37 | Siricius | 384 |
| 38 | Anastasius | 398 |
| 39 | Innocent | 402 |
| 40 | Zosimus | 417 |
| 41 | Boniface | 419 |
| 42 | Celestine | 422 |
| 43 | Sixtus III. | 432 |
| 44 | Leo the Great | 440 |
| 45 | Hilary | 461 |
| 46 | Simplicius | 467 |
| 47 | Felix II. | 483 |
| 48 | Gelasius | 492 |
| 49 | Anastasius II. | 496 |
| 50 | Symmachus | 498 |
| 51 | Hormisdas | 514 |
| 52 | John | 523 |
| 53 | Felix III. | 526 |
| 54 | Boniface II. | 530 |
| 55 | John II. | 532 |
| 56 | Agapetus | 535 |
| 57 | Silverius | 536 |
| 58 | Vigilius | 537 |
| 59 | Pelagius | 555 |
| 60 | John III. | 560 |
| 61 | Benedict | 574 |
| 62 | Pelagius II. | 578 |
| 63 | Gregory the Great (*c*) | 590 |
| 64 | Sabinianus | 604 |
| 65 | Boniface III. | 607 |
| 66 | Boniface IV. | 608 |
| 67 | Deusdedit | 615 |
| 68 | Boniface V. | 619 |
| 69 | Honorius | 625 |
| 70 | Severinus | 640 |
| 71 | John IV. | 640 |
| 72 | Theodore | 642 |
| 73 | Martin | 649 |
| 74 | Eugenius | 654 |
| 75 | Vitalianus (*d*) who on Sunday, 26th March, 668, consecrated Theodore, archbishop of Canterbury. | 657 |

ARCHBISHOPS OF ARLES.

| | | A.D. |
|---|---|---|
| 1 | Trophimus (*e*) | 58 |
| 2 | Dionysius | 80 |
| 3 | Regulus | 85 |
| 4 | Felicissimus | 106 |
| 5 | Gratius | 120 |
| 6 | Ambrosius | 145 |
| 7 | Martinus | 170 |
| 8 | Ingenuus | 180 |
| 9 | Augustinus | 200 |
| 10 | Hieronymus | 220 |
| 11 | Savitius | 230 |
| 12 | Marcianus | 245 |
| 13 | Victor | 258 |
| 14 | Marinus | 270 |
| 15 | Martinus II. | 316 |
| 16 | Nicasius | 330 |
| 17 | Valentinus | 342 |
| 18 | Saturninus | 354 |
| 19 | Crescentius | 365 |
| 20 | Concordius | 380 |
| 21 | Constantinus | 392 |
| 22 | Heros | 410 |
| 23 | Patroclus | 422 |
| 24 | Honoratus | 426 |
| 25 | Hilarius | 438 |
| 26 | Ravennius | 449 |
| 27 | Leontius | 463 |
| 28 | Eonius | 493 |
| 29 | Cæsarius | 502 |
| 30 | Auxanius | 542 |
| 31 | Aurelianus | 546 |
| 32 | Sabaudus | 556 |

(*a*) This [is confirmed] by 2 Tim. iv., in which St. Paul mentions Linus as saluting Timothy (v. 21); and this epistle was written from Rome, when St. Paul was "ready to be offered, and the time of his departure was at hand" (v. 6).

(*b*) This is the person mentioned in Phil. iv. 3, as St. Paul's "fellow-labourer."

(*c*) Gregory was ordained bp. of Rome, 3rd Sept., 590, and in 596 he sent Augustine to convert the Saxons. Augustine was consecrated archbp. of Canterbury, 16th Nov., 597, by Virgilius, archbp. of Arles.

(*d*) Vitalianus was ordained bp. of Rome 30th July, 657.

(*e*) Trophimus was sent by St. Paul about A.D. 58.

* We are obliged to a correspondent for the above list, which we think will prove useful for reference.—Ed.

| | | A.D. | |
|---|---|---|---|
| 33 | Licerius..... | 589 | secrated Augustine, archbishop of Canterbury. |
| 34 | Virgilius ..... who, on 10th Nov., 597, con- | 591 | |

ARCHBISHOPS OF ENGLAND.

| | *Canterbury.* | *York.* | A.D. |
|---|---|---|---|
| 1 | Augustine | | 597 |
| 2 | Laurence (*a*) | | 604 |
| 3 | Mellitus (*b*) | | 619 |
| 4 | Justus (*c*) | | 624 |
| | | 1 Paulinus (*d*) | 625 |
| 5 | Honorius (*e*) | | 627 |
| 6 | Adeodatus (*f*) | | 655 |
| | | 2 Ceadda (*g*) or St. Chad | 664 |
| 7 | Theodore | | 668 |
| | | 3 Wilfrid (*h*) (deposed) | 669 |
| | | 4 Bosa (*i*) | 678 |
| | | Wilfrid (restored) | 688 |
| 8 | Brithwald | 5 St. John of Beverley | 693 |
| | | 6 Wilfrid II. | 718 |
| 9 | Tatwin (*k*) | | 731 |
| 10 | Nothelm | | 735 |
| 11 | Cuthbert | | 740 |
| | | 7 Egbert | 743 |
| 12 | Bregwin | | 759 |
| 13 | Lambert | | 763 |
| | | 8 Albert | 767 |
| | | 9 Eanbald | 781 |
| 14 | Athelwold | | 790 |
| | | 10 Eanbald II. | 796 |
| 15 | Wulfred | | 803 |
| | | 11 Wulsius | 812 |
| 16 | Theogild | | 830 |
| 17 | Ceolnoth | | 830 |
| | | 12 Wimundus | 831 |
| | | 13 Wilferus | 854 |
| 18 | Athelred | | 871 |
| 19 | Plegmund | | 891 |
| | | 14 Ethelbald | 895 |
| | | 15 Redeward | 921 |
| 20 | Athelm | | 923 |
| 21 | Wulfhelm | | 928 |
| 22 | Odo | 16 Wulstan | 941 |
| | | 17 Oskitel | 956 |
| 23 | Dunstan | | 959 |
| | | 18 Oswald | 972 |
| 24 | Ethelgar | | 988 |
| 25 | Siricius | | 989 |
| | | 19 Aldulf | 993 |
| 26 | Ælfric | | 995 |
| | | 20 Wulstan II. | 1003 |
| 27 | Elphege | | 1005 |
| 28 | Livingus | | 1013 |
| 29 | Agelnoth | | 1020 |
| | | 21 Alfric Puttock | 1023 |
| 30 | Eadsinus | | 1038 |
| 31 | Robert of Gemerisins | | 1050 |
| | | 22 Kinsius | 1051 |
| 32 | Stigand | | 1052 |
| | | 23 Aldred | 1060 |
| 33 | Lanfranc (*a*) | 24 Thomas of Bayeux | 1070 |
| 34 | Anselm | | 1093 |
| | | 25 Gerard | 1101 |
| | | 26 Thomas II. | 1109 |
| 35 | Ralph of Seez | | 1114 |
| | | 27 Thurstan | 1119 |
| 36 | Wm. Corbel | | 1123 |
| 37 | Theobald | | 1139 |
| | | 28 Henry Murdac | 1147 |
| | | 29 St. William | 1153 |
| | | 30 Roger de Bishopsbridge | 1154 |
| 38 | Thomas Becket | | 1162 |
| 39 | Richard | | 1174 |
| 40 | Baldwin | | 1184 |
| 41 | Reginald Fitzjocelin | 31 Geoffrey Plantagenet | 1191 |
| 42 | Hubert Walter | | 1193 |
| 43 | Stephen Langton | | 1206 |
| | | 32 Walter de Gray | 1215 |
| 44 | Rich. Wethershed | | 1229 |
| 45 | St. Edmund | | 1234 |
| 46 | Boniface | | 1245 |
| | | 33 Sewall | 1256 |
| | | 34 Godfrey de Kinton | 1258 |
| | | 35 Walter Giffard. | 1265 |
| 47 | Robert Kilwardby | | 1272 |
| 48 | John Peckham | 36 Wm. Wickwane | 1279 |
| | | 37 John Romane | 1286 |
| 49 | Robert Winchelsey | | 1294 |
| | | 38 Henry Newark. | 1298 |
| | | 39 Thomas Corbridge | 1300 |
| | | 40 Wm. Greenfield | 1305 |
| 50 | Walter Raynold | | 1313 |
| | | 41 Wm. de Melton | 1317 |
| 51 | Simon Mepham | | 1328 |
| 52 | John Stratford | | 1333 |
| | | 42 William le Zooch | 1342 |
| 53 | Thom. Bradwardine | | 1349 |
| 54 | Simon Islip | | 1349 |
| | | 43 John Thorisby. | 1352 |
| 55 | Simon Langham | | 1366 |
| 56 | Wm. Wittlesey | | 1366 |
| | | 44 Alexander Neville | 1374 |
| 57 | Simon Sudbury | | 1375 |
| 58 | Wm. Courtney | | 1381 |
| | | 45 Thomas Arundell | 1388 |
| 59 | Thomas Arundell (*b*) | 46 Robert Waldby | 1396 |
| | | 47 Rich. Scroope | 1398 |
| | | 48 Henry Bowett | 1407 |
| 60 | Henry Chichley | | 1414 |
| | | 49 John Kemp | 1426 |
| 61 | John Stafford | | 1443 |
| 62 | John Kemp | 50 Wm. Booth | 1452 |

(*a*) Laurence was consecrated by Augustine before his death.

(*b*) Mellitus was consecrated bishop of London by Augustine in 604.

(*c*) Justus was consecrated bishop of Rochester by Augustine in 604.

(*d*) Paulinus was consecrated by Justus, 21st July, 625.

(*e*) Honorius was consecrated by Paulinus, at Lincoln.

(*f*) Adeodatus was consecrated 26th March, 655, by Ithamar, who had been consecrated bishop of Rochester, by Honorius.

(*g*) Chad was consecrated by Wina, bp. of Winchester, and two *British* bishops.

(*h*) Wilfrid was consecrated in France in 664, by Agilbert, archbp. of Paris, and eleven other bishops, but he did not come to his see till 669.

(*i*) Bosa was consecrated by Theodore.

(*k*) Tatwin was consecrated 10th June, 731, by bishops Daniel of Winchester, Ingwald, of London, Aldulf of Rochester, *and Aldwin of Lichfield.*

(*a*) Lanfranc, the first Norman archbishop, was consecrated 29th Aug., 1070, by bishops William of London, Walkelin of Winchester, Siward of Rochester, Remigius of Lincoln, Giso of Wells, Walter of Hereford, Stigand of Chichester, Herman of Salisbury, and Herfastus of Thetford.

(*b*) T. Arundell was suspended for some time, and Roger Walden consecrated in his place, but he was restored, and R. Walden became bp. of London.

| *Canterbury.* | *York.* | A.D |
|---|---|---|
| 63 Thomas Bourchier . | . . . . . | 1454 |
| | 51 George Nevill . | 1464 |
| | 52 Law. Booth . | 1476 |
| | 53 Thomas Scott Rotherham . | 1480 |
| 64 John Morton . | . . . . . | 1486 |
| 65 Henry Dean . | 54 Thos. Savage . | 1501 |
| 66 William Warham . | . . . . . | 1503 |
| | 55 Chris. Bambridge . . | 1508 |
| | 56 Thos. Wolsey . | 1514 |
| | 57 Edward Lee . | 1531 |
| 67 Thomas Cranmer (*a*) . | . . . . . | 1533 |
| | 58 Robt. Holgate (*b*) . . | 1545 |
| 68 Reginald Pole . . | 59 Nicholas Heath | 1555 |
| 69 Matthew Parker (*c*) . | . . . . . | 1559 |
| | 60 Thomas Young (*d*) . | 1561 |
| | 61 Edm. Grindall . | 1570 |
| 70 Edmund Grindall . | 62 Edwin Sandys . | 1576 |
| 71 John Whitgift . . | . . . . . | 1583 |
| | 63 John Piers . | 1589 |
| | 64 Matt. Hutton . | 1595 |
| 72 Richard Bancroft . | . . . . . | 1604 |
| | 65 Tobias Matthews . . | 1606 |
| 73 George Abbot . . | . . . . . | 1611 |
| | 66 Geo. Montaigne | 1628 |
| | 67 Saml. Harsnet | 1628 |
| | 68 Richard Neile . | 1632 |
| 74 William Laud (*e*) (vacancy) | . . . . . | 1633 |
| | 69 J. Williams (*f*) (vacancy) | 1641 |
| 75 William Juxon (*g*) . | 70 Accepted Frewen (*h*) . . | 1660 |
| 76 Gilbert Sheldon . . | . . . . . | 1663 |
| | 71 Rich. Sterne . | 1664 |
| 77 William Sancroft (*i*) . | . . . . . | 1678 |
| | 72 John Dolben . | 1683 |
| | 73 Thos. Lamplugh . . | 1688 |
| 78 John Tillotson (*k*) . | 74 John Sharp . | 1691 |
| 79 Thomas Tenison . . | . . . . . | 1694 |
| | 75 Sir Wm. Dawes | 1714 |
| 80 William Wake . . | . . . . . | 1716 |
| | 76 Lancelot Blackburn . | 1724 |
| 81 John Potter . . | . . . . . | 1737 |
| | 77 Thos. Herring . | 1743 |
| 82 Thomas Herring . . | 78 Matt. Hutton | 1747 |
| 83 Matthew Hutton . . | 79 John Gilbert . | 1757 |
| 84 Thomas Secker (*a*) . | . . . . . | 1758 |
| | 80 Robert Hay Drummond . | 1761 |
| 85 Frederick Cornwallis . | . . . . . | 1768 |
| | 81 Wm. Markham | 1777 |
| 86 John Moore . . | . . . . . | 1783 |
| 87 Charles Manners Sutton | . . . . . | 1805 |
| | 82 Edw. Harcourt, (*b*) D.C.L. . . | 1808 |
| 88 William Howley, D.D. (*c*). | . . . . . | 1828 |

1691, by bishops—P. Mews of Winchester, W. Lloyd of St. Asaph, G. Burnet of Salisbury, E. Stillingfleet of Worcester, J. Hough of Oxford, and J. Ironside of Bristol.

(*a*) T. Secker was baptized at the parish church of Sibthorp, on 26th Sept., 1693.

(*b*) Hon. E. Venables Vernon Harcourt, D.C.L., the present archbp., was consecrated bp. of Carlisle, 6th Nov., 1791, by W. Markham, archbp. of York; B. Porteus, bp. of London; and J. Douglas, of Salisbury; and was translated to York in 1808.

(*c*) Wm. Howley, D.D., the present primate of all England, was consecrated bp. of London; 3rd Oct., 1813, by C. M. Sutton, archbp. of Canterbury; G. J. Huntingford, bp. of Gloucester; J. Fisher, of Salisbury; and W. Jackson, of Oxford; and was translated to Canterbury in 1828.

(*a*) T. Cranmer, the first protestant archbishop, was consecrated 30th March, 1533, by bishops—J. Longland of Lincoln, J. Veysey of Exeter, and H. Standish of St. Asaph. These had been consecrated to their respective sees by archbp. Warham, assisted by other prelates.

(*b*) A. Holgate, the first protestant archbishop of York, had been consecrated bishop of Llandaff, 25th March, 1537, by bishops—J. Hilsey of Rochester, J. Capon of Bangor, and N. Shaxton of Salisbury. He was translated to York in 1545.

(*c*) M. Parker was consecrated at Lambeth, Sunday, 17th Dec., 1559, by W. Barlow, bp. of Bath and Wells, and elect of Chichester; J. Scory, bp. of Chichester, and elect of Hereford; M. Coverdale, of Exeter; and J. Hodgkin, suffragan bp. of Bedford. From him all our bishops derive their orders.

(*d*) T. Young was translated 20th Feb., 1561, from St. David's, to which he had been consecrated 21st Jan. 1560, by M. Parker, archbp. of Canterbury; E. Grindall, bp. of London; R. Cox of Ely; and J. Hodgkin of Bedford.

(*e*) Archbp. Laud was murdered 10th Jan., 1644, and the see was vacant till 1660.

(*f*) Archbp. Williams died 25th March, 1650, and the see was vacant till 1660.

(*g*) W. Juxon was translated 20th Sept. 1660, from London, to which he had been consecrated 27th Oct., 1633, by archbp. Laud, &c.

(*h*) A. Frewen was translated 4th Oct., 1660 from Lichfield and Coventry, to which he had been consecrated Aug. 1644, by archbp. Williams, &c.

(*i*) W. Sancroft was deposed 1st. Feb., 1690, for refusing to take the oaths to William III., and died 24th Nov., 1693.

(*k*) J. Tillotson was consecrated Whitsunday, 31st May,

## PIETY IN A RUSTIC GARB.

How many of our customs are there, with which habit has made us so familiar that we have become almost insensible to their meaning; but which, if examined, have in them a most significant intention. If these practices have lost their influence upon us, the fault is not in the things themselves, but in us, who have neglected their right use. It was because they had a meaning and a profitable application that they were in the first instance established; and our business is to cherish them, and to be continually reminding ourselves of their value. Many old usages that we have ceased to understand, and for the abolition of which perhaps, were it put to the vote, we might be inclined to lift up our hands, contain within them a design, and proclaim a lesson, of the most deep and instructive nature. One of these ancient practices is that of tolling the church-bell when a death has taken place in the parish or neighbourhood, and which has given rise to the following reflections*:—

"Hark! 'tis the passing bell; another spirit hath shuffled off its mortal coil—hath quitted its earthly tenement, and entered the boundless fields of eternity. Mysterious separation! toll—toll—how solemnly does the deep measured knell fall on the unexpectant ear! Whether in the haunts of dissipation, the luxurious abode of the wealthy, to the pampered ear of the worldling, or the tuned attention of the Christian; to all its brazen tongue tells of dissolu-

* From "Village Pencillings, in prose and verse. By Elizabeth Pierce." London: Pickering. 1842. This is an elegant little volume, made up of mingled compositions of prose and verse. The author is a pious and sensible person (though here and there somewhat inaccurate in style), from whose pages we mean to give yet other extracts, with our own sentiments interspersed.—Ed

tion—impartial, unsparing dissolution. I have heard some say, why continue so melancholy a custom? which is but a remnant of superstition, and can be of no avail to the dead, while to the living it is an occasion of mourning and of woe, making the bereaved heart bleed afresh, and casting an unnecessary cloud over the sunshine of existence. Call it superstition if thou wilt, O thoughtless and inconsiderate youth! thy very words tend to prove its utility. It is a usage of antiquity, and was named the "passing bell," or "soul bell," from the circumstance of its being tolled or rung while the spirit was in the act of passing from time into eternity—the separating of the soul from the body. It had a twofold object, to rouse the survivor from a lethargic and self-complacent security to think of his own frail tenure, and also to invite his prayers for blessings on the soul's rest of the dying, to whose wandering sense we may well imagine the solemn dirge would appear fraught with harmony beyond itself, and bearing on its measured intonations the hopes of a brighter sphere; while the lengthened pause which elapsed between each successive sound would seem, by its loud and laboured efforts, to bespeak a sympathy with the breath struggling to be free. Surely there is something very beautiful in the answer to this call—the instantly ceasing from all occupation, and laying aside each selfish gratification to retire into the sacred closet, to shut its door on the busy world, and then, from the inmost recesses of the philanthropic heart, pour forth the pure frankincense of prayer to the Father who seeth in secret, that he would shed the rays of divine mercy, and, sanctifying the hovering spirit, graciously receive it into blessedness. Then the heaving bell is hushed, and all is still; and, while the appalling silence creeps over the vital frame, as if the very pulse of nature had ceased to beat, who so insensible as not to feel that awful death-pause?

"The present custom of using the bell, apparently only as a vehicle of information to the neighbourhood that one of its members has gone to his rest, and no longer calling on the living to intercede at the mercy-seat for the happy passage of a departed [departing] brother to the world of spirits, leaves still one most important and imperative duty, concentrating as it were the whole force of its solemn vibrations on each individual heart among the survivors—the sure herald of the doom that awaits all indiscriminately in their pilgrimage through life, the lot of humanity common to all, as the punishment of original sin. But, "as in Adam all die, so in Christ shall all be made alive;" blessed promise of an omniscient and beneficent Creator.

"It is hardly too much to say of him who is unmindful, if such an one there be, of the warning notes of the passing bell, that death has already laid on him his iron hand; that, although his senses may exist in the artificial atmosphere of worldly pursuits, or of idle indifference, the ear that is deaf to the voice of the church, to the warnings of religion, must shelter a heart dead to its influence, dead to the hopes and fears of immortality.

"Hark to the sweet whisperings of the Prince of Peace as he mourned, in his prophetic spirit, over the erring daughter of Zion: 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.'

"How can we justly hope that they who will not hear should understand? The wise son of David says, 'Hear thou, my son, and be wise, and guide thine heart in the way.' What way? the straight and narrow path, the way that leadeth to eternal life.

"List then, young Christian, to the heaving knell, the warning note, and let it sink deep into thy heart; sweeping from it the dregs of sin, and garnishing it with the light of faith and the sun of righteousness."

These remarks in the work before us are introductory to a narrative of the declining years of an old pious female, the inhabitant of a retired village, whose character is at once interestingly depicted, and a true description of that humble and patient form of religion, of true religion, which is found not unfrequently in obscure hamlets, far from the observation, and equally and as happily distant from the criticism of men. In our great cities and the suburbs of the same, and in every large town, vice is to be seen in its most rank and disgusting forms; but it is not to these places that it is confined. In many sequestered villages, profligacy of the most flagrant kind has been for generations kept up; a condition of things which has not been, in many instances, ameliorated by the controlling influence of a resident minister. Happily the progress of vice in villages is receiving a check from the presence and inspection of those whose eye, if its glance does not search and purify the inner chambers of the heart, will hinder the unblushing march of iniquity: a resident and visiting minister of religion will do much to abate the flagrancy of immorality.

It has been the practice sometimes to describe persons, both in the cottage and the palace, who are very punctual in the observances of religion, as having attained to the highest form of excellence, and as models of what it is desirable to attain as Christians. A standard of a very defective character is sometimes in this insinuating manner set up. Such is not the error in this description of the rustic Christian, of which another extract shall now be given. It will be seen that she was not only a contented cottager and a regular attendant at church, but that her faith and hope were rightly directed.

"But whose death is the bell now announcing? A sheep from the village flock, an humble widow borne down by the weight of age and infirmities. More than fourscore years had circled her frail tenure, and latterly her life had been indeed but labour and sorrow. Old Martha was what her poor neighbours called a 'harmless old woman;' implying that she was no busy-body, no meddler in the affairs of others, no brawler in the streets, no grumbler at her poverty, no complainer of the smallness of her parish pittance, no ungracious fault-finder at the treatment of its appointed distributor. Martha was a stayer at home, neat and quiet in her habits, gentle to her equals, respectful in her behaviour towards her superiors, and grateful for every little kindness and attention to her wants: but the secret of all this was, that old Martha was a Christian, a humble and sincere Christian.

"The sound of that bell which now wings her soul to eternity, as it bore its part in the sabbath chime, never found her deaf to its call. It was too welcome a summons for old Martha to loiter on her way. Her simple toilet was soon made, and, early prepared, she would stand awhile on her cottage threshold, for she lived within the very shadow of the church, and in her red cloak, her time-dyed little black bonnet, and her clean checked apron, she would carefully lock her door, and, depositing the key in her somewhat capacious pocket, would totter over the churchyard path and join with the wise, the wealthy, and the poor, in devout aspirations to her God and their God. She was wise unto salvation, was rich in faith though poor in spirit, and drank into her thirsting soul those words of sweet promise given by the tongue of truth: "Blessed are the poor in spirit, for theirs is the kingdom of heaven:" "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

"Never was old Martha absent from the Lord's table when the divine feast was spread, nor failed the widow's mite to be cast into the little treasury, with a heart overflowing with thankful piety. Oft in her

later days, when increasing infirmities rendered her weak and easily fatigued with the lengthened service, I have observed some neighbour, who had braved with more impunity the rough winds of time and poverty, step forward and lend her aid to the weaker vessel. Indeed the cheerfulness and self-sacrifice with which they are ever ready to aid one another in sickness or in want, is a most estimable trait in the character of the poorer members of our community, which I have never seen deviated from during the many years my lot has been cast among a rural population. With a gentleness and attention that would have done honour to higher breeding, this poor sister of charity would safely conduct the widow to her cottage, who, then rousing the mouldering embers of her hearth, would patiently await the coming of a nice plate of some little delicacy, which each succeeding sabbath brought from the more abundant table of her pastor. Indeed his greatest pleasure was ever to administer to the wants of the fatherless and the widow, to give to him that needed; yet, while he gave of the food that perisheth, failed not to season it with the salt of Christian exhortation, and to nourish it with the waters of life, trusting to the great Master of the vineyard graciously to give the increase.

"Thus time flew on, sweeping away gradually each obstacle to the tomb; but old Martha was not destined to glide into her last resting-place without added suffering; some dregs of humanity still lingered in that simple heart; the silver had to be yet further refined to fit it for celestial currency. A dangerous illness confined her to her bed for many weeks, when a partial recovery, attended with accumulated infirmities, compelled the parish authorities to provide for her another home, but the difficulty was great to find one that would ensure her comfort and attention in her helplessness. One was at last selected, and, with many a regretful sigh, she was borne from the humble roof that had sheltered her widowhood in peace and contentment, and consigned to the cold welcome of a stranger.

"It may be naturally asked, had this poor widow no friend, no child, to watch the decline of her respected age? It must be recollected that she was not among those, the rich, who have many friends; poor Martha, however, had a son, whom with his young wife she had harboured for the first years of their marriage, and, sharing with them the comforts of her lowly dwelling, had overtasked her waning powers in nursing their children. After a while their family increased beyond the possibility of her cottage accommodations, and they parted; and now in the hour of her need he offered no home, and he was the only son of his mother, and she was a widow! There is that implanted in the heart of man which makes it thrill with anguish to see a parent deserted by a child. But I judge not; there is one that judgeth: the Lord knoweth the heart.

"Months wore away, and with them lingered old Martha; and, as each fillet snapped of her thread of life, her subdued spirit became chastened and purified for her great change. The person with whom she lived was very neat and orderly, and tended her with much kindness, but she had the misfortune not only to possess a very bad temper, but what was far more reprehensible, she exercised no control over it; and, though her meek and helpless inmate never roused her ire, she was a solitary exception—every body in turn felt the weight of her thundering denunciations, and the ear, accustomed only to the peace of her quiet cot, was now daily made to throb under the volubility of her irascible companion.

"A light at length burst through this gloomy atmosphere, for a distant relative of poor Martha, actuated by compassion, or perhaps by a still better motive, requested that she might be removed to her care: and well and kindly has been discharged the self-imposed duty. In that retreat it was, far from the bustle of an uncongenial world, that this humble Christian calmly awaited the approach of death, not to her the king of terrors, but the harbinger of eternity; to her faith and hope, the pilot of that 'peace which passeth all understanding.' Scarcely a year has passed, and old Martha is now called to her rest, and we trust that, 'delivered from the burden of the flesh,' she may, through Christ, inherit 'joy and felicity' hereafter."

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SELF-ABASEMENT FOR SIN:

## A Sermon,

By the Rev. Francis Orpen Morris, B.A.,

*Curate of Ordsall, Nottinghamshire.*

Job xlii. 5-6.

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes."

In considering this text as descriptive of the state of Job's mind at the time to which it refers, we have first to remark, that the words occur in the last chapter of the book which bears his name and gives an account of his remarkable life. Being therefore contained in the last portion of his history, and the latest words of his of which we have any record, they shew us the state of his mind after he had patiently "endured the chastening of the Lord." This language of Job's is very different from that in which he is spoken of in the very first chapter and the first verse of this book, as a man "perfect and upright;" and I shall first endeavour, on the present occasion, by the blessing of God's Holy Spirit, to explain the circumstances under which alone we can reconcile the apparent contradiction.

We read of many in the Old Testament who were called "perfect in their generation," and who yet sometimes grievously offended God. Now no one can be absolutely perfect who commits sin at all, and, as "all have sinned"—so the scripture itself informs us—we must include Job among that number, even had we no further proof from their histories that such was the case; but this we have, alas, but too abundantly, as I shall now proceed to point out in the case of Job. In the third chapter and third verse, we find him saying, "Let the day perish wherein I was born;" and in the sixth chapter and eighth and ninth verses, "O that I might have my request, and that God would grant me the thing that I long for, even that it would please him to destroy me; that he would let loose his hand and cut me off:" and in the seventh chapter and 15th verse, "My soul chooseth strangling and death rather than my life." These are not the words of a man absolutely and really perfect, nei-

ther are many other such spoken by Job in his haste, which shew an impatient and murmuring spirit. But I need not bring them forward, for the question is set at rest by himself in chapter ix., verse 20, where he says, "If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." Job was indeed a good man—an eminently holy and righteous man; but in the sense of being perfect, "there is none good but God." When, therefore, we read of him as being perfect, no more is meant than that he was so in the sight of men; that he fulfilled all the duties of life, was upright, honest and holy, and a witness for God, "in the midst of a crooked and perverse generation." There is none who is without sin, for we read "that all have sinned, and come short of the glory of God;" and that "by the deeds of the law shall no flesh be justified." He aimed after perfection, and in this sense was perfect, though still imperfect; for, as the apostle St. Paul writes, "I press towards the mark for the prize of the high calling of God in Christ Jesus; not as though I had already attained, either were already perfect; but this one thing I do, forgetting those things which are behind, and stretching forth to those which are before." In other words, he was sincere: he was sincere in his desire to serve and please God; he resisted temptation; he no doubt sought by prayer for the help of the Spirit against sin; and it is to those who do so that God will of his mercy impute and reckon the perfection of Christ, even as if it had been theirs, they having made it so "by faith in his name." When Job was brought into more close communion with God, then did he see his own vileness in a degree in which he had never perceived it before. Words cannot be stronger than those he uses—"I abhor myself, and repent in dust and ashes." His afflictions had humbled him, and when that is their effect they are indeed what they have been well termed, "blessings in disguise." "Before I was afflicted I went astray, but now I have kept thy word," says David. And similar has been the happy experience of many of God's children in every age; and, the more we are humbled under a sense of our own sinfulness, the more we shall see our need of the alone perfect and complete work of Christ, and, coming to God as to a "reconciled Father" by faith in the blood of his Son, we shall have "joy and peace in believing;" yea, that "peace which passeth all understanding," "which the world can neither give nor take away." We may abhor ourselves as Job did, on account of our past transgressions and present sinfulness, repenting "in dust and ashes;" but, if the effect of our self-examination is to make us smite individually upon our breasts, and say, "God be merciful to me a sinner," we may "glory even in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope."

Let us now then, my brethren, examine ourselves, and see what we can say to our own consciences and to God, as to the state of our souls before him. If a holy Job, whose patience under afflictions perhaps unexampled, had reason, and saw reason to "abhor himself, and repent in dust and ashes," what shall we say? How shall we plead—guilty or not guilty to the charge of being sinners before God? There are few in this Christian country who are ignorant of what is right and wrong: in fact in every place the voice of conscience will make itself heard. But here our light is great, and our knowledge is great, and our means of obtaining more light and more knowledge are also great. We have the word of God and his will revealed therein in our houses, and read every sabbath-day in our churches; and ignorance of our duty cannot and must not be pleaded. And not only is the word of God read, but it is also explained by ministers duly appointed, from Sunday to Sunday; so that all, if they will, may hear, and all, if they will, may be instructed in the way to heaven. What then is the fruit in you, my brethren, of all that you have heard from time to time? Has no word of exhortation been unheeded? Has no word of warning been set at nought? Has no word of threatening been turned a deaf ear to? Have you "grown in grace and in the knowledge of our Lord and Saviour Jesus Christ," so that you are now rooted, and built up, and established in the "true faith?" Has your improvement kept pace with your knowledge? Has your knowledge kept pace with the means that God has so graciously given you of acquiring it? The command of your Saviour was—"If ye love me, keep my commandments." You all no doubt profess to love Christ, and you have all heard and know that your duty is, from a principle of love and gratitude to him, to do all the things that he has told you to do, and to leave undone every thing that is in any way whatsoever offensive or displeasing to him. On looking back therefore on your past lives, whether they have been as yet longer or shorter, I am sure that there can be but one conclusion to which in your minds you must all come, and that is, that you are sinners before God.

But are you content with the mere acknowledgment of this, which is a fact that cannot be disputed; or do you go farther, as you ought to

do, and with the holy Job "abhor yourselves, and repent in dust and ashes?" Is the remembrance of your sins grievous to you?—is the burden of them intolerable? The answer, my brethren, need not be given in words—it is given by your lives: your outward actions before men declare whether you are sincere in what you say, and in what you think, or not; and God, who knows all things, is well aware of every secret deed also, which may be hidden from or overlooked by your fellow sinners. Examine yourselves therefore as to your present state before him, and see what are the results of that conviction of your sinfulness which, as I before observed, you must already have arrived at. Have you "sorrowed after a goodly sort" over your past sins, with a "repentance which needs not to be repented of?" and, if you have "abhorred yourselves, and repented in dust and ashes," as you ought all to have done, for your shortcomings and your misdoings, is the sincerity of your repentance to be easily proved by the lives you have since led?

Are there any here present, who may in time back have been guilty of the very wicked as well as extremely foolish and absurd practice of swearing? They have heard the third commandment read every sabbath day, that is, if they have been at church; and, if they have not, the very next commandment accuses them in their wilful absence, and they know that for the sin of neglect they can only have themselves to blame. If you have been convinced of the sin of swearing, and are sorry for every offence of this kind that you may have been guilty of, has that sorrow led you to be careful never so to offend again? Does no profane word ever escape your lips? do you keep a bridle on your tongue, and are you very diligent not only not to take God's holy name in vain, but not to utter any word which comes within the catalogue of swearing and profanity? Have any of you ever felt your sin as sabbath breakers? Does every Sunday now behold you making it indeed a day of rest, both spiritually as well as bodily; and are you diligent and devout in your attendance upon divine worship, losing no opportunity of assembling yourselves with the people of God, and joining in the prayers of the church, "praying with the spirit and with the understanding also?" If you have in time back neglected your duty in this respect, does every returning sabbath-day behold you now attendant in your places; and do you thus exhibit a proof of the sincerity of your godly sorrow for former carelessness and inattention? Let me ask the man of violent temper, whether he has now obtained the mastery over it, and whether he has become meek, gentle, peaceable, and easy to be entreated, mild and amiable? If he still does feel sometimes the stirrings of an evil spirit within, does he pray and strive against and resist it, and that successfully? When he calls to mind his former violence, does he "abhor himself, and repent in dust and ashes," remembering that he ought to be ever an humble follower of him who was "meek and lowly in heart;" "who, when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously." Let me ask the dishonest man whether he is now "true and just in all his dealings," whether he uses only the "just weight and the right balance," and whether he "owes no man any thing but to love one another?" If he has in truth and in deed repented of former mal-practices, and abhors himself on account of them, he will never be able to forget the plain commandment, "Thou shalt not steal." Has the temptation of any, in time back, been to "covet and desire other men's goods;" not content with what God has seen fit to give them, have they been unduly desirous of their neighbour's wealth and fortune? Others, perhaps, have given way to a fretful and repining spirit—"murmurers and complainers;"—forgetting, amidst some troubles that may press upon them, the many countless mercies which they might call to mind. How ungrateful is such conduct, and how much does it require to be repented of with sincere and godly sorrow! Many more such questions as these might be asked of others who have no doubt offended more or less grievously in different respects. Have parents always acted towards their children as they should, both in respect to their temporal and their eternal interests? Have children in their turn fulfilled their duty towards them with affectionate gratitude? Have masters acted towards their servants as they should have done, and as they would wish to be done by themselves were their relative places to be changed? Have servants been faithful, diligent, and honest in their master's service, "with good-will doing service, as to the Lord, and not to man?" Have husbands and wives fulfilled their marriage vows? Have those who are single been chaste and sober? Have persons holding office been upright and honest, acting towards the public with integrity, striving to perform their duties faithfully? Have the young served their Creator in the days of their youth? Can the old look back upon a life spent faithfully in the service of God? In a word, have all been what they should have been; or must we confess that "in many things they have offended, and that continually?" There can be no

doubt but that this must be the answer given by all who have examined, or do examine themselves impartially, for "what man is he that liveth and sinneth not?" Do you then in your several circumstances take to yourselves sorrow for your past sins?—is the remembrance of them grievous unto you?—is the burden of them intolerable? Do you "abhor" yourselves on account of them; and, if so, have you "repented in dust and ashes," that is, with all humility and contrition of heart?

Let me seriously and affectionately exhort you all, my dear brethren, "to think on these things, and to consider your latter end." Sinners though you have been, and still are, in the sight of a holy God, "who is of purer eyes than to behold evil, and cannot look upon iniquity;" yet with him there is mercy, and with him is plenteous redemption. "The blood of Jesus Christ his Son cleanseth from all sin."

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

The remembrance, indeed, and the consideration that it is our sins which pierced him, and that our sins nailed him to the "accursed tree," and that, when we still fall under any temptation, "we crucify, as it were, the Son of God afresh, and put him to an open shame," might almost make us despair; but, when we also remember "the exceeding great love of Christ our Saviour in thus dying for us," and how that "he was at all times tempted like as we are," we "thank God and take courage." "Thanks be unto God for his unspeakable gift:" "the gift of God is eternal life through Jesus Christ our Lord." "What then shall we render unto the Lord for all the benefits that he hath done unto us?" "Let us receive the cup of salvation, and call upon the name of the Lord;" "for how shall we escape if we neglect so great salvation?" Let us pray earnestly, pray fervently, for the help and assistance of God's Holy Spirit that he would "guide us into all truth," that he would teach us the "exceeding sinfulness of sin," that he would convince us all of our state and condition before God as sinners, and that he would lead us to Christ as the Saviour from our sins, by whom alone we can escape from "the wrath to come." The heart of man is not only "desperately wicked," but it is also "deceitful above all things;" and we are naturally disposed to think well of ourselves, to "speak unto ourselves smooth things, and to prophecy deceits," when we ought to "abhor ourselves and repent in dust and ashes." The knowledge of ourselves as guilty sinners before God must therefore be given to us from above; and, if we would be taught of God this knowledge, we must pray that it may be imparted to us; and, if we do so pray in faith, we have the promise of God that "he giveth his Holy Spirit to them tha ask him."

Remember too, my brethren, that as sinners we are already condemned, and in a state of condemnation before God, and that the punishment of sin is eternal death. "One sin is sufficient to condemn us in his sight." If then we feel our lost and ruined condition both by nature and practice, if we see that "by the deeds of the law shall no flesh be justified," that we have nothing of our own to look to, whereon to depend when we "appear before the judgment-seat of Christ," we must needs perceive that we must look elsewhere for a "robe of righteousness" wherewith we may be covered, that in it we may stand without fear before God.

And where, my brethren, are we to look for this blessed gift, which, as I before pointed out, we cannot by our own good deeds procure, and which yet is indispensably necessary to our eternal salvation? My brethren, we must look to Christ for it; for the "blood of Jesus Christ cleanseth from all sin;" and none who come to God by him "will he in anywise cast out." We must not then try to hide or cover our sins, but freely confess them before a merciful God. Let us remember the words of the wise man as written in Prov. xxviii. 13—"He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Words cannot be plainer than these; God cannot say more than he does. Repent of your sins; confess them; and by God's help forsake them (pray for that help from his Holy Spirit); trust in Christ's merits for the pardon of them, and you will place your hope in one who will not forsake you in your hour of need.

## Biography.

### REV. EDWARD SMEDLEY, M.A.

THE subject of the following memoir was well known some few years ago as a man of no mean literary acquirements, and has left behind him a name that will not speedily be forgotten; and the circumstances connected with his demise, which remind one of those connected with James Grahame, the author of "The Sabbath," &c.*, are of a character of the highest interest. Without at all pretending to affirm that his opinions on all points would coincide with those of Mr. Smedley, the compiler of this biography has seldom met with a more touching detail of human suffering, or a more humble and entire acquiescence to the will of God. Such an acquiescence teaches a most

* For memoir of Mr. Grahame, see C. E. M., No. 199, Vol. VII.

useful lesson. It shows how much Christian confidence may alleviate the bitterest privations, and how implicitly it is the privilege of believers, differing as they may on doctrinal points, to rely with full confidence on the declaration that "all things work together for good to them that love God."

Mr. Smedley was born in Westminster, Sept. 12, 1788. He was the second son of the rev. Edward Smedley, and of Hannah, daughter of George Bellas, esq. His father was one of the masters of Westminster school, to which he was sent in his seventh year. At the age of ten, he manifested a taste for poetry, and composed some beautiful verses*. When eleven years of age, he obtained a king's scholarship at Westminster; and his early desire was to take holy orders.

In 1805 he was elected scholar of Trinity college, Cambridge; and his father's wish was that he should become a civilian. This he opposed most strenuously. The following circumstance is worthy of record:—"A singular incident," says he, "which occurred this night contributed not a little to strengthen the determination I had formed. The conversation on this to me so important subject, on which in great measure my happiness in life depended, had agitated me very much; and, before I committed myself to sleep, I prayed most fervently to the Creator of all things, that he would vouchsafe to direct me in that way wherein I might prove most acceptable in his sight, most serviceable to my fellow-men. In my dreams I was haunted by the performance of clerical duties; I was much distressed to miss my sermon; again, I was in the pulpit and reading desk, in the exercise of almost every sacred function of the church. This may be superstitious weakness, but I own I was much affected by it; and, in writing to F. R. the next day, I mentioned it as giving me not a little consolation in the idea that my decision was right.

In 1808, Mr. Smedley graduated, and became tutor to the son of Sir John Maxwell, of Pollock, near Glasgow, where he resided with his pupil, who for some time represented the county of Renfrew in parliament. In 1810 he obtained the members' prize as a middle, and, in 1811, the same prize as a senior bachelor. He was ordained deacon by the bishop of Winchester towards the close of the last named year, and, in the following, became fellow of Sydney Sussex college. In 1813, 1814, he gained the Seatonian, as also in 1827, 1828. In 1815, his composition was ranked second, and was published at the request of the examiners.

Mr. Smedley commenced his clerical career as curate to his father at Meopham, in Kent, the spot associated with so many recollections of the happiest period of life. Shortly after, he was presented by Dr. Andrewes, dean of Canterbury, an old friend of the family, to the preachership of St. James's chapel, in the Hampstead-road; and, in 1815, he was appointed by the dean, who was rector of St. James's, Westminster, clerk in orders to that parish. In 1816 he married Mary, daughter of James Hume, esq., of Wandsworth common.

Mr. Smedley was, in his religious views, what is usually designated a high churchman, though the term is not always rightly applied. Certainly, many whose strict churchman has been looked upon with a doubting eye, have held the highest notions of the apostolicity of the English church, and have *ex animo*, signed the articles as containing in their opinion a summary of divine truth. One or two of Mr. Smedley's productions at this time can scarcely be read without pain. His mind certainly was not in the same frame that it was in after years. He had not as yet been a disciple in the school of affliction, in which it pleased God so long to try him. "It must be remembered," says his biographer, "that it was not to quiet conscientious dissent that Mr. Smedley opposed himself; no man could be more gentle in his judgment on individual motives and character, or more disposed duly to estimate the private worth and useful labours of moderate and sober dissenters. Some of his most favourite works of divinity were those for which the church of Christ is indebted to men who had separated from the church of England. In the opening of his new poem he thus expressed himself:—

> 'My creed, you know, in spite of modern cant,
> Is staunch and firm, though not intolerant;
> I love my church, but hate no brother man
> Whom conscience keeps a stranger to her plan;
> I think her right, yet war not with the throng
> Who plead conviction when they think her wrong.
> Much would I give for peace, but first would know
> If peace our friendship means, or overthrow.'

It was to those whose object he believed to be the destruction of that tolerant church which gives them full liberty to attack and revile her; to the ignorant and presumptuous, who venture to be guides and teachers of others; to the rigid fanatic, who unsettles the reason or breaks the heart of the weak and timid; to the confident enthusiast, who suffers peace to precede penitence, and sends the felon to his doom with the exultation of a martyr; to the bustling meddler, whose religion seems to consist in noise, and intrusion, and display; and to the grave profaners of sacred things, who discuss the profoundest mysteries with an unholy familiarity from which angels might recoil—it was to those that Mr. Smedley applied the harsh discipline of his satire." Satire is a weapon which the Christian should never employ, nay, which the real Christian will not; and candour leads to the statement, that in this respect Mr. Smedley erred. In an especial manner it never should be employed on subjects connected with religion. The supposed errors of others should be honestly pointed out to them; and the mode to be adopted for the correction of these errors, should be an appeal to the word of God. Rational persuasion will do more to open men's eyes than the "harsh discipline of satire," which has too frequently sought to turn into ridicule all that is really vital in religion, and to substitute in its place a "dry bone" system of theology, utterly powerless in converting the soul, and having comparatively little influence on the moral conduct.

Mr. Smedley's next poem was "The Parson's Choice of Town or Country." A country life is preferred.

Mr. Smedley now resigned his appointment at St. James's, and removed to Wandsworth, where he took pupils, and embarked in several literary engagements. He supplied the historical portions of the "Annual Register" for 1799, 1800, and 1801, which, very unaccountably, had never been recorded. This produced a revolution in his political sentiments. He had been brought up a whig, and had been an ardent admirer of Mr. Fox's politics and policy; he now became "a moderate tory."

In 1822, he accepted the editorship of the "Encyclopædia Metropolitana." "The undertaking demanded much learning and labour, much research and regularity; but he had now acquired habits of diligence and order, which gave its full value to every minute of his day; and his love of reading and of knowledge, his power of turning for refreshment from one species of mental occupation to another, the facility with which he composed, and his conscientious use of daily exercise, enabled him to accomplish tasks which would have appeared overwhelming to others less happily endowed or less admirably trained." This was not, however, Mr. Smedley's only labour: he continued to take private pupils; he was alternate morning preacher at St. James's, Westminster, and

† See "Poems, by the late rev. Edward Smedley, A.M., with a Selection from his correspondence, and a Memoir of his Life." London: Baldwin and Cradock. 1837.

St. James's chapel, Hampstead road, and evening lecturer at St. Giles's, Camberwell. He was a contributor to the "British Critic," and was engaged in teaching his children. "This was indeed," says his biographer, "a busy and laborious portion of his life; but it was a happy one. Supremely blessed in his wife, surrounded by children whom he loved with the whole tenderness of his nature, enjoying all the comforts of an ample income—and enjoying them the more that he owed them to his own honourable exertions—he had little to wish for the present, excepting less interruption to his domestic privacy; and to a hopeful mind the future appeared to promise that as the grateful accompaniment of prosperity and distinction. Heaven, too, had bestowed one gift, the full value of which was not known till the day of privation and infirmity, the gift of joyous and elastic spirits. They seemed, indeed, like a compensation granted beforehand by a bountiful Father to a beloved child, in readiness for the time when his wisdom foresaw that other blessings must be withdrawn. Nothing could be more surprising, more cheering, more infectious, than the gay and sportive mood in which Mr. Smedley wouln leave his library, after a day spent in patient instruction, minute research, and diligent study. His spontaneous vivacity and ready humour needed no stronger excitement nor more flattering reward than the smiles and tne merriment of the little circle around his own fireside; while, as often as he did enter into society, his presence was delightful even to those who could only understand the charm of his manner and the kindness of his address, and was valuable indeed to the few whose talents and acquirements enabled them fully to appreciate his."

In 1827, a deafness, which had been gradually advancing for more than ten years, compelled Mr. Smedley to give up taking pupils. About this time he drew up the following resolutions, found among his papers, and which testify his anxiety to bring his mind under controul:—

"To remember that I cannot at best but be very troublesome to others; therefore, to give as little intentional trouble as I can.

"That all I am told of myself must be received with caution; since, from kindness, much will be concealed which otherwise I should hear.

"Never to be impatient with the children or others, if they talk with their fingers at times in which I am otherwise engaged; if I show moroseness, they will soon give me up.

"Always, when I can do so without interrupting others, to ask the subject of conversation when I am present.

"Not to talk too much of my own infirmity.

"Not to request too many explanations; not to be angry if they are neglected or refused."

His deafness was such that his friends could only communicate by writing, or speaking with their fingers, in which his family and intimates, aided by his rapid apprehension of their meaning, soon became sufficiently expert to converse almost as readily as by the lips*. Literature became now his principal resource; he published a poem—"Lux Renata, a Protestant's Epistle." During this period of affliction, it is stated that "not even an accidental expression of impatience ever escaped his lips; and once, and only once, was he heard to utter a gentle wish that his lost faculty could be for a short time restored. This occurred on witnessing the glee and animation of his little girls, who on some occasion were talking with all the volubility of childish delight. 'I should like once again to hear their voices,' was the sole regret to which he ever gave audible utterance; and the pain which it caused to those who heard it, proved to them how much they owed to his usually unfailing self-command and cheerfulness. In his own poem, 'The Marriage in Cana,' when enumerating our Saviour's miracles, there was one on which he dwelt with peculiar earnestness:—

> 'The deaf shall revel (mercy without bounds)
> In cherish'd tones and bosom-treasur'd sounds;
> Drinking the voice of love, which mock'd his power,
> Like the spent fragrance of some drooping flower.'

Here again we perceive which of the consequences of his loss of hearing he felt most severely; but the love which inflicted the pang taught him to endeavour to conceal it. Nor did he trust alone to the power of unselfish affection, or to the assistance of constitutional cheerfulness. A prayer found among his papers, and composed for his own use, shows to what source of 'living water' he applied for strength, and explains why the supply was so unvarying and so unfailing. The prayer was as follows:—

"'O God, Father of mercies, pardon my sins, and grant the assistance of thy Holy Spirit that I may avoid them in future. Look down with thy choicest favour upon my dear wife and children. Grant to my dear wife, health, length of life, and tranquillity. Enable us to bring up all our children in thy faith and fear. Prosper them with happiness; and so guide them by thy Holy Spirit, that they may do always things righteous in thy sight, and may finally be united with ourselves and all thy faithful in thine everlasting kingdom, through Jesus Christ our Lord. Grant me, O God, a due sense of thy mercies and loving-kindnesses to myself and to all mankind, especially those which thou hast vouchsafed to me in my own family [here commemorate any particular recent blessings]; continue these to me undiminished. Regard with thy pity all who are afflicted in mind, body, or estate [here mention any particular sufferers], giving them patience under their sufferings, and a happy issue out of all their afflictions. Relieve my infirmities, if such be thy will; if otherwise, teach me resignation to endure them without murmuring. Sanctify these and all other trials to the health of my soul; confirm my faith, strengthen my repentance; and bring me, with all those dear to me, to thyself, through Jesus Christ our Lord.'

"To those who lived much with Mr. Smedley indeed it was necessary, when they had become accustomed to his deafness, to remind themselves that he was an object of pity, condemned to a hopeless infirmity, which had clouded all his worldly prospects, shut him out from the society he was so fitted to enjoy and adorn, and from the conversation of his numerous and distinguished friends; and which, more than almost any other privation, is supposed to dispirit, to vex, and to irritate. Compassion seemed wasted on one who was always contended and cheerful, pleasantly and usefully occupied, ready to amuse and to be amused; who never alluded to his deafness as a matter of regret or annoyance, or appeared to consider that it entitled him to extra consideration or attention. It was evident that he was still a far happier man than a very large proportion of those who can hear.

"Occupied in reading or composition, he could now pass his evenings in the midst of his family, undisturbed by the employments or chatter of his children, sometimes laying down his book or pen to look affectionately at the dear faces around him, to say a kind word, to relate an amusing anecdote, to excite a hearty laugh, or to join for a few minutes in the conversation. Just before or after evening prayers, his two younger girls always sat successively, for ten minutes or a quarter of an hour, on his knee; and all occupation was laid aside, while he indulged himself with their caresses, or watched their as yet inexpert fingers relating to him some little occurrence of the day. He had not resigned the gratification of teaching his girls Latin, and devoted a part of every morn-

* It is astonishing how soon the faculty of so doing is acquired.

ing to their instruction. They were quick and docile, and the delight which it gave him to be occupied with them and for them, and to watch their progress, was so intense that those only can form an adequate idea of it who were fortunate enough to witness it."

## The Cabinet.

THE GOSPEL*.—In proceeding to take a cursory view of the gospel, I need hardly remind you that it is precisely what the word imports—"glad tidings;" for it is a proclamation of pardon to the guilty, of mercy to the wretched, of peace to the rebel, of reconciliation to the hostile, of salvation to the perishing, of redemption to the lost, of life to the dead. It implies that man is a sinner, and it offers him a Saviour; it implies that he is a captive, and it offers him a deliverer; it implies that he is miserable, and it offers him a comforter; it implies that he is a stranger, and it offers him a home. In short, the gospel is the only panacea for the wants and wretchedness of sinful man. According to St. Paul's definition of it, it is the simple enunciation of the fact, that "Christ died for our sins, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures." And with this accords the character of their preaching; for "we preach not ourselves," says the same apostle, "but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." And we are likewise told by the inspired recorder of the acts of the apostles, "that when Philip went down to the city of Samaria, he preached Christ unto them." The sum and substance, therefore, of the gospel is Christ—Christ "delivered for our offences, and raised again for our justification"—Christ "bearing away the sins of the world" by the merits of his death, and "bringing in an everlasting righteousness" by the perfect obedience of his life—Christ in the all-atoning efficacy of his blood, and in the regenerating influences of his Spirit—Christ, therefore, "the end of the law for righteousness to every one that believeth," and "the only name under heaven given among men whereby they can be saved." Such is the gospel: it is the clear, distinct, and unvarying exhibition of the Lord Jesus Christ, in all his offices, as prophet, priest, and king; it is the declaration that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" it is the stupendous fact that "God"—a God of infinite holiness and almighty power—"so loved the would that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." It is called the "gospel of the grace of God," because it originated exclusively in the grace and mercy of God to a ruined world; and is alone capable of producing that "grace of God" in the heart, which "teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." It is called the "gospel of Christ," because it speaks of his person, his offices, his grace, his love, his truth, his spirit, his mind, his salvation, as the most delightful topics that can engage the heart of every renewed and spiritual man. And it is called the "gospel of salvation," because it contains the joyful intelligence that "unto us a child is born, unto us a son is given," who, because he is likewise "the Mighty God, the Everlasting Father, and the Prince of Peace," "is able to save to the uttermost all that come unto God by him."

* From "The Apostolic Model, the Christian Preacher's Guide:" a sermon by the rev. Thomas Harrison, A.M., minister of Christchurch, Stafford, preached at the visitation of the lord bishop of Lichfield. Published by request. Stafford: J. Rogers; A. Morgan.

## Poetry.

### STANZAS*.

'Tis sweet, where childhood and where youth before
Have knelt, for hoary years to bend the knee;
'Tis sweet to hear familiar tongues adore—
From sire to son the well-known face to see
Mixing around in kind fraternity;
And sweet it is to think that when our thread
Is spun, within these precincts we shall be,
Mingling our ashes with their parent dead,
And where our fathers rest that we shall lay our head.

With accents grave, and brow serene and meek,
In temper'd fervour, prayer and praise on high
The reverend man pours forth—the people speak
Their heart's concurrence in the full reply;
Cheerful to find, what their own tongues deny,
The church's ritual can fit words afford,
On which their wants, their cares, may upward fly.
Nor do they speak in vain with one accord,
When two or three unite their voices to the Lord.

And now the solemn organ, sweet and slow,
Peals through the vaulted roof; the sacred song
Harmonious swells, and seraphs cast below
Their eyes complacent on the tuneful throng.
As one to whom God's holy truths belong—
Reproof, correction, and instruction, he,
The faithful shepherd, spreads his flock among;
As best may suit to their necessity,
Albeit peace, joy, and love, his dearer theme may be.

The service over, crowd the simple folk
Around their pastor by the churchyard yew,
Who asks their homely cares, or what he spoke
Points in some shape familiar to their view.
Before the cottage-door, as th' evening dew
Descends, the aged sit, or lingering stay;
In sober cheerfulness, the younger through
The scented lanes and blooming meadows stray:
And prayer and humble praise close in the sabbath-day.

Such were of old thy times of holy rest,
England, ere yet corruption had found place—
Ere new philosophy had raised her crest:
And if simplicity yet show its face,
The growth of ancient virtues yet find space
Amid thy rural shades, nor scoff nor sneer
Bring to the honest cheek a false disgrace—
Still will thy sons thy temple-gates draw near,
And hold their father's creed with reverential fear.

E'en from their birth the church within her arms
Receives her children with maternal love.
Her doctrines teach, her precepts warn from harms,
Their souls with food sustaining from above,
To strengthen their weak faith. In age they prove,
In sickness and in woe her ministering aid,
And from this troublous stage when they remove,
Within her sacred bounds their dust is laid,
And mid the mourning crowd the solemn rites are paid.

* From "The Progress of Religion." By sir Archibald Edmonstone, bart. Burns, 1842. A graceful volume, from which we promise ourselves hereafter to borrow other extracts.—ED.

Ye generous enlighteners of the blind,
Who groan o'er minds in tyrant-bonds oppress'd—
Philanthropists, refiners of mankind,
Pause ere ye break an union which has bless'd
Millions, by generations long confess'd
Their constant peace, their solace, and their joy:
Ye would not tear the infant from the breast:
Pause, nor accursed sophistries employ—
When ye can ne'er rebuild—to sap and to destroy.

## Miscellaneous.

CHURCH PROPERTY AT THE FRENCH REVOLUTION.—In this emergency the property of the church was the first fund which presented itself, and it was sacrificed without mercy to the public necessities. Talleyrand, bishop of Autun, proposed that the ecclesiastical property should be devoted to the support of the ministers of religion and the payment of the public debt. In support of this spoliation, he argued that "the clergy were not proprietors, but depositaries of their estates; that no individual could maintain any right of property or inheritance in them; that they were bestowed originally by the munificence of kings or nobles, and might now be resumed by the nation which had succeeded to their rights." To this it was replied by the Abbé Maury, and Siéyes, "that it was an unfounded assertion that the property of the church was at the disposal of the state; it flowed from the munificence or piety of individuals in former ages, and was destined to a peculiar purpose, totally different from secular concerns; that, if the purposes originally intended could not be carried into effect, it should revert to the heirs of the donors, but certainly could not accrue to the legislature; that this great measure of spoliation was the first step in revolutionary confiscation, and would soon be followed up by the seizure of property of every description; and that, in truth, it was a sacrifice of the provinces and their estates to the capitalists of the metropolis who held the public debt, and the vociferous mob who ruled the counsels of the assembly." But it was all in vain. The property of the church was estimated at several thousand millions of francs; this appeared a fund sufficient to maintain the clergy, endow the hospitals for the poor, extinguish the public debt, and defray the expenses of the civil establishment. To a government overwhelmed with debt, the temptation was irresistible; and, in spite of the eloquence of the Abbé Maury, and the efforts of the clergy, it was decreed, by a great majority, that the ecclesiastical property should be put at the disposal of the nation. The funds thus acquired were enormous; the church lands were nearly one-half of the whole landed property of the kingdom. The clergy were declared a burden upon the state, and thence forward received their incomes from the public treasury. But the assembly made a wretched provision for the support of religion. The income of the archbishop of Paris was fixed at 2,000*l.* a year (50,000 francs); that of the superior bishops at 25,000 francs, or 1,000*l.* a year; that of the inferior at 750*l.*; that of the smallest at 500*l.* a year. The curés of the larger parishes received 2,000 francs, or 88*l.* a year; 1,500 francs, or 60*l.*, in the middle-sized; and 1,200 francs, or 48*l.*, in the smallest. The incomes of the greater part of the clergy, especially the great beneficiaries, were, by this change, reduced to one-fifth of their former amount. The arguments which prevailed with the assembly were the same as those urged on similar occasions by all who endeavour to appropriate the property of public bodies. It is, no doubt, plausible to say that religion, if really true, should be able to maintain itself; that the public will support those who best discharge its duties; and that no preference should be given to the professors of any peculiar species of faith. But experience has demonstrated that these arguments are fallacious, and that religion speedily falls into discredit in a country where its teachers are not only not maintained, but amply maintained, at the public expense. The marked, and almost unaccountable irreligion of a large proportion of the French ever since the revolution, is a sufficient proof that the support of property, and a certain portion of worldly splendour, is requisite to maintain even the cause of truth. The reason is apparent: worldly enjoyments are all agreeable in the outset, and only painful in the end. Religious truth is unpalatable at first, and its salutary effects are only experienced after the lapse of time. Hence, the first may be safely entrusted to the inclination or taste of individuals; the last requires the support or direction of the state. If individuals be left to choose for themselves, they will select the best architects or workmen; but it does by no means follow that they will pitch upon the best religious guides. The ardent will follow, not the most reasonable, but the most captivating; the selfish, or indifferent, the most accommodating; the wicked, none at all. Those who most require reformation will be the last to seek it. An established church, and ecclesiastical property, are required to relieve the teachers of religion from the necessity of bending to the views or sharing in the fanaticism of the age. Those who live by the support of the public will never be backward in conforming to its inclinations. When children may be allowed to select the medicines they are to take in sickness, or the young the education which is to fit them for the world, the clergy may be left to the support of the public, but not till then.—*Alison's History of the French Revolution.*

SACRED MUSIC.—If, as we have perhaps seen some reason to think, music may sometimes become sacred by locality and association, may it not be asked whether that which is undeniably sacred in its origin and purpose loses anything of its character by being deprived of its proper circumstances? There does seem to me to be something incongruous in the common practice of mixing sacred and profane music (if I may be allowed to use terms which I have confessed that I do not clearly understand) in private parties for mere amusement. Sometime ago I spent the evening at a friend's, and after tea, to promote conversation, a lady was sent to the piano. I do not think that our discourse was profane or irreligious; but yet I could not help feeling as if there was something out of keeping in the musical accompaniment. Above all our talk the clear and powerful voice of the songstress rendered the oft repeated words "Lord God Almighty," distinct and dominant. I am quite sure she meant nothing irreverent. On the contrary, I feel no doubt that, being a very religious woman, though she would not have objected to sing a common song, yet she felt it more pleasant, and more agreeable to her Christian character, to choose a piece of sacred music, and so she got hold of a *sanctus*. The transition from such things to Shakspeare's Loadstars, or the "Friar of orders grey," seems to me harsh and abrupt. There is a want of modulation; but is that all?—*British Magazine.*

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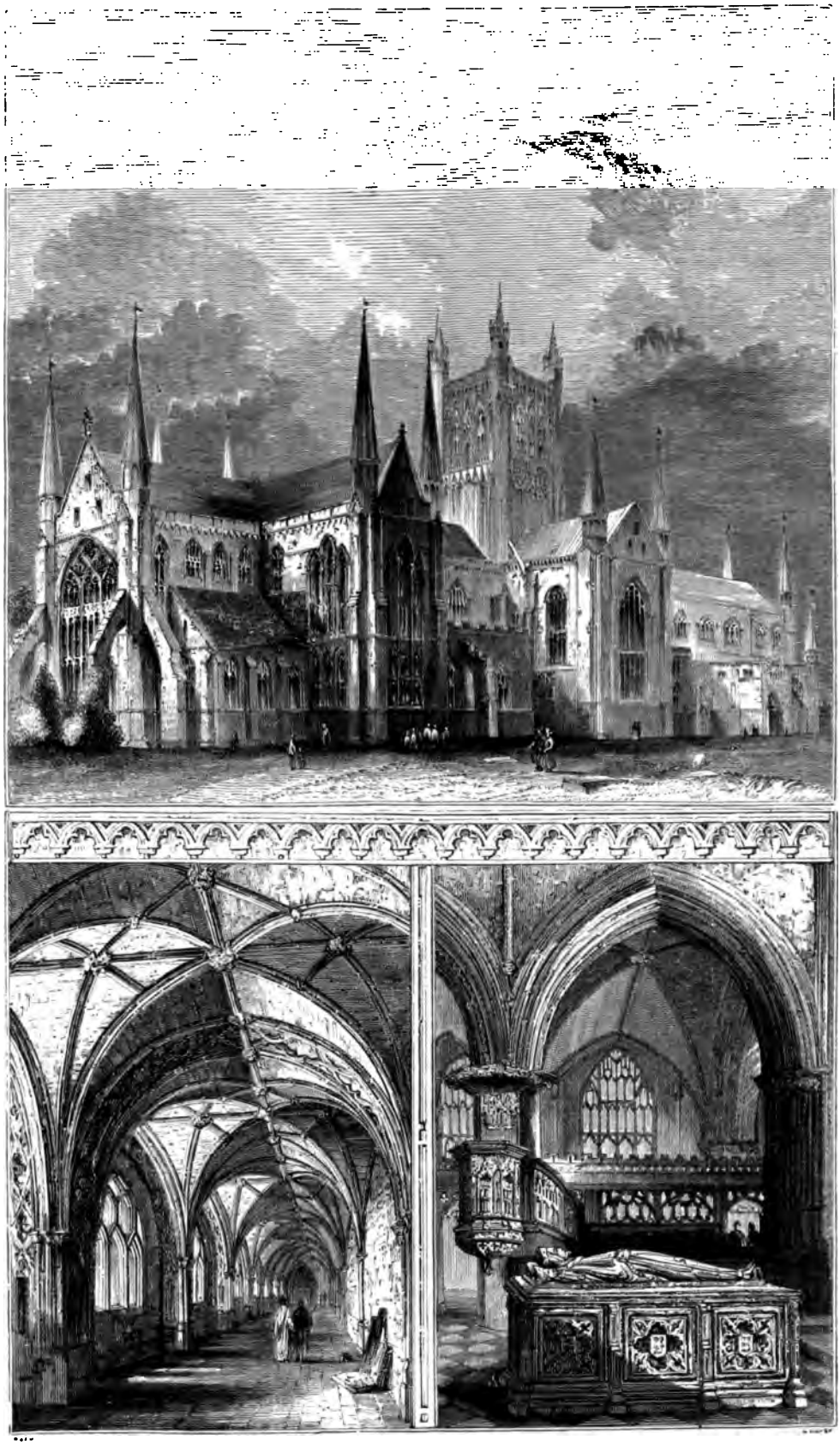

WORCESTER CATHEDRAL.

CLOISTERS KING JOHN'S MONUMENT &c

THE

# Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XIII. No. 356. JULY 30, 1842. PRICE 1½d.

## WORCESTER CATHEDRAL.

THE foundation of an episcopal see at Worcester is referred to king Ethelred and archbishop Theodore, about the year 680; the church of St. Peter, afterwards called St. Mary's, being the central church of the bishopric. When, on the expulsion of the seculars there, ecclesiastical societies had been, in pretence at least, reformed, bishop Oswald, before 964, founded a new cathedral in the old churchyard to the honour of the blessed virgin, placing in it a prior and monks. A great change in the character, constitution, and discipline of the monastery and cathedral was the result of this new establishment; the rigid system of the Benedictines being adopted, and the celibacy of the clergy strictly enjoined. This practice, opposed alike to the principles of nature and the conclusions of reason, had been previously adopted at Winchester by the instigation of St. Dunstan: it was not, however, confirmed at Worcester until Oswald, by his winning addresses, had gained a strong ascendancy over the minds of the people.

The church of St. Mary, there is good reason to believe, was subsequently merged into the cathedral, but there is no satisfactory evidence to prove that any part of that ancient edifice formed the basis of the new fabric which was finished in 1089. The oldest parts of the present edifice are the crypt and the transept, and, of the latter, particularly its eastern wall; but whether the one or the other is a fragment of Oswald's church, or the new construction of Wulstan, is a question involved in obscurity. Some part of this cathedral being consumed by fire in 1202, it is probable that the whole east end of the building was either re-constructed or altered to the prevailing fashion of architecture about this time: at all events, the church was newly dedicated in 1218. The "Lady chapel," the shrines for Oswald and Wulstan, then became objects of attraction and devotion. It has been said that bishop Giffard ornamented this part of the church, by placing rings of copper gilt, or bands, round the marble columns to strengthen them; but it is more likely that these were part of the original design.

The present cathedral, viewed externally, does not exhibit much architectural beauty. "Perhaps no English cathedral," says an able writer, "presents so heterogeneous an appearance in its external aspect—such a patched and threadbare coat of many colours, with so little to admire, and so much to deplore, as the cathedral of Worcester. Although this arises in some degree from the different periods at which portions of the structure have been erected, the general effect would not be marred were it not for the tasteless manner in which the repairs have been carried on, almost ever since the dissolution of the priory, and the alienation of its revenues to other purposes by the great Vandal of the age, Henry VIII." I agree with the "Analyst" also in the remarks which follow the above. "Browne Willis," he says, "who wrote in 1723, praises the chapter for laying out several thousand pounds in repairs, &c.; but unfortunately good taste was not shown in those renovations. We have only to look at the modern pinnacles which succeeded the old ones, the western transept of white sandstone, and the

miserable balustrades that now surmount the tower instead of the battlements of former times, to be assured that 'restoration' was the least object the improving architect had in view. The numerous pinnacles which distinguished this cathedral, now mostly taken down, should be restored, but assuredly in a different manner to the last ones; which, erected in the earlier part of the eighteenth century, were not taken from any model of the age they should represent." The tall pinnacles which rose at the different angles of the cathedral, and had become ruinous, have been removed; and those at the top of the tower, with the parapet, have been altered and repaired. At the eastern end of the church is a large and lofty window, and at the angles flying or arch-buttresses: the north aisle of the Lady chapel, the clerestory windows, the north small transept, and that at the centre of the church, the tower rising at the intersection of the transept, nave, and choir, a part of the nave, and the north porch, all conjoin to produce a striking effect to the eye of the beholder who stands on the north side of the church at the eastern end. The exterior of the south side of the church, east of the great or tower-transept, is within the precincts of the deanery garden, and the remainder of the south side is to be seen from the cloister. The eastern end is open to the public street, whilst the western front abuts on a thoroughfare passage, but has no entrance doorway; a point in which it is unlike most western ends. Though the porch in the midst of the north and south sides of a church is both convenient and ornamental, yet the absence of a doorway at the western end makes it impossible that the grand effect of the building should ever be fully received. It is not only by standing at the western end of the interior, but by entering from without under the west window that the eye, carried on to the extreme east, can take in the whole impression of the edifice.

The principal entrance from the city to the church is by the north porch, though there are two other entrance doorways from the cloister.

The north aisle of the nave is vaulted and ribbed; nine arches, springing from nine clustered columns, separating it from the nave; on the south side of which, near the west end, is an arched passage of Norman architecture, which forms a covered way from the prebendal houses to the cloister and to the church. On the south side of the cloister is the once noble monastic refectory, or college hall, now school-room; part of it being appropriated to the king's school. This hall has been often used for the music meetings of the three choirs.

Singularly beautiful is the cloister of this cathedral; an interesting view of which is found at the extremity of the east walk, looking north. From this spot, its extent, arrangement, piers, windows, and the disposition of the ribs of a finely vaulted roof, are seen to great advantage. The rich tracery of the soffits of the arches round the windows adds to the general effect, and the square apertures through the piers between the windows; a feature peculiar to this cloister, and only found in three sides of it. In the north aisle of the cloister is a sepulchral slab, with the word "*Miserrimus*" on it, which has given rise to much speculation respecting its meaning and allusion. A periodical, called the "Worcestershire Miscellany," states that this stone covers the remains of the rev. Thomas Morris, who, at the revolution, refusing to acknowledge the king's supremacy, was deprived of his preferment, and depended for the remainder of his life on the benevolence of the Jacobites. At his death he requested that the only inscription on his grave-stone might be the above word. Wordsworth addressed a pathetic sonnet to the interred; and in the above-named "Miscellany" are two others to the same, by H. Martin and Edwin Lees. In the western wall, near the entrance to the old refectory, is a large stone lavatory, which was supplied with water from Henwic-hill, on the opposite side of the Severn, at about a mile distant.

The transept is unlike that of any other cathedral, since it consists of only one space, or aisle, without columns; at the south-west and north-west angles are circular staircases to the roofs and to galleries in the walls. This portion of the church is certainly of Norman design, although alterations made in the arches, windows, and other parts have broken in upon the unity of that style. The choir and its aisles extend from the transept to the altar steps; where a second and smaller transept, differing in the character of its architecture from any other part of the church, branches off to the north and south. This transept, as well as the whole of the eastern end, has the floor much lower than that of the choir and its aisles. The central division of the church east of the altar screen, is described by Greene, who has written an account of this cathedral, as the "Lady chapel;" whose altar, according to his statement, was under the great eastern window.

One of the most interesting and beautiful adjuncts of this cathedral is the chapter house. It is nearly circular within, having ten faces externally, with buttresses at some of the angles. It has a vaulted roof, supported by a single column in the centre, from which

diverge small ribs, taking the circular sweep of the vaulting, and terminating on columnar capitals attached to the side walls. A stone seat runs round the building, on which are a continued row of recesses, forming a series of niches with semicircular heads.

Returning to the choir, whose architectural features have been already described, we have to remark the stalls on each side and under the organ at the west end, the bishop's throne on the south side, a pulpit on the north, and galleries for visitors placed behind, and partly over, the stalls. Near the steps of the communion table, in the middle of the choir, is a monument or cenotaph to king John; a sumptuous chantry chapel for prince Arthur filling up the arch on the south side of the communion table, the back or east end of which is closed by a handsome open-worked stone screen. The pulpit deserves to be particularly mentioned as an elegant Gothic construction, with sounding board. As the eye mounts upwards to the roof, the bosses at the intersections of its ribs and the capitals of the columns are elaborately and skilfully sculptured.

The dimensions are as follow:—

| | FEET. |
|---|---|
| External length | 426 |
| Internal | 394 |
| Length of choir | 60 |
| Length of nave | 180 |
| Length of lady chapel | 60 |
| Length of west transept | 128 |
| Length of east ditto | 120 |
| Breadth of choir with aisles | 74 |
| Breadth of nave | 78 |
| Height of choir | 68 |
| Height of nave | 66 |
| Height of tower | 196 |

The see of Worcester can reckon on its list of bishops many names that have been celebrated in history. It exhibits one pope (may it never contain another while it remains a see!), four saints in the Roman calendar, six lord-chancellors of England, three lord-treasurers, one king's-chancellor, eleven archbishops of Canterbury and of York, one Roman cardinal, and many men of general learning and of literary merit. Among the bishops are to be reckoned the famous name of Hugh Latimer, who was consecrated to this see in 1535, resigned it in 1539, and was burnt in 1555; the name of John Hoper or Hooper, who was enthroned in 1552, deposed in the following year, and burnt in 1554: Edwin Sandys too, subsequently bishop of London and archbishop of York, was consecrated to this see in 1559. It is only necessary to add the names of Whitgift, Bilson, Babington, Prideaux, Morley, Fleetwood, Stillingfleet, Hough, and Hurd, to vindicate the assertion that the see of Worcester has reckoned among her bishops some of the most venerable fathers and sons of our reformed English church. Bishops Barlow, Lake, Hall, and Juxon, were deans of this cathedral before they were called to the episcopal office.

Among the monuments with which this cathedral abounds are to be reckoned those of bishop Stillingfleet and bishop Hurd; the latter with a sort of sarcophagus. There is also, by Roubiliac, a monument to bishop Hough, mentioned here for the sake of its artist, though not among his most pleasing performances: it has been, not improperly, described as "a large and ostentatious mass of marble." But a most striking contrast to the former, and in itself a most beautiful and deservedly celebrated monument, is to be seen in the lesser north transept, called the bishop's chapel; the description of which given in Mr. Britton's account of Worcester cathedral, being exact and just as a tribute, shall be here inserted. "On an altar tomb of marble," he writes, "is a beautiful statue of a female, with the head elevated, arms reclined, and the expression that of resignation: it is commemorative of Charlotte Elizabeth, wife of the rev. William Digby, who died September 3, 1820. This exquisite specimen of modern sculpture, applied to monumental portraiture, is from the chisel of Chantrey; and, whilst it is highly creditable to the artist, it is also an honour to our own times. Compared with some other works in the present church, it is a diamond compared to a common pebble—beauty contrasted with deformity. Whilst most of our modern sculptors loaded and frittered their monumental compositions with allegory, emblems, and many other extraneous and unintelligible objects, Chantrey has judiciously and tastefully adhered to simple nature—to a single or to a few figures, and made these both human and English. In viewing the work now referred to, the eye and mind rest on one object, and in that object become delighted and interested; whereas, on examining such monuments as those of Roubiliac and Bacon in this cathedral, the spectator is bewildered: the ignorant may wonder, but the enlightened will lament the misapplication of time and money bestowed on such works. It is most admirably engraved in a truly splendid and interesting work, intitled, "Illustrations of Modern Sculpture," in which is given the inscription with a poetical epitaph, also a comment on the artist and his work, and some apposite lines by T. K. Hervey. From them the following may be extracted with advantage to the artist and the poet:—

"Within that temple*, where the air
Seems laden with the breath of prayer,

* The Church.

The sculptured lady lies;
Amid the shadows of a tomb,
With looks that seem to pierce its gloom,
And link it to the skies."

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DANGERS OF CARNAL SECURITY:

## A Sermon,

By the Rev. H. I. Swale, M.A.,

*Perpetual Curate of Settle, Yorkshire.*

Hosea iv. 17.

"Ephraim is joined to idols; let him alone."

In the days of Rehoboam, the son of Solomon, ten of the twelve tribes of Israel revolted from the reigning family of David, leaving only two stedfast in their allegiance, viz., Judah and Benjamin. The immediate cause of this was excessive taxation, rendered necessary by the great expenditure of the two former reigns. The matter in dispute, however, might have been quietly arranged, if the young king had not received the complainants with insolence, and dismissed them with a threat: "My father did lade you with a heavy yoke, I will add unto your yoke; my father also chastised you with whips, but I will chastise you with scorpions." When all Israel saw that the king hearkened not unto them, the people answered the king, saying—"What portion have we in David, what inheritance in the son of Jesse? To your tents, O Israel: now see to thine own house, O David." So Israel rebelled against the house of David unto this day; and Jeroboam, the son of Nebat, was made king, and he reigned over the ten tribes, thenceforward called Israel, in opposition to the house of Judah. This man it was who made Israel to sin; he was afraid, in his worldly heart, lest his new subjects should be moved by the persuasion of Rehoboam to revolt from him again if they continued to go up to Jerusalem with their families, at the stated times of the year, to worship in the temple. He was therefore determined, with the counsel of men as evil as himself, to have a temple and a whole establishment of priests within his own dominions. "It is too much for you," he insinuated to the people of Israel—already more inclined to idolatry than to the true worship of God—"it is too much for you to go to Jerusalem. Behold thy gods, O Israel, who brought thee out of the land of Egypt. And he showed them two golden calves which he had made in Bethel and in Dan: and this became sin unto the people, even to cutting them off, for they went to worship these graven images, and forsook the living God. From one sin they passed into another, and each succeeding year plunged them deeper *in the mire of sensuality*, idolatry, and corruption. Their princes, unfaithful shepherds, led the way: never perhaps, in the annals of any kingdom, was there such a series of wicked rulers—all evil, without exception, from Jeroboam unto Hoshea; and the land spued them out, never to return: their houses were left unto them desolate, and strangers dwelt in their pleasant places. Nevertheless all this time God had been very merciful unto them in calling them to repentance: he sent his prophets, rising up early and sending them, but they would not hearken, nor forsake their evil way. Their land was full of idols: they worshipped the work of their own hands—that which their own fingers had made; and the mean man bowed down, and the great man humbled himself: all ranks, from the highest unto the lowest, worshipped wood and stone; therefore the Lord forgave them not. The end of the house of Ephraim came before him, and the awful sentence went forth—"Ephraim is joined to idols; let him alone." Because he had turned away the shoulder and would not hear, because he repaid all the offers of God to receive him back again to himself with anger, therefore henceforth he was to be left to his own devices—alone, without God, to ward off or to alleviate the coming destruction. What that destruction was—how great, how final—we may judge from the one single fact that, out of the countless numbers of Jews which dwell in almost every part of the world, scarce one can trace his origin to any of these ten tribes. Their place is not to be found; their name is blotted out; their existence become a fable.

Such then, in a few words, was the cause of Ephraim's being let alone by his God, and such the irremediable consequence. From his fate I would draw a lesson for ourselves, which, though opposed essentially to worldly ideas and worldly maxims, is nevertheless too important, if true, to be passed over slightly by even the most reckless, and too like truth to be denied without most heartfelt convictions of its falsehood. God's dealings with nations and with individuals, I would say, are the same in principle, though differing necessarily in form and extent; and therefore there are the same fearful signs of God's wrath to be traced when we are let alone in a course of known sin, without troubles, without warnings to stay us, as when a nation is suffered to run its course of accustomed riot unrestrained. In both cases this state of unnatural quiet is but the calm before the thunder-storm—the cessation of pain in some mortal disease, which marks that nature is exhausted and death at hand. Let me call to your remembrance the state of Christians in this present world, according to the scriptures—the state of you and of myself, if so be we are not contenting

ourselves with profession rather than reality, with shadow rather than substance. This is declared in very few words by the Saviour Jesus Christ to be union with himself—"I am the true vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John xv). Nothing can be more express than this; nothing more evidently calculated to mark the result of Christ's death in our stead. We are accepted in him; he is our wisdom, sanctification, and redemption; without him we can do nothing. He took our nature upon him, and in the form of man made a sacrifice of himself, sufficient for the sins of the whole human race from the beginning of the world to the end thereof. All who believe in him as their representative are by faith joined to him by the fellowship of the Holy Ghost, and become one with him, and he with them. God looks upon them through Christ, and imputes no sin unto them; their darkness is made light in the effulgence of his glory; their sin cleansed in his blood: being justified by faith, they have peace with God, through Jesus Christ. But still we must not expect things impossible, though in him we have these glorious promises. Forgiveness of sins, salvation, justification, is completed in this world by the first act of true faith; sanctification is not. Our final, our complete peace, arising from sinless perfection, is reserved for that world where the spirits of just men are made perfect, where God shall wipe away tears from all eyes, where the wicked cease from troubling, and the weary are at rest. In this world in many things we offend all, for the infection of our nature doth remain, yea, even in them that are regenerated. "Our repentance needs to be repented of, our tears want washing, and the very washing of our tears need still to be washed with the blood of our Redeemer*". When the fight is fought, when the course is run, and the faith kept; when the guardian angels whisper over our deathbed, "It is finished," then "blessed are the dead who die in the Lord," saith the Spirit, "for they rest from their labours." But until this time, brethren, forsake not the whole armour of God; quit not shield, nor helm, nor sword, for ye know not in what hour, in what way, the storm may beat upon your house, even to overthrowing. The Christian course is essentially a struggle; day by day we are to crucify the affections and lusts, to take up our cross and follow Christ. Our strength even is not given all at once, but day by day; it is renewed through prayer and watching, until we mount up as it were with eagle's wings, and our path, like the path of the just described by Solomon, "shineth more and more unto perfect day."

He therefore that is accepted in Jesus—I beseech you, remember this, nor dismiss it from your thoughts—the member of Christ, the child of God, the inheritor of the kingdom of heaven is never wholly at ease, and quiet in this present world—is never let alone, but, forgetting those things which are behind, he is constantly pressing forward to those things which are before. The world, the flesh, and the devil, are objects of his unceasing enmity; for they are like the remnant of the idolaters—thorns in his flesh, messengers of Satan, to humble him and buffet him, lest he should be too much lifted up. Yet (let us not be discouraged), God be blessed for ever, who hath of a lively mercy begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, our warfare is not like an earthly warfare, where the race is not to the swift, nor the battle to the strong—where God hath not promised that the right shall always prevail; but we so run not as uncertainly; we fight not as one that beateth the air; we are certain of success; we know that greater is he that is for us than he that is against us; all things are ours if we do not fail ourselves, and become weary in well-doing. We can never be *forced* into sin; nor hath Satan power to lead us captive at his will: our danger is, that we be deceived into supposing we have no enemies, that there is peace when there is no peace; lest we imagine that all is well with us when, it may be, God is in fact letting us alone in bitter indignation and overhanging vengeance. That there is such a state, I beseech you to believe; that there are men of this kind among you yourselves, I cannot tell—God knows: but listen to a few simple words; and, if you do not close your hearts, you will know. The Holy Spirit, when given in baptism to a little child, pleads with that little child that it may obey the kind commands and righteous laws of the father and mother of its flesh; and in after life, even up to maturity, ceases not to point to holiness, and upbraid with transgression, even when grieved, when bid depart. "Verily God is long-suffering, slow to anger, and of great goodness; his ways are not our ways, nor his thoughts our thoughts." Nevertheless, as in the days of Noah "the end of all flesh came before God," so the Spirit of life, often repulsed, may be wearied, and return at longer and longer intervals of time; and what was at first, in our comparatively innocent period, the gentle pleading of our best friend, turns into the

* Beveridge.

bitter stinging of a fiery serpent, to be got rid of as soon as possible. What now is the usual result? the Lord and Giver of life is ready to depart, and let us alone. Is it terror, despair, eagerness to grasp even the skirts of his garment in our agony of fear lest we be forsaken? Alas, no! with too many there is a calm, a peace, a security, which lures to destruction. Sin-hardened against unpleasant thoughts, except at short intervals, they run their accustomed course of riot with double eagerness, in consequence of having murdered their consciences. "Let us eat, drink, and be merry; to-morrow shall be as to-day, and more abundant. The harp, viol, and tabret are in their feasts, and they have no fear of God before their eyes. Their understanding is darkened, their will perverted, their whole heart is alienated from God; Ephraim is joined to idols: let him alone."

If I were the tenderest friend you ever had—and God knows I wish you well—I would rather that you were racked with unceasing agony, wasted with famine, consumed with thirst, blasted with madness, idiocy, death, rather than God should leave you—let you alone in your sin: anything rather than this! The grave is a remedy for all earthly woe, but there is no remedy for this either in time or in eternity. Consider, therefore, all you who are living in any known sin—who are quenching the Spirit of life by not acting, or striving to act, up to what you know well is required from Christians—consider, I say, the horrible danger of settling upon your lees; of thinking no evil shall come nigh you, that your sin shall not find you out, that God will always strive with you. Some amongst us live without God in the world; they drink, they swear, they pass their time—and that on the Lord's day—in haunts where Satan himself dwelleth, and yet very often are what the world calls prosperous men; they rise each morning without fear or anxiety, and no where will there be found more mirth and rejoicing than in the houses of these sinners against their own souls. The fool might say in his heart, "I will cast in my lot with these; I shall find all precious substance; I shall fill my house with spoil;" but pause, and consider this, all ye that are thus tempted by wicked men, and desire to be with them: it is written in the scripture, "The prosperity of fools shall destroy them:" these men are joined to idols; the Lord is letting them alone. If you are friends and relations to such miserably darkened ones, pluck them out of the fire which will shortly consume them; do your utmost to awaken them from this sleep of death, *which will each day become* more profound, which leads to endless woe; but beware of supposing their careless mirth is aught but the worst feature in the case. "God is not mocked: whatsoever a man soweth, that shall he also reap;" and, if they are let alone at present, it is only that heaven and earth may both witness against them, that the very stones of the wall may cry, and the beam of their own houses answer, that the Lord could have done nothing more to his vineyard that he hath not done. They have trampled under foot the Son of God, and called the blood of the covenant an unholy thing. "Ephraim is joined to idols; let him alone."

Finally, let me point out, and that with much pleasure, that these same words, which are terrible as the archangel's trump to the careless sinner, whisper strong consolation to the man of a broken spirit and a contrite heart. Grant that he be afflicted, and mourn, that he is in heaviness through manifold temptations, that he go mourning all the day long by reason of his sin, that he is heart-broken; yet, God be thanked, these very feelings show that he is not let alone. He is not considered as joined unto idols; and therefore if he persevere, and be not weary in well-doing, he may rightly expect his God will turn, and leave a blessing behind him. "The Lord chasteneth whom he loveth, and scourgeth every son whom he receiveth; and he that cometh unto him must believe that he is, and that he is the rewarder of them that diligently seek him." Their present situation may be uncomfortable, and it is wisely ordered that it should be so. It effectually prevents them from resting satisfied with their present situation; it constrains them to labour more abundantly. But in the mean time remember for your comfort, O ye that are afflicted and mourn, the precious promises of him who spake as never man spake—"Blessed are the poor in spirit, for theirs is the kingdom of heaven; blessed are they that mourn, for they shall be comforted; blessed are the meek, for they shall inherit the earth; blessed are they that do hunger and thirst after righteousness, for they shall be filled." In these gracious words heaven is promised for humiliation, consolation for weeping, exaltation for lowliness, and the pleasures of God's right hand for them that wait his appearing.

## The Cabinet.

THE CHRISTIAN MINISTRY.—We look with stedfast faith to the blessing of Almighty God upon the ministers of the church, and upon all their peculiar ministrations—the word or the sacraments which they dispense, the absolution which they pronounce, the rule which they bear. Never, indeed, let us confound the means with the end, the form with the substance, the

part with the whole; never put the church for Christ, or the clergy for the church, or the constitution of the church for Christian holiness and truth. Thankful children of the reformation, we can never forget that the most firmly compacted outward order may not preserve internal truth; nay, and it will ever fail, unless apostolical order be carefully combined with every other spiritual privilege, and the scriptures are devoutly used, and valued above their uninspired interpreters, and the sacraments honoured above their administrators, and Christ above all. But, this being so, the church is doubtless entitled to expect and to pronounce the blessing of Christ upon ministers; and she addresses the elect pastor accordingly, as on this day, in the language of St. Paul; nay, she presumes to adopt the very words of her Saviour to his apostles, nothing doubting that he will now and ever of his infinite mercy pour down his grace upon his ministers, to strengthen them for the due discharge of the most responsible offices which a human being can sustain. Most mysterious it is indeed that beings such as we are should be permitted to do any thing towards the salvation of the souls of others, when nothing less than the sacrifice of the only-begotten Son of God could save our own. Yet, awful as it is, every man does and must continually affect, for good or for ill, the eternal interests of other men. And Christ himself calls upon some to "watch for souls," and in so doing to "save both themselves and those that hear them." Deeply must they feel their absolute need of strength from above for such a work as this. And who so deeply as those whom their Lord has called to the highest offices in his church, who rule over vast and thickly-peopled dioceses, but whose cares extend to other churches, and the expansion and enlargement of our own; whose spiritual labours are not pursued uninterrupted and unimpeded, but amidst gainsayers and adversaries, amidst the manifold distractions of an overbusy age, amidst the claims of society, the claims, it may be the temptations, of literature and science, the fever of politics, the conflicts of party, the multiplied divisions of the church, the vain contentions of an importunate and restless theology. Called to the councils of the nation, how frequently have they deplored their inability to secure the aid of Christian statesmen in the cause of Christianity. Living centres of Christian unity, yet presiding over churches distracted with every form of disunion; nay, sometimes even among their own ecclesiastics scarcely able so to moderate controversy as not to hasten schism. The springs and guides of discipline and of edification, yet compelled too frequently to mourn over the utter inadequacy of the means of spiritual instruction to the spiritual wants of their people, and year after year to lament the decay of discipline—nay, almost to restrict its very name to the regulation of their clergy instead of the government and edification of their churches, the whole flock of Christ committed to their charge. No considerate and conscientious Christian, I suppose, has ever filled the highest stations in the church of England without many a painful feeling of dissatisfaction. And then how short the time! A few years—it may be a few short months; the manifold duties of a chief pastor of the flock but just commenced, and the expressions of friendly anticipation almost interrupted by the sounds of mourning. But, amidst whatever difficulties or discouragements, this is the cheerful language of the apostle, and it is the blessing and privilege of the church of England that she may adopt it with unwavering faith—"Stir up the gift of God which is in thee;" and that gift no mystical transmitted virtue, but that unspeakable gift which, though it transcends all thought, is yet the common inheritance of every faithful Christian, even the grace of "the Holy Ghost, which dwelleth in us," given to all according to their duties and their use of it; given to the Christian minister especially for his especial duties, and equal to all his needs if rightly sought and used; "for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—*From Dr. Hawkins's sermon, preached at the consecration of the bishop of Chichester.*

## Poetry.

### THE PILGRIM'S SUMMONS.

*(For the Church of England Magazine.)*

ANGELS.

Come away, come away, to those mansions afar,
That glow with a richer than orient light;
Where never again disappointment shall mar
Thy bright hopes and visions of balmy delight.

Come away, come away, on the wings of the wind;
The Redeemer hath called thee, then wherefore delay?
Leave, leave all the traces of sorrow behind,
On the earth where they grew, there to perish away.

PILGRIM.

Nay, mock not the heir of the desolate grave;
Call ye rather the wretch to his gloomy reward:
For me there awaiteth no recompense, save
The doom of the sinner—the wrath of the Lord.

ANGELS.

Thy ransom is furnished, the testament sealed;
Thy sins, though the deepest in dye, are forgiven;
Yea, even their dark recollection concealed,
And thou art an heir to the mansions of heaven.

Come away, for the friends whom thou fondly didst love,
Whilst pilgrims on earth, to press to thy heart,
All, all are awaiting, in heaven above,
To meet thee again—never, never to part.

PILGRIM.

To your home of felicity fain would I come,
Yet fear I these foul-winged spirits that scare
Mine eyes, as a vision of darkness and gloom,
Riding swift to and fro through the desolate air.

ANGELS.

O fear not these forms of the spirits of gloom;
They are conquered by him who now calls thee away;
Who hath risen triumphant from out the dark tomb,
And they cannot stay thee; then why dost thou stay?

Come away to the clime, where the fulness of pleasures
Shall but lead to fresh joy in the dwellings above;
There angels are singing their sweet choral measures,
To welcome thee home to thy Father of love.

PILGRIM.

O welcome the sound of each sweet seraph lyre;
To the voices that summon me fain would I go;
But ill would compare my corrupted attire,
By the side of your beautiful garments of snow.

ANGELS.

O fear not; that mantle shall fall to the ground,
When thou speedest to heaven thy rapturous flight;
And he who now calls thee shall clothe thee around,
With a garment as pure and as spotless as light.

Come away from the earth, where no pleasure e'er lasted,
But fleeted away when it made itself known,
As every rose that it beareth is blasted
So soon as its fulness of beauty hath blown.

PILGRIM.

Full fain would I leave the dull confines of earth,
Yet I tremble to ride on the wings of the blast;
For we creatures, who spring from a poor mortal birth,
Have the taint of mortality e'en to the last.

ANGELS.

The vessel that rides on the breast of the brine,
Dost thou fear it will sink when the waters are calm?
Or the infant, whose delicate arms do entwine
Its fond mother's neck, shall that babe suffer harm?

Or shall that Jehovah, whose own divine essence
Filleth the earth, and the sea, and the air;
Shall he, when he calleth thee, fail of his presence
To cheer thee, to guide thee, to strengthen, to bear?

Come away, come away to that happier land,
Whose atmosphere knows not the taint of a sigh;
There the Saviour invites thee, and with his soft hand
He shall swathe ev'ry tear-drop that falls from thine eye.

PILGRIM.

I will come, I will come to the land of the blest,
Whilst joy wings my footsteps, your bidding t' obey;
And, should any sorrows still lurk in this breast,
One smile of the Saviour shall chase them away.

DEXTER.

*Jesus Coll., Camb.*

## Miscellaneous.

GREEK THIEVES.—Several curious details respecting the habits of the Greek brigands in their more organized state, were supplied me by some veteran Philhellenes at Argos, from experience furnished in the course of their own military career. Their system of organisation is very complete. Each band is distributed into three, or at the most four classes. The first comprehends the chief alone, the second his officers or more accomplished marauders, the third the remainder of the gang; the booty is distributed into a corresponding number of shares; the chief is entitled to one for himself, and each subdivision of his force to another respectively. As the number of each rank is in the inverse ratio of their merit, the emoluments of the various members are thus in the proportion of their services. When acting in detached parties, for the more ready communication with each other or with head-quarters, they have a system of signals, which consists in piling stones in small cairns or pillars, conveying, according to their variety of form and arrangement, or the number of stones employed, like the ciphers of our telegraphs, each a different signification to the initiated. When on the march, and anxious to observe secrecy in their movements, they are careful never to follow the beaten track for more than a certain distance at a time; but every two or three miles the whole party strike off at separate tangents into the mountains, and re-muster at a preconcerted point on a more advanced stage of their journey. While on the road, they travel in single file, one in front of the other, and the last two or three of each party drag a bush behind them to efface the mark of their footsteps in the dust: similar precautions are taken at their bivouacs to destroy all trace of their movements. Their fires they manage in such a manner as to leave no black spot on the ground, by placing a thick layer of green wood below, on which the dry is piled and lighted, as upon a hearth; and, before leaving the place, they lift the lower stratum in one mass, with the ashes on the top of it, carry it to some distance, and strew it in the recesses of the forest. In laying their ambush, their tactic is to entrap their victims into the very centre of their body, and then, starting suddenly out upon them from their lurking places, to hem them in on every side with a chevaux-de-frise of muskets pointed at their breasts, so as to prevent the possibility of either resistance or escape. The travellers receive at the same moment (unless the object is to kill or make prisoners rather than mere plunder) the order to lie on their faces; when a portion of the gang stands guard over them while the remainder dispose of their baggage. The art they possess of concealing their persons on such occasions is said to be most extraordinary: doubling themselves up behind stones or bushes, often to all appearance scarcely large enough to cover their bodies, studying the form and colour of the surface of the ground, and adapting it to that of their own clothes, so that an inexperienced person might even cast his eye over them and yet pass them unobserved, like a hare or rabbit in its form. One of my informants assured me that he had in one instance suddenly found himself encompassed by a body of a dozen or fifteen armed men, on ground where he could scarcely before have thought it possible a single one could have found a hiding-place; so that, on looking around afterwards, it appeared almost as if his enemies had sprung up, like the Cadmean heroes of old, from the bowels of the earth. Skill and boldness in the conduct of an ambush were as essential in the tactics of the ancient heroes as of the modern Klephts; and there can be little doubt that these very arts were as carefully studied and as successfully practised by a Diomedes as a Kolokotroni. The best precaution against this danger is a little dog trained to range the ground in front of his master, and whose instinct will effectually baffle the utmost perfection of Klephtic wisdom or ingenuity.—*From a Tour in Greece by W. Mure, esq.*

CURIOUS MODE OF SWEARING A WITNESS.—In the central criminal court, Hassan, a Chinese, appeared as the prosecutor against two Malay sailors for cutting and wounding him. Before he gave his evidence, an interpreter having been sworn, Mr. Baron Gurney asked him whether he was acquainted with the mode of administering an oath to a Chinese? The interpreter replied in the affirmative. Mr. Baron Gurney—Are you aware whether the form of oath about to be administered is considered binding? The interpreter—I have frequently seen the oath so administered, and I believe it to be binding. The prosecutor was then called, and on getting into the witness-box immediately knelt down, and a China saucer having been placed in his hand, he immediately broke it on the rail at the top of the witness-box. Harker, one of the officers of the court, then administered the oath in the following words, which were repeated by the interpreter—"You shall tell the truth and the whole truth: the saucer is cracked, and, if you do not tell the truth, your soul will be cracked like the saucer."

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## THE GUIDANCE OF HUMAN CONDUCT IN CONNEXION WITH THE ERRORS RESPECTING EXPEDIENCY AND THE MORAL SENSE.

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THE very first sin that was committed by man—the sin which entailed disease and death upon the human race—was a sin of imaginary expediency, a wilful transgression of a positive command, with a view to the attainment of a particular advantage. Yet it may be urged that there are passages in the scriptures which prove that St. Paul was in the habit of acting on calculations of expediency. To this objection we may reply, that the apostle was only guided by the doctrine of expediency in the case of things which were indifferent in themselves; that when he was induced to prefer a particular line of conduct on account of its beneficial tendency, it was only in cases in which that line of conduct was not at variance with the commands of God or the dictates of conscience (1 Cor. viii., ix. 19-23, x. 23). "All things are lawful for me, but all are not expedient." Thus it was with the question respecting the lawfulness of eating meats offered to idols, and the observance of the abrogated ceremonies of the Mosaic law. He knew that Christians were at liberty either to eat or to abstain from what was sacrificed to the heathen deities; and therefore he advised those whose judgment would allow them to partake of the slaughtered victims, to refrain nevertheless from doing so, lest they should lead others, who were more scrupulous, to fall into sin by following the example of their brethren, contrary to their own convictions. Again, he himself sometimes continued to conform to the ordinances of the Levitical code, lest he should offend the prejudices of the Jewish converts in the infancy of Christianity; but then he knew that, though those ordinances had been superseded by the new dispensation, a continued observance of them was not prohibited; and he took care that his compliance with them should not be mistaken for a compromise of principle, for he plainly declared that, as a means of justification, "neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Where, then, he took particular expediency as a ground of preference, it was only between such things as were lawful. If he had not been previously assured of their lawfulness, he would never have entertained the question of their expediency. "Some," he writes, "affirm that we say, Let us do evil that good may come, whose damnation is just" (Rom. iii. 8).

But while it is our duty to banish all regard to particular consequences, it must of course be acknowledged, that "whatever is expedient on the whole, at the long run, in all its effects, collateral and remote, as well as immediate and direct*"—whatever is calculated to promote the happiness of mankind at large, must necessarily be right, inasmuch as it cannot but be agreeable to him who always wills the happiness of his creatures. At the same time the discernment of man is so defective, that the doctrine of expediency, even in this its most extended and proper signification, ought not to be proposed as a common guide of moral or political conduct.

* Paley's Moral and Polit. Phil., b. ii., c. 8.

Where is the man that can discriminate at every step between that which is only good or evil in a relative or particular sense, and that which is beneficial or hurtful in an absolute and universal point of view? Who is there that can trace the past consequences of an action through all their endless, and in many cases imperceptible, ramifications? Who is there that can penetrate the depths of an uncertain futurity, and anticipate contingencies, by means of which evil may be overruled for good, and the best designs may be frustrated or perverted into instruments of evil? And who is there that can carry his observations into the world beyond the grave, so as to learn the final and most important results of human conduct? All this must be done, if we would form a just estimate of the aggregate amount of good or evil of which a private action or a public measure is productive; but it is evident that no mortal being is competent for such an investigation, and that the expediency of actions can be certainly known to none but the supreme Intelligence himself. "Some, of great and distinguished merit," says a most profound metaphysician, "have, I think, expressed themselves in a manner which may occasion some danger to careless readers, of imagining the whole of virtue to consist in simply aiming, according to the best of their judgment, at promoting the happiness of mankind in the present state; and the whole of vice in doing what they foresee, or might foresee, is likely to produce an overbalance of unhappiness in it—than which mistakes none can be conceived more terrible. The happiness of the world is the concern of him who is the Lord and proprietor of it; nor do we know what we are about when we endeavour to promote the good of mankind in any ways but those which he has directed. I speak thus upon supposition of persons really endeavouring in some sort to do good without regard to these. But the truth seems to be, that such supposed endeavours proceed almost always from ambition, the spirit of party, or some indirect principle, concealed perhaps in great measure from the persons themselves*." "The consequences of human actions," says the great moralist, "being sometimes uncertain and sometimes remote, it is not possible in many cases for most men, nor in all cases for any man, to determine what actions will ultimately produce happiness; and therefore it was proper that revelation should lay down a rule—to be followed invariably, in opposition to appearances, and in every change of circumstances—by which we may be certain to promote the general felicity, and be set free from the dangerous temptation of doing evil that good may come*."

At no period whatever in the history of the world has it been necessary for mankind to build upon the shifting sands of expediency. Instead of leaving his creatures to depend on their own imperfect calculations and conjectures in the regulation of their course of life, the same beneficent Being who, by imparting an instinctive bias to the brute creation, has taught them to choose what is physically beneficial, and reject what is physically pernicious, has manifested a corresponding care over the human race, by implanting in their breasts a moral instinct which, unless seared, as it were, by a long course of wilful transgression, pronounces a sentence either of condemnation or approval upon every thought and act, to restrain them from those things which would be detrimental to their moral welfare, and to urge them to that which is conducive both to their temporal and eternal interest.

Let it not be supposed that, in maintaining the existence of a moral sense, we acknowledge also the existence of innate maxims; for, since mankind have no innate ideas, they cannot be furnished with innate maxims. At the same time, it appears by no means necessary to coincide with those who think that conscience is simply the judgment we form respecting the rectitude or purity of our actions. Conscience, we conceive, is nothing less than the ordinary voice of God, speaking through the faculties of the soul; or a power of distinguishing intuitively between right and wrong, directly communicated by God himself. "To our rational powers," says the deep-thinking Drew, "the Author of our being has been pleased to add a moral nature, which none of the inferior orders of creation have ever imitated or possessed. It is by this that we possess an innate power of distinguishing good from evil, justice from injustice, and of measuring the actions of our lives by an immutable standard, which is the only criterion of innocence and guilt†." The guidance of human conduct seems to be fourfold—the guidance of reason and the guidance of revelation; the guidance of conscience and the guidance of the Holy Spirit. The guidance of reason and the guidance of conscience are common to the Christian and the heathen world: the guidance of revelation and the guidance of the Holy Spirit are peculiar to those who have been brought into covenant with God. Reason is that by which man is intended to be directed in things that are in-

* Bp. Butler's Dissert. on Virtue.

* Dr. Johnson's Review of a Free Inquiry into the Nature and Origin of Evil.

† Essay on the Immateriality and Immortality of the Soul, Part I. chap. ii. sec. 7.

different in themselves, in a moral point of view—in those actions which have no invariable intrinsic properties, but assume different characters upon different occasions, and must be estimated by their relation to passing circumstances. Conscience is that which pertains to the great questions of moral right and wrong; which, like instinct in the brute creation, is not the result of reflection, but is immediate in its directions: not transient and wavering, but deep-seated, settled, and unerring; not variable in its decisions, but uniform in all who listen to its dictates: not affected by education, but independent of any prior instruction, prejudice, or persuasion: and, though the lying spirit of expediency be nigh with a host of false suggestions to flatter and delude; and conscience, like Micaiah of old, may sometimes be suffered to be thrust into silence and gloom, that its too faithful monitions may no longer be heard, yet it can never be induced to speak peace to the evil-doer, and put light for darkness, and sweet for bitter. In common usage, however, judgment and conscience are, and ever have been, frequently used as synonymous terms; and the sacred writers themselves, being in the habit of expressing their ideas in a manner conformable to general custom, this latitude of expression is observable in several passages of holy writ. The difficulty, indeed, of distinguishing at the moment in some cases, between the dictates of conscience and the more rapid conclusions of the judgment, may sometimes lead to and sanction an indiscriminate use of the words in question. But it is to be feared, that there is too often not only an indiscriminate use of terms, but also a corresponding confusion of ideas, in cases where the distinction is sufficiently obvious.

In daily life, the guidance of reason is constantly confounded with that of the moral sense; and conduct which is directly opposed to the word of God, to the dictates of the heart, and to right reason itself, is denominated conscientious so long as the mistaken party, owing to a want of knowledge, reflection, or discrimination, really believes in its rectitude. This is a most dangerous error. Evils that have been introduced, and in a manner tolerated, under the sanction of what is called conscience, ought in reality to have been attributed to the want or the neglect of a moral sense. They must have resulted from a perverted judgment, or from a want of true sincerity, "which implies honesty of mind, and the faithful use of the means of knowledge and of improvement, the desire of being instructed, humble inquiry, impartial consideration, and unprejudiced judgment*." It is impossible that such things can ever have been recommended by the voice of conscience. That which is written as a rule of action in the heart*, must be as unerring as that which is contained in the volume of inspiration; because both proceed from the same omniscient Lawgiver. If man errs in morals, it is because he has recourse to the guidance of reason rather than to the direction of conscience. The unfitness of reason or judgment as a guide of moral conduct upon ordinary occasions, is well attested by an author to whose opinions we are for the most part opposed; by one who substitutes the force of habit, founded on views of expediency, for the influence of the moral sense, and whose testimony is, therefore, of peculiar value. "In the current occasions and rapid opportunities of life, there is oftentimes little leisure for reflection; and, were there more, the man who has to reason about his duty when the temptation to transgress it is upon him, is almost sure to reason himself into an error†."

If the definition and description of conscience, and the distinctions above proposed, are correct, we need not be at all moved by the consideration adduced by Locke and Paley, that there is scarcely a single vice which in some country or age of the world has not been countenanced by public opinion; whereas, if there were a moral sense, its decrees would be consistent and uniform in the whole human species. "We may reply, that, under the blind impulse of passion, men not only take that side which their conscience warns them to be wrong, but also in a thousand cases wilfully do that which reason tells them to be against their highest interest: and if, after this, we do not deny the faculty of reason, neither ought we to deny the reality of a moral sense‡." But, even if we should admit that large masses of mankind have spent their days in the most abandoned practices, without receiving any warnings, or experiencing any remorse or compunction, this objection would only prove that, "professing themselves to be wise," and rejecting the inward light afforded them by God, they have been permitted to "become fools§," or, in other words, have been more or less given up to that judicial blindness which must be experienced when the glorious rays of divine light are wholly or partially withdrawn from the soul; it would only serve to show that "even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do those things which are

* Wilberforce's Practical View of Christianity, ch. i.

* See Rom. ii. 14, 15.

† Paley's Moral and Polit. Phil., b. 1., c. vii.

‡ Sedgwick's Discourse on the Studies of the University, second edit., p. 56.

§ Rom. i. 22.

not convenient *." "Whatever," says the profound and judicious Hooker, "we have hitherto taught, or shall hereafter, concerning the force of man's understanding, this we always desire withal to be understood, that there is no kind of faculty or power in man, or in any other creature, which can rightly perform the functions allotted to it, without perpetual aid and concurrence of that Supreme Cause of all things. The benefit whereof, as oft as we cause God in his justice to withdraw, then can no other thing follow than that which the apostle noteth, even men endued with the light of reason, to walk notwithstanding in the vanity of their mind, having their cogitation darkened, and being strangers from the life of God, through the ignorance which is in them, because of the hardness of their hearts †."

But, whatever be the precise nature of conscience, its operations are well known and understood. To quote again from the pages of bishop Butler, "there is a superior principle of reflection or consciousness in every man, which distinguishes between the internal principles of his heart as well as his external actions, which passes judgment upon himself and them; pronounces determinately some actions to be in themselves just, right, good; others to be in themselves evil, wrong, unjust; which, without being consulted, without being advised with, magisterially exerts itself, approves or condemns the doer of them accordingly; and which, if not forcibly stopped, naturally and always of course goes on to anticipate a higher and more effectual sentence, which shall hereafter second and affirm its own ‡. And further, in order to restore this judicial principle to the exercise of its functions where it has been forcibly deposed and silenced, to clothe its decrees with the most unquestionable authority, to amplify the record which is inscribed on the tablets of the heart, and above all to supply additional and adequate motives to obedience*, we have a clear revelation of the Creator's will, which, although not containing explicit directions for every case, is nevertheless so comprehensive in its application, that it is fully sufficient for the direction of mankind in every question in which a moral principle is involved.

Instead then of displaying our folly, unbelief, and presumption, by attempting to penetrate into that which must ever be concealed from our view, in search of evidence respecting the quality of actions, or in quest of probabilities that may afford a pretext for a dereliction of moral principle, or a hazardous system of experimentalism, it is the part of true wisdom to turn to and be guided by the records of the past, to be thankful for the light afforded us from above, to rest content with the testimony of eternal truth, and simply and unreservedly obeying the law which infinite knowledge and goodness have combined to lay down, to cast aside every doubt, every apprehension, every anxiety which present appearances may inspire, or future prospects awaken. If clouds and darkness surround the road—if, in endeavouring to follow the footsteps of the glorious band who have pursued the path of rectitude and persevered unto the end, it be needful for us to "walk by faith and not by sight"—let us gather fresh courage from the animating thought, that this will only render our course the more pleasing to him who said, "Blessed are they that have not seen, but yet have believed."

* Rom. i. 28.

† Eccles. Polity., b. 1, c. viii., p. 11.—Mr. Whewell, in his sermons on morals, appears to have taken a most erroneous and unfortunate view of the subject of conscience. In order to combat "the argument drawn from vile practices and monstrous opinions of savage or corrupted man," he compares conscience to the other faculties of the mind, and assigns the same reason for the ethical errors of the ancient heathens as for their failures in physical science; namely, the want of steadier investigation, and more enlightened penetration (p. 29). He says, that the moral sense "needs to be cultivated by exercise and patient contemplation, requires the growth of a meditative and abstracting spirit, the effort of penetrating and comprehensive minds, in order that it may form a system of solid doctrine, or be unfolded into a clear object of thought" (p. 27). And he even tells us, that "in order to read the law written on his heart, man must use such care as befits one trying to decypher the record of a concealed treasure" (p. 30). If this is a correct view of conscience, of what use is it to the labouring man, who yet, from his want of time and talent, most stands in need of "an instinctive approbation of right and abhorrence of wrong, prior to all reflection on their nature or their consequences**."

** Warburton's Definition of the moral sense, Divine Legation, b. 1, sec. 4.

‡ *Sermons on Human Nature.*

* Pal. Evid., part 2, c. ii.

## WRECK OF AN ENGLISH SHIP IN CHINA *.

### No. I.

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep: for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof" (Ps. cvii. 23, 25). This reflection of the pious psalmist, which he follows out into further sentiments of the same pious strain, to which allusion will hereafter be made, is brought to my mind by perusing an interesting little narrative of the "sufferings and adventures" of a "young merchant sailor," who was shipwrecked and afterwards imprisoned in the "celestial empire." The writer tells us that after

* "Narrative of a Recent Imprisonment in China, after the wreck of the Kite;" by John Lee Scott. Second edition. London: Dalton, 1842.

leaving Shields on the 8th of July 1839, in the Kite, a beautiful brig of 281 tons, commanded by Mr. James Noble, he arrived—after visiting Bordeaux, the Mauritius, Madras, Trincomalee, and Singapore—at Chusan, that town being in the possession of the English troops, who had taken it the day previous to the arrival of the Kite. After remaining at Chusan a month the vessel sailed with despatches for the Conway, which was surveying the Yeang-tze-keang river, and the adjacent sea; but being found to be of little use in surveying, was sent back to Chusan on the 12th of September, expecting to reach that place in a day or two. But other events were ordained to take place. About half-past eleven on the morning of Tuesday the 15th of September, while Mr. Scott was attending on the sick (in which class were contained all the marines except two, the cause of the illness being the dreadful smells of Chusan, and the effluvia arising from the corpses of the Chinese which had been imperfectly buried after the slaughter in taking the town); while he was at breakfast he heard the master order the anchor to be let go.

"I immediately jumped on deck (relates Mr. Scott), ran forward, and let go the stopper; the vessel was now striking heavily aft; all the chain on deck (about sixty fathoms) ran out with so much velocity that the windlass caught fire. The vessel being by the stern, and catching the ground there, the anchor holding her forward, she could not get end on to the tide, and was consequently broadside on; and as it was running like a sluice, she was capsized in a moment. When the anchor was let go, Twizell and I ran aft, let go the main top-gallant and top-sail haulyards, and were clewing the yards down with the larboard clew-lines, when I felt the ship going over. I directly seized hold of the main topmast backstay and swung myself on to her side as she was falling; Twizell caught hold of one of the shrouds of the main rigging, and did the same. At this moment I suppose Mr. Noble to have been thrown overboard: I heard him call out to his wife, "Hold on, Anne," but did not see him, and the tide must have carried him away, and of course he was drowned *.

"My first thought now was for the sick people down below, who I feared must all be drowned, as the vessel was completely on her side, and her tops resting on the sand. On looking aft, I saw a person struggling in the water, and apparently entangled amongst the sails and rigging; I got the bight of the mainbrace and threw to him, and with some difficulty hauled him on board; but he was only saved then to die a lingering death at a later period at Ningpo. On looking round, I was rejoiced to see the sick people (who I had concluded were all drowned), crawling up the fore and main-hatchways, and immediately assisted them to get on the vessel's side; the greater part were nearly naked, having been lying in their hammocks at the moment she capsized, and out of which some were thrown. I now saw lieutenant Douglas and the mate dragging Mrs. Noble into the jolly-boat, which had dropped alongside; the two Lascar cabin-boys*, who were in the boat, were casting her adrift; she was full of water, and likely to capsize every moment. I threw my knife to them to cut the towlines, and they, having effected this, were swept away, lieutenant Douglas calling to us to cut away the long-boat, which was still on deck. The time between the first going over of the ship, and the drifting away of the jolly-boat, was only three or four minutes, though by this account it may seem to have been much longer.

"The gig, being hoisted up on the starboard quarter, was lost to us when the ship fell over, and we could not cut away the long-boat, from the manner in which the guns were hanging: we, however, contrived to cut the foremost lashing, and made her painter fast to the main rigging, hoping she would fall off, and that it would hold her. The tide was now rushing down the hatchways: in a short time the boat fell out of the chocks, but the strength of the tide was so great that the line, or painter, snapped, and she was carried away. The weight of water in the sails carried away the main-topmast (just above the cap), the foremast, and the bowsprit; the part of the foremast below the deck afterwards shot right up, and floated away, leaving only the mainmast standing, and from the weight of wreck hanging to it, we expected that to go also.

"We had now nothing but death to look forward to, as the tide was rising fast, and would inevitably in a short time sweep us off her side, where we were all collected to the number of twenty-six, and only myself and one or two more free from dysentery. I expected so soon to be swept away that I threw off my trousers and prepared for a swim, as I could see the land just on the horizon, and at any rate it was better to die endeavouring to save myself than to be drowned without making any exertion. Most providentially, the brig righted gradually, until the mast lay in an angle of about forty-five degrees, and enabled us to get, some in the maintop (where we found a little dog belonging to the mate), and others on the mainyard. As soon as we got aloft we began cutting the sails away, as they held an immense quantity of water, and would most likely on that account cause the loss of the mast; we cut away the mainsail, trysail, and maintopsail, leaving only the masts and yards to hang on the mainmast, as with these we intended to make a raft.

"The tide continued rising upon us until half the top was under water, and hope was almost dead within us, when, to our inexpressible joy, we found the tide ceased to flow. No time was however to be lost, as in these places there is very little slack water; so we that could swim immediately set to work, and collected all the spars and booms, masts and yards, we could (for the rigging still held the topmast, &c.), intending, when the tide had ebbed enough, to get on the wreck, which we expected would be almost dry at

* Lord Jocelyn, in his "Campaign in China," gives a very erroneous account of the loss of the Kite; but as he obtained his information from some mandarins, they of course would tell the story in such a manner as to make it appear that we were prisoners of war.

* These two boys told me, when in prison at Ningpo, that when the brig upset, everything in the cabin fell to the starboard side, where the child was sleeping; that they could not get out at the door, but got out at the skylight, leaving the poor baby to its fate, and got into the boat, which was then on the starboard quarter.

low water, and make a stout raft. We could see some fishing-boats in the distance; but these, though they must have seen our disastrous situation, appeared to make no attempt to come to our assistance.

"From so many being sick, and from the Lascars refusing to assist us, we had very few left to work, and before we had collected many spars the ebb tide began to run so strong that we were obliged to leave off, and take to the maintop again; the spars we did get we secured together, and made fast in such a manner that the tide could not carry them away. We now sat down again on the top, with hearts most thankful that we had still a little hope left. This was about four in the afternoon, and in half an hour or so afterwards the jolly-boat came in sight *; they had cleared her of water, and they let go the grapnel just abreast of us. Mrs. Noble waved her handkerchief, but the tide was so strong that they were driven past, completely out of our sight, without being able to render us the least assistance, or even being near enough to speak to us. This was a most cruel disappointment; but we had still our raft to look forward to, and knowing that Mrs. Noble and lieutenant Douglas were still alive was some consolation to us; so we cheered one another in the best manner we could, relying upon him who was able to save us from this apparently certain destruction."

It is when brought into circumstances of extreme peril, and when we seem to be entirely left in the hands of man, and we dread the consequences of his cruelty or his revenge, that the preciousness of being able to fly to a protecting Power is most strikingly brought home to us. Scarcely were the horrors of the wreck passed, when death in another form seemed to threaten the unhappy sailors in the Kite. They were collecting and lashing together the spars as a raft, and had a ray of hope shed through their hearts, when to their great surprise they found themselves "surrounded by Chinese boats, two of them large ones, full of soldiers." Seeing that resistance if they were attacked would be unavailing, and imagining that the Chinese were intent upon plunder rather than murder, the whole party jumped into the boats; and, after encountering several hardships and much fatigue, reached shore about three in the morning.

Perhaps no suffering short of that which results from actual bodily tortures, is to be compared to that mental horror which arises from the constant apprehension of cruel treatment. You know not what you are to suffer; you know not, for a certainty, that you are to suffer at all; but this one thing is brought home to your mind without a doubt—that you are in the hands of foes who may inflict upon you the most appalling horrors. What so dear as life? "Skin for skin, yea, all that a man hath will he give for his life;" and yet the men whom you see collected in a knot, and talking secretly among themselves in a language which you understand not, may be gathering the votes of the company upon the question whether you are to be permitted to live or no. The frame so "fearfully and wonderfully made," composed of muscles and fibres artificially intertwined, and hanging together under circumstances of close dependence and as close sympathy; this beauteous and sensitive machinery, whose well-being is our health, whose disturbance is the cause of distress that is felt by the soul to be the inlet of misery to her secret chambers; this body may presently be rudely torn asunder, limb by limb, or violently and unnaturally tortured upon the rack; and whether such shall be its doom depends upon the preponderance of the suffrages of men who will be restrained from cruelty by no such considerations as sway those who have the "fear of God before their eyes," but by motives of policy or personal convenience. The agony of mind connected with such a state of suspense as this, may be conceived from a subsequent part of this same narrative. The party who had left the wreck and reached the shore, arrived at a small village consisting of a few wretched mud-huts, where they were regaled "by some hot rice and a kind of preserved vegetable." Encouraged by this civility, they uttered the word "Ningpo," meaning the people to understand that they wished to be guided thither. The Chinese made signs to them that they would shew them the way; whereupon they started with somewhat of good heart on their way, as they imagined, for Ningpo; and refreshed by what they saw, as they made their journey of six or seven miles through a highly-cultivated country, with large plantations of cotton and rice, and various kinds of vegetables, though all unknown to them. The very novelty of the circumstances was animating, and the alacrity which had been shewn by their guides to lead them on the supposed way to Ningpo—these both were calculated to inspire hope; and a thought might rise in the minds of these forlorn children of the wreck that at some distant day—having regained the English shore, and being restored to the home of their fathers—they would be able to recount the scene, and describe its impression: and this happiness was in store for some of their number; but not yet. The feelings of alarming uncertainty to which we have alluded, were first to be awakened in their breasts—feelings which, if there were any one of the number to whom the phrase of the psalms was familiar, would have been appropriately described by him to his fellow-sufferer in those words of deep pathos—"An horrible dread hath overwhelmed me."

"Having gone six or seven miles, seeing very few houses, but crowds of people turning out of each as we passed, we at length arrived at a cross-road. Here another party of Chinese appeared, who absolutely forbade our proceeding any further; but as our guides went on, and beckoned us to follow, we pushed through our opponents and walked on; but they, having collected more men, headed us, and we were obliged to come to a stand-still. In this case we found the want of a perfect understanding amongst ourselves; for the Lascars were so frightened at their situation, that they fell on their knees before the Chinamen, which of course encouraged the latter; and before we could look around us, men rose up as it were from the ground, separated us, and made us all prisoners at once, with the exception of four, who ran off, though without any idea whither they should

* In Mrs. Noble's letter, which was published in the "Indian News," it is stated by her that she passed the wreck twice on the 16th, and spoke to us; but as we left it on the night of the 15th, they must have been Chinese she saw, and whom she at a *distance mistook for the crew.*

ran, or what they should do. Here the syrang * made a foolish attempt to cut his throat with a rusty old knife he had about him; but he only succeeded in tearing his flesh a little, for he was soon disarmed and pinioned. If perhaps we had all stood together, and put a bold face on the matter, though without any kind of arms, we might have gone quietly to the mandaria's, and then have been treated properly; but the conduct of the Lascars emboldened our enemies, and we were seized, bound, and dragged off, almost before we knew where we were. As to those who ran away, they were obliged to give themselves up after a short run, and got a very severe beating, besides several wounds from the spears the Chinese were armed with.

"From this time my narrative becomes almost personal, as I can seldom give an account of more than what befel myself.

"When we were seized in the manner I have related a man threw his arms round me, and though I could easily have shaken him off, I saw five or six others gathering round me, and I thought it would be useless to struggle. It was better for me that I made no resistance, as the others were bound and dragged away with ropes round their necks; whereas the man who first seized me still held me, and walked me off, without binding me at all. Twizell was amongst those that ran, and I did not see him again till I got to Ningpo. As I was walking along with my keeper, we were met by two soldiers, who immediately stopped, and one, armed with a spear, prepared to make a lunge at me; but my old man stepped between us, and spoke to him, upon which he dropped his spear, and allowed us to pass.

"At length we arrived at a large village, and here my first keeper left me, much to my regret, as, after he was gone, my hands, hitherto free, were made fast behind my back, and the cord being drawn as tight as possible, the flesh soon swelled and caused me great pain; another rope was put round my neck, by which they led me about.

"At times I gave myself up for lost, but still I could not fancy the Chinese to be so cruel a people as to murder us in cold blood, particularly after the manner in which we had fallen into their hands. I hardly knew what to think.

"My new keeper led me into the court-yard of a house, and made me fast to one of several pillars that supported a rude kind of verandah, dragging the rope as tight as he could; however, he brought me some water to drink when I made signs for it. I had not been here long, when one of the Melville's people was brought in, and made fast to an opposite pillar; but we could not speak to, and could hardly see each other, as the yard was crowded with people anxious to get a peep at us.

"After standing here some time a man came and took me away to another house, where, in the yard, was a quantity of cotton, and in one corner, looking out of a window, a Chinese gentleman and lady, before whom my guide led me, and prostrated himself, wishing me to do the same; but I contented myself with bowing, upon which the gentleman waved his hand, and I was led to the back-yard, where my guide brought me some rice and vegetables. I did not feel so grateful for my dinner as I perhaps ought, as I imagined this person had bought me for a slave.

"When I had finished my repast I was led back, and, being made fast to a tree, was left exposed to the mercy of the mob, without a guard. The people amused themselves with making signs; some, that my head would be cut off; others that I should not lose my head, but my eyes, tongue, and nose, and all those little necessaries, and then be sent away—a most unenviable state to be reduced to. I was kept here some time, surrounded by a number of ugly old women, who seemed to take a delight in teasing me; but the most active of my tormentors was neither old nor ugly, being a tall and well-made person; her feet were not so misshapen as the generality of her countrywomen's; in fact, she was the handsomest woman I saw in China. At last a man came, loosed me from the tree, and led me off to a little distance; and while one man brought a stone block, another was sent away, as I imagined, for an axe or some such instrument; before this block I was desired to kneel, but this I refused to do, determined not to give up my life in so quiet a manner as they seemed to propose. The messenger returned shortly, the block was taken away, and I was led out of the village.

"Being now guarded by a dozen armed men, I was led along the banks of a canal until I came to a bridge, where I saw some of my companions in misfortune; I could only exchange a hurried word or two as they dragged me past, as I supposed, to the place of execution. I went on thus, with two more of the prisoners at some distance before me, stopping now and then, and imagining every stoppage to be the last, and that I should here be made an end of; but they still led me on until we came to another village, or rather town, and I was taken to what appeared to me to be the hall of justice. I was led to the back yard, and placed in a room half filled with a heap of wood ashes. Here I found three more of the crew, in the same miserable condition as myself; but still, even here, we found some to feel for and relieve us a little, for, on making signs that my hands were bound too tight, one of the Chinese loosened the bonds, and afterwards went out: returning shortly with a lapful of cakes, he distributed them amongst us, and then procured us some water, of which we stood in great need, as we had had a long march under a broiling sun.

"We had scarcely finished our cakes, when some of the soldiers came in, and took one of my fellow-prisoners just outside the door: as I could observe almost all that passed, it was with feelings of the most unpleasant nature that I saw him made to kneel, and directly surrounded by the soldiers; one of whom came in, and took away a basket-full of the ashes. I now supposed that we had in reality come to the last gasp; I fancied my companion's head was off, and that the ashes were taken to serve in the place of sawdust, to soak up his blood. I was not long kept in suspense; for the door opened, and some soldiers entered, who forced me to get up, and go out into the yard. I now took it for granted that my hour was

* Syrang is the head or chief of every party of Lascars, and has under him one or more assistants, called tyndals, according to the number of his men; he receives the pay, and manages the affairs of the whole party.

really come; but, to my great relief, they had only brought me out to fetter me. They put irons on my hands and feet—those on my ankles being connected by a chain of five or six links—and an iron collar round my neck, with a stick fast to it, which was also made fast by a padlock to my handcuffs. I hardly knew whether to rejoice or not at this prolongation of my life, as I might be kept in this condition a short time, only to suffer a more lingering death in the end. When my irons were on, and rivetted, I was led into the outer yard, now crowded with people, and again tied up to a post. On looking around me I saw my companion, who had been led out before me, fastened in a similar manner to the post opposite; and in a short time they brought the other two, and made them fast to the corresponding corner pillars. We remained a short time exposed to the insults of the lower orders, who amused themselves with pulling our hair, striking us with their pipes, spitting in our faces, and annoying us in all the petty ways they could think of. At last our guards came, and led us to a small room by the side of the gate, where we again had some rice."

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## OUR LORD TEACHING WITH AUTHORITY:

## A Sermon,

BY THE REV. ROBERT ANDERSON,

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MATT. vii. 28, 29.

"And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes."

Two things are here mentioned as causes of the astonishment occasioned by our Lord's sermon on the mount, viz., the things which he taught, and the manner of his teaching. "The people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes."

1. It cannot be thought strange that a scheme of doctrine so new, so solemn, so simple, so pure, so amply fraught with inherent evidence of its truth, and in all these respects so opposite to that which they had been accustomed to hear from their own teachers, should produce an unusual degree of wonder in the minds of "the people." In the discourse which he had just delivered, our Lord had censured, both implicitly and explicitly, most of the doctrines taught by the scribes and pharisees, most of their precepts, and the general tenour of their lives. These persons had for a long period held an entire and commanding influence over the Jewish nation: highly venerated for their wisdom, and in many instances for their apparent sanctity, their countrymen scarcely called in question their claims to this influence, or to the character on which it was founded. But, when entering upon his public ministry, our Lord strips off the mask by which they had been so long disguised, and leaves both their folly and their wickedness exposed to every eye. He fully vindicates the holy law of God from the false glosses and interpretations by which it had been disfigured, and lays it open in all the length and breadth of its awful requirements, plainly teaching us to understand the divine command as extending to every thought and every affection, as well as to every word and every action of mankind. In one word, the truths which our Lord unfolds in the sermon on the mount, are suited to cleanse the intellect from every film which might bedim or narrow its view, and to release the heart from every clog which might check the progress of its affections; so that the soul of the awakened sinner, freed from such gross incumbrances, may be prepared to "renew its strength," to "mount up with wings as an eagle," to "run" in the Christian course, and "not be weary," to "walk and not faint."

2. But the people were not only "astonished" at our Lord's doctrine; they were also "astonished" because "he taught them as one having authority, and not as the scribes." The scribes, their established teachers, generally contented themselves with quoting the name and authority of some of those expounders of the law whose corrupt traditions had superseded the use of the scriptures; and this was done only to confirm some trifling remark, or to establish some useless ceremony of mere human device. But Jesus spoke as one who had "authority" to teach in his own name; and the things which he taught sufficiently declared him to be a divine teacher. He "taught," moreover, not "in that fashionable, cold, and heartless method which the scribes used in their exposition of the laws,"* but in the fullest "demonstration of the Spirit and of power," stirring up the hearts of the people with his heavenly doctrine, and inducing them to believe and to embrace what he taught; so that, when he descended from the mount, "great multitudes followed him."

1. It is plain then, in the first place, that Jesus "taught" with an "authority" peculiar to himself, because he taught in his own name. In this exercise of "authority," he stands wholly distinguished from all other teachers; and this peculiarity of our Lord's teaching is the more conspicuous when we consider that he uttered not mere opinions or advice, but doctrines and precepts peremptorily asserted, without any doubt expressed, without any wavering, without any uncertainty, without any suggestion of the possibility of error. Every doctrine is exhibited as an absolute law of faith, and every precept

* Bishop Hall.

as a positive rule of practice. Every thing which he uttered carries with it evidently the appearance that his doctrines are true and certain, and that his precepts are just and reasonable, and that he himself is invested with full "authority" to prescribe both, as obligatory rules of faith and practice.

2. It is plain also that Jesus "taught" with an "authority" peculiar to himself, when we consider the things which he taught, and the circumstances under which they were delivered. For, when we remember that he appeared in a poor and lowly condition, without friends or influence, without power or splendour; that he attacked all the false traditions of the elders, and the bigotry with which they were regarded, and that he shook them to their very foundations; surely we cannot hesitate to acknowledge, with the officers of the Jewish council, that in this particular "never man spake like this man."

3. But it is still more evident that Jesus "taught" with an "authority" peculiar to himself, when we consider how plainly it is to be inferred from every part of his teaching, that "he knew what was in man." And it follows therefore that, if we would fully understand the "authority" with which he spake, we must contemplate his evident discernment of the thoughts and intents of the heart, and his power of exciting, by the gentlest touch, a train of emotions, vast in its extent and mighty in its operation. The Israelite in whom there was no guile, the affectionate penitent who washed his feet with her tears, the half-awakened youth who had great possessions, the woman of Samaria, fluctuating between habits of sin and feelings of devotion—all these were equally and intimately conscious that, while they listened to the accents of mercy which fell from his lips, they stood revealed to his all-searching eye. This it was which shed a peculiar awfulness around his mildest deeds of mercy, and, even in the first transport of deliverance and safety, reminded the absolved and contrite sinner that "it is a fearful thing to fall into the hands of the living God." And, when dwelling therefore on the pages of the gospel, we should be mindful, and we should treasure the conviction in our hearts, that one gentle intimation to the over-anxious Martha, one kind rebuke to the sleeping disciples in the garden of Gethsemane, one look of Christ at Peter, conveyed more than whole volumes of austere reproof. It is thus alone that we can even remotely conceive the power of our Lord's language. It is thus alone that we can even faintly conjecture what was felt by those who, as in all these instances, were constrained to acknowledge that "he knew what was in man."

But, though we can very imperfectly understand the power which accompanied the words of our Lord when, during the days of his earthly ministry, he plainly declared himself to be the Searcher of all hearts and the Revealer of all the imaginations of the thoughts, yet we know that "all things have been delivered unto him of his Father" for the benefit of his people, and that in every age, through the gracious influences of that Holy Spirit who watches over the word of God and the ordinances of his church, our Lord still teaches "as one having authority, and not as the scribes." Let us therefore consider the instruction which may be derived from contemplating the "authority" of our Lord's teaching, both by those who preach, and by those who hear the truths of his gospel.

1. The ministers of Christ must always remember that it is not in their own name, or by their own "authority," but in the name and by the "authority" of Jesus Christ, that they are to teach these blessed truths. They must always remember that, though Christ is called, and rightly called, a prophet, yet we are not to regard him only as one of "the goodly fellowship of the prophets;" for, as all the sacrifices of God's appointment were only his sacrifice in type and in figure, even so all other prophets prophesied only in his name and by his "authority." It was he, the Great Prophet of the church, who spoke by them; and the ministers of Christ must never forget that so it is to this day, and that all the virtue and efficacy which there is in the ministry of Christ's word comes from him whose word it is. They are only "ambassadors for Christ," and, when proclaiming the glad tidings of salvation, their language should ever be—"As though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God."

But still the ministers of Christ teach with "authority," as his ambassadors; and "no man taketh this honour unto himself, but he that was called of God, as was Aaron." Any man may treat of public affairs, as well as an ambassador; but he cannot transact them with authority unless he shall have a commission from his prince: and, in like manner, any man may read the scriptures, or deliver a discourse to the people; but it is not that which the scriptures call *preaching* the word of God, unless he be sent by God to do it; for "how can they preach except they be sent?" "Insomuch that if I did not think, or rather was not fully assured," says bishop Beveridge, "that I had such a commission to be an ambassador for Christ and to act in his name, I should never dare to preach or to execute any ministerial office. But, blessed

be God, we, in our church, by a successive imposition of hands, continued all along from the apostles themselves, receive the same Spirit that was conferred upon them for the administration of the word and sacraments ordained by our Lord and Master, and therefore may do it as effectually to the salvation of mankind as they did; for, as they were, so are we, ambassadors for Christ."

It may also with truth be said, that the minister of the church of England teaches with an "authority" derived from Christ, because he is instructed to teach the doctrines of the gospel, not according to the narrow and partial and limited views or the ever-fluctuating judgments of individual men, but according to a common, acknowledged public standard, which has remained one and the same in all places and at all periods of Christendom. His path is always plain; for he is not to lean either upon his own independent, unassisted judgment, or upon the dictatorial mandates of any earthly superior; but he is to resort to that concurrent, universal, and undeviating sense of pious antiquity which he has been instructed to embrace, to follow, and to revere*. Not that he would place any thing whatever in rival authority with those holy scriptures which our church describes as "containing all things necessary to salvation (Art. vi.);" but, as he would "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth"—he desires to preach, not merely such detached and favourite portions of the word as may happen to suit the peculiar prejudices, or to fall in with the peculiar temperaments of individuals; but the whole truth, as it was received by all the faithful in the days of Christian antiquity, and stedfastly to hold all those catholic doctrines which obtained the consent of Christians in the earliest and purest ages of the church.

But, if the minister of the gospel would exercise the full measure of that "authority" which he derives from Christ, and, more especially, if in the pulpit he would hope to "teach with authority and not as the scribes," he must remember that "as in water face answereth to face, so the heart of man to man." The scribes were cold and lifeless teachers, who, not having sounded the depths of their hearts, could not search the hearts of others. But, when the preachers of the word have first entered into "the chambers of their imagery" to discover all the abominations which lurk within their own bosoms, and when, under the guidance of the Holy Spirit, they have been brought to feel and deplore the bitterness and the deceitfulness of sin, they will then know what it is to speak to their people, not in the way of cold and studied declamation, nor with the "enticing words of man's wisdom," but with that holy warmth of heart and with that energy of affection which becomes a sinful, dying man, charged with a message of salvation to the perishing sinners around him. It is this deep and heartfelt conviction of the importance and solemnity of the truths of the everlasting gospel, which gives to the commonest things thus spoken a force far beyond the greatest things which are produced only by strength of gifts and by study; for, under the teaching of the Holy Spirit, the faithful ministers of Christ become experimentally acquainted with that infection of nature which shows so strongly an absolute need of redeeming and sanctifying grace; and, knowing from their own experience the blessedness and the efficacy of that remedy which has been in mercy provided for a sinful world, they cannot but speak to their people with a holy and spiritual affection of the things which belong to their everlasting peace.

2. And thus are we led, in conclusion, to consider the word of instruction which the subject is suited to convey to those who are permitted to hear the truths of the gospel. If they have been led to regard their appointed ministers as the messengers of the Lord of hosts, "when they receive the word of God which they hear of them," they will receive it "not as the word of men, but as it is in truth, the word of God, which effectually worketh also in them that believe." And, when they are enabled so to receive it, they will not deem it sufficient that they admire, as they must admire, the beauty, the wisdom, and the fulness of the scriptures of truth, but they will earnestly pray that, under the guidance of the Holy Spirit, the eyes of their understanding may be opened to perceive, and their hearts may be enlarged to embrace and ever hold fast the truth, as declaring to them the only paths of pleasantness and peace. Those who have felt any solemn convictions at reading or hearing the word of God, will not suffer these convictions to pass away as the early dew, but they will pray to him who "teaches with authority, and not as the scribes," beseeching him so to bless what they have heard or read, that they may be led on from "godly sorrow" to the joys of "repentance to salvation not to be repented of." And those, who know what it is to walk day by day "in the fear of the Lord and in the comfort of the Holy Ghost," will earnestly and devoutly pray that the word of God may continue so to fall with still increasing power and authority upon their hearts, that, as they have hitherto been enabled "to

* *See Preface to the Book of Common Prayer.*

walk and to please God, so they may abound more and more." In one word, all who have had grace to listen to that word of reconciliation which God has so graciously proclaimed to a rebellious world, will be often in spirit on the mount to listen to him who "teaches with authority, and not as the scribes"—who is at once the expounder of the divine law, the revealer of our guilt, and the Saviour of our souls; and, rejoicing at having been admitted at holy baptism into the congregation of Christ's flock, and at having been grafted into the body of that holy catholic church where "the pure word of God is preached," and where "the sacraments are duly ministered according to Christ's ordinance" (Art. xix.), they will feel that they belong to an army of which the first companies are already crowned with victory, while the last are sure to be more than conquerors if they have the cross for their standard, and for their watchword "the blood of the Lamb."

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## LECTURES ON THE SEVEN CHURCHES OF ASIA.

ORIGINALLY DELIVERED IN THE ENGLISH CHAPEL AT ROME, DURING THE LENT OF 1836.

BY THE REV. RICHARD BURGESS, B.D.,

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### No. III.

### PERGAMOS.

"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication: so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate (Rev. ii. 13, 14, 15).

THERE is no truth more consoling and cheering to the true Christian when placed in the midst of dangers and error than this—that the Lord knoweth them that are his. If the eye of Omnipotence did not pierce through the veil which conceals the real character of men from one another; if we had not the assurance that the Lord careth for the righteous, and that we have an High Priest who can be touched with the feelings of our infirmities whilst in the midst of a trying and ungodly world, the child of God would become of all men the most miserable. He would have to endure the contradictions of sinners, and be grieved all day long at the ungodly, without any comfortable assurance of his own preservation from the wrath that cometh upon the children of disobedience. There is many a faithful servant of God now walking unknown in the midst of the careless multitude; there are many who, in their own secret hours of retirement, are struggling against the enemies of their souls, and fighting the good fight of faith; there are many who suffer injustice from their fellow-men without any means of redress, or who are misunderstood both in their motives and actions by an uncharitable generation; there are many who groan under the weight of affliction unknown to any but themselves, and who are bearing up against an unequal contest, under which they are ready to sink; and, whilst there is no help or comfort for any of these in man, or any sympathy in all they find around them, they are enabled to take refuge in this single thought—the Lord knoweth all my sufferings and wrongs, the Lord will hear me in my day of trouble. There are few men of such perversity of mind as not to acknowledge the doctrine of a general superintending Providence, whereby the complicated affairs of human society, like the material elements, are kept from running into disorder and confusion; but there is, besides this, a special favour and protection which the Lord bears towards his people: so that, whilst all creation is in some measure the object of his care, his saints are precious in his sight, and are singled out of the universe for his peculiar favour. If it were not so, the ten righteous men in the devoted city would be involved in the awful judgment of the wicked; the sheep of the pasture would have no fold of security, but become a prey to the wolves which prowl around the desert; and then, instead of holiness being encouraged, and that which is lovely and of good report rearing its head, there would be a heartless indifference to good and evil, seeing that the Judge of all the earth took no cognizance of human actions. But, in reviewing the uniform language of the apocalyptic epistles, we shall find this divine condescension in caring for the righteous always kept in view; and, although the church be troubled with false prophets and others who love the wages of unrighteousness, there is no such injustice in the Lord of glory as to confound the sincere Christian with the hypocrite or the mere formalist. To those who by faith and patience are seeking to inherit the promises, the Spirit speaks words of encouragement: "I know thy works," says the voice in accents which fall like the healing balm upon the troubled spirit—"I know thy works; I forget not thy faithfulness, and thy labour is not in vain." If in the church of Pergamos there were those who needed rebuke, that was no reason with him who had the two-edged sword of truth and discernment to involve the faithful in the same reproach; but rather did the circumstances call for a warm approbation, because even when Satan had his seat in the very midst of the powers of darkness the church of Pergamos had not denied the faith. Let us examine more particularly how the case of this church stood when St. John addressed it in the words I have read to you.

Pergamos (called by the Turks Bergam) is about sixty miles to the north of Smyrna; it was once the capital of a kingdom which comprised five districts of Asia, and subsequently was given to the Romans by Attalus, the last of the kings. The town is situated upon the declivity of a cone-shaped mountain. At the foot of this mountain is a fertile soil covered with fruit trees in abundance, and watered by the river Caicus: the earth produces its fruits almost without the intervention of human labour; but this excessive bounty of Providence has rather tended to

enervate the inhabitants and give them an aversion to labour, than inspire them with feelings of gratitude. They were celebrated in the last century for their disposition to plunder rather than labour with their hands in honest industry, and the population of the city has in consequence of this state of things been gradually diminishing. A plague raging in the city (in 1834) prevented me from approaching it. The churches which this city contained were seized by the Mahommedans, and are now desecrated by their worship. Pergamos is designated as the place where Satan had his seat, and where Satan dwelt; and the reason why it is so designated was because of a great temple dedicated to the false god Æsculapius, which attracted crowds of votaries from every part of Asia. The worship of the serpent (the scripture emblem of Satan) formed a principal feature in the rites of Æsculapius: to such an extent did the worship of the serpent prevail in the heathen world, that it is not only found in Egypt and in Greece, but also among the Romans. It was introduced into Rome about 300 A. C., after a pestilence had wasted the population; and the figure of an Epidaurian serpent, sculptured on some remains of the form of a ship, may still be seen in the island of the Tyber. "Thus," as an Italian writer remarks, "the devil, after having tempted our first parents in the form of a serpent, would still be worshipped under the very same semblance, not only by Greece, but by a people who were masters of the world." Now in Asia (as we have observed) the principal seat of this worship was at Pergamos, and on this account the angel of the church is addressed as dwelling where Satan's seat was. We may easily conceive that the situation of the Christian church at Pergamos would be more painful on account of being forced to witness the worship of that very fallen spirit whose works the Lord Jesus had come to destroy; and we cannot wonder that a bloody persecution should rear its head in such a city as soon as ever the first watchword was given from the Roman authorities. No sooner then had the edict of Domitian gone forth than we find the work of murder beginning at Pergamos; and this is the only one of the seven churches, up to the time when St. John addressed them, which had been called to resist, even unto blood. We learn from Aretas of Cæsarea, in his commentary on the apocalypse (he flourished about the year 540), that the martyr Antipas was put to death for having stoqd forward boldly in defence of the Christian faith. The language of St. John would imply that he was put to death after a judicial sentence in the ordinary way of such reputed criminals, having refused in all probability to join in the worship of the great idol of the city, which was frequently proposed as a test of loyalty to the emperor. A martyr properly meant one who bore testimony to the faith; and St. John calls Antipas a faithful martyr, and uses that word for being put to death, which implies the ordinary mode of criminal punishment; from which we infer that Antipas was brought before the authorities for his valiant defence of the faith, and his bold denunciation of the false worship of the serpent, and therefore was pointed out by name to the churches as a noble example to them all. "The spirit indeed is willing," said the Redeemer, "*but the flesh is weak;* and it would appear to require more firmness of soul and more supernatural strength than we find in our day, to stand fast in the Lord amidst such awful persecution as tried those primitive churches. The fate of Antipas would have the effect, I fear, of deterring many of us in the present day from confessing our Lord boldly before men. We should soon begin to talk of prudence, and discretion, and expediency, and gradually steal away from the trial we feared to confront. Doubtless it would be a great thing to hold fast the form of sound words amidst such awful trials; and we need not go further than three centuries back to witness more than one Antipas in our own church. Great was their glory, and great will be their reward; and the Spirit will not disdain to own that church in a special manner which keeps the faith in the midst of such trials as are revolting to our feeble nature. It was to the praise of the Christians of Pergamos that they held fast the name of Christ, and did not deny his faith even in those days wherein Antipas was his faithful martyr. But, however we may be led to admire the firmness and constancy of those who are ready, like St. Paul, to die if necessary for the name of the Lord Jesus, we are not to suppose that a mere willingness to face death is at all times the proof of true and undefiled religion. It is a proof of the sincerity of him who willingly submits to die for his belief; but there is often sincerity in error, as there was in St. Paul when he thought to do God service by persecuting the church of Christ. Neither is an ardent zeal a sufficient testimony that the truth is held in righteousness, for the Pharisees and other zealots among the Jews would compass sea and land to make one proselyte; but when they had succeeded in gaining one, they made him tenfold more the child of hell than themselves. The church at Pergamos, we have seen, held fast the name of Jesus in the midst of persecution, and the sight of the martrydom of Antipas did not affright them from the faith which they had received of the first saint. There was no defect, as it appears, in their creed—no blame, but praise to their fortitude and sincerity; but, notwithstanding all these things, the church as a body failed in the practice of holiness, and had evidently lowered the standard of principle. "I have a few things against thee," saith the Spirit, "because thou hast there them that hold the doctrine of Balaam, and also them that hold the doctrine of the Nicolaitanes." The expression—"Thou hast them that hold," implies that the church as a body tolerated these grievous sins, or did not take effectual measures to correct the evil, or purge it out of the mass: there was zeal and fortitude enough when they had to confront the threats and violence of the heathen, but these were wanting when the honour of the Redeemer was to be maintained among themselves. There was something in this of the spirit of party—a spirit which often animates men to an activity and a zeal incredible to those that are of the contrary side; but it entirely forgets the evils and the defects by which it is itself surrounded: it is a zeal for the truth undoubtedly, but for the truth as seen through a medium, and not as it is in Jesus. And, however we may think the Christians of Pergamos inconsistent because, whilst they could bear up against a whole city of idolaters, and lay down their lives if called upon for the faith, they could harbour and connive at such doctrines among

themselves as St. John describes, we shall find, if we look abroad, that this is a very common inconsistency, and it is perhaps one of the most effectual snares which the enemy of mankind employs for deluding mankind. As long as a man is busily employed in defending what he conceives to be the right side of the question, he easily persuades himself that all is right within his own circle; he shuts his eyes, perhaps unconsciously, to the mischief which is growing up around him, and perceives not the ground on which he treads until his feet are entangled in the toils of the enemy: he is like a man beating the air and looking stedfastly to the object he is in haste to gain, but forgets that there is a pit in the way he has to pass, and that he may, if he turn not his eyes towards his own footsteps, soon fall into it. The Christians of Pergamos are our example and our warning in this particular; but let us examine what those evils in practice were which they (so faithful to their trust in other respects) tolerated or regarded with indifference. You are all no doubt acquainted with the history of Balaam, and the manner in which he finally succeeded in accomplishing the wishes of Balak: by the overpowering influence of a prophetical spirit, he was constrained to bless the children of Israel, and not to curse them, as Balak had hired him to do; he contrived with subtlety to seduce them into the practice of iniquity. The young Moabitish women were instructed by his advice to lay snares for the men of Israel, and the end of this scheme was that they partook of the idolatry of the people of Moab. The consequences were most awful, and we are expressly assured that Balaam was the main instrument in planning and promoting this great wickedness; he thus taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. St. John does not mean to say, I conceive, that the Christians at Pergamos had gone to the same extent of wickedness, for then his eulogium upon their faith would become almost a mockery; but he intends to intimate that there were persons in the church actuated by the same spirit which prompted the wicked prophet to seduce the Lord's people, and this was a spirit of worldly gain or covetousness. The circumstances under which those imitators of Balaam acted appear to have been as follow:—The worshippers of the god Æsculapius were, as I have observed, very numerous at Pergamos; and their feasts, which consisted in eating the meats they had offered first to the dumb idol, were consequently frequent and enticing. The priests of Æsculapius must have looked with an eye of jealousy and hatred upon the Christians; and finding that, although they had made such an example of Antipas, the effect of which they supposed had not been produced upon others; they had recourse, as in other places, to the arts of seduction. For this purpose, they sought out such of the Christians, by profession at least, as they could induce by rewards to work for them; and these, for the sake of gain, like Balaam, did not scruple to sit down at those heathen meals, and seduce others of the weaker sort to do likewise; and the church, knowing this, appears to have held communion with those apostatizing professors. To commit fornication, not unfrequently means in the scripture, spiritual fornication; that is, pretending to pray or hold communion with those that were no gods: and so we find that the sin which was tolerated by the church at Pergamos was of the nature of idolatry.

St. Paul, in his epistle to the Corinthians, had set this question, about eating meats offered to idols, at rest. He had stated very clearly, and with that admirable wisdom which was given him, that an idol was nothing in the world, and that it was of very little consequence whether a man eat meats that had been offered in heathen sacrifice or not. "Meat," he says, "commendeth us not to God; for neither if we eat are we the better, nor if we eat not are we the worse." But the real nature of the case was this, that when a Christian was seen sitting at one of those heathen feasts, partaking of meats that had been offered to idols in sacrifice, it was considered as a sign of his approbation of the heathen worship, and consequently a betraying of his Lord and Master. And so the apostle Paul, closing his luminous observations on the subject, says to the Corinthians—"The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." "Ye cannot," he adds, "be partakers of the Lord's table and of the table of devils." And thus, we may see the real situation in which the Christians stood in this respect; and we are not to suppose that it was the simple act of eating a piece of meat with an heathen, but it was that by that act an infidelity was committed to the sacred cause of Christianity, and it was understood as such both by heathens and Christians. Doubtless, as St. Paul further argues, many things may be done which in themselves are not wrong, but merely take the character of evil from the circumstances attending them. All things of that description—that is, of such things as are not wrong in themselves—may be lawful for the Christian who keeps close to his holy principle; but they may not be expedient: and if even it be in a matter as trifling as eating a meal, if any principle be comprised in so doing, the Christian's duty is plainly to avoid the act. But if there be any member of a Christian church who, for the sake of keeping in favour with the world, or for the still more guilty purpose of gaining something from the world, should advise those who are weak in the faith to compromise their religion by any unhallowed conformity to the fashions and maxims of those around them, they are not much unlike the Balaamites of Pergamos, who caused this grievous scandal to the church of God*.

To complete our review of the state of this church, we have yet to consider the second reproach which

* Here I cannot but relate a circumstance which shows how inveterate an evil is that of covetousness and the sordid desire of gain. The doctrine of Balaam appears to have taken such deep root at Pergamos, that we find it in vigour as late as the fourteenth century. It was the custom in the Greek church for the bishops to receive, at every ordination of priests, a considerable sum of money; and this was carried to such an extent that it became necessary to put a stop to it. The emperor Andronicus, in about the year 1306, published an edict, called the Novella, in which he forbad these exorbitant ordination fees to be received. The Novella was subscribed by the patriarch of Constantinople, and by all the bishops of the Greek church except two, and one of these was the bishop of Pergamos: so persevering is the spirit of gain when once it invades the altar.

fell upon it in its infancy. The charge was of a much more grievous kind than sitting down at a heathen feast: it was really conniving at iniquity. I have already told you, when discoursing on the Ephesian church, what the doctrine of the Nicolaitanes was; and the Spirit here again expresses his abhorrence of that unholy doctrine. Besides teaching as a principle that it was lawful to join in heathen sacrifices whenever persecution might be avoided, the Nicolaitanes indulged in all kinds of licentiousness. It was not that they yielded to the power of temptation, and then endeavoured to reconcile human frailty with the holy precepts of the gospel; but they made it a principle—their immorality was a doctrine. They scrupled not to proclaim openly, that a man might lawfully indulge his vicious inclinations. The wonder to us at this day is, however such a doctrine could have found its way into a Christian church; but the wonder is still greater when we find that such a doctrine was tolerated, or that the teachers of it were not immediately expelled from a Christian community. There is, to be sure, this difference between the state of society at that period of the world and the present, that, whilst we have Nicolaitanes who hold the same licentious principles, they dare not openly avow them for fear of incurring the censure and indignation of every respectable member of the community: and this is a great moral influence which Christianity has diffused over a large portion of the globe; for, however vice may prevail in the populous cities, or among the ignorant classes of unfavoured nations, we very rarely meet with it in such an offensive form as to pretend to justify its practices. We cannot, however, profess to be altogether free from the charge of having them who hold the doctrine of the Nicolaitanes, as long as we are accustomed to give the right hand of fellowship to men whom we know to be living according to that doctrine. Society has done well, in a moral point of view, to draw a line of distinction between vice and virtue; but it has often drawn it according to the maxims of this world rather than according to the precepts of the gospel. It is, indeed, but half-drawn; for, whilst the unsuspecting victim who has been betrayed into shame is frowned upon long after repentance, and can never hope for forgiveness from the world, the ruthless descendant of the Nicolaitanes lives gaily amidst the smiles of those who call themselves Christians, and knows no repentance. This cannot be God's rule: he makes no such distinction between man and woman, but equally condemns iniquity in whomsoever it is found—equally receives the returning penitent, and has something against that church or community who tolerates any one that holdeth the doctrine of the Nicolaitanes. There was then, we see, large room for repentance even in the faithful church of Pergamos; but, as we observed in the beginning, the Spirit knew how to separate the righteous from the wicked. It is of great consequence when any act emanates from a body of people, for, although all may not approve or partake of that act, they are in some measure involved in the responsibility. The whole church of Pergamos is called upon to repent—if one member suffer, all the *members will suffer with it.* "Repent," says the Spirit, "or else I will come unto thee quickly, and will fight against thee with the sword of my mouth." The object of this visitation was only to fight against them who defiled the vineyard of the Lord, but the visitation must necessarily alight upon all who had not withdrawn from the society of the Nicolaitanes. Let this also be our warning, lest we should be involved in the destruction of the wicked.

The whole state of the church of Pergamos being now laid open in the order we have followed and endeavoured to illustrate, it only remained for the Spirit to speak words of encouragement to such of its members as should persevere to the end, and not partake of the defiling doctrines which were spreading around them. If threatenings and judgment alight upon sinners, promises and rewards belong to the godly; and the system of preaching the gospel is, or ought to be, neither to conceal the terrors of the one, nor withhold the consolation of the other. The Christian course is represented as a warfare—the people of God are supposed to be engaged in a spiritual conflict with the enemies of their souls. The many temptations that come from within, the allurements to join an ungodly world which come from without, the despondency which affliction and adversity sometimes create, and the self-confidence which health and prosperity too often inspire—all these are like as many enemies which daily encompass the Christian in his way to Zion; and such a power do they assume over the world in general, and so firmly are they leagued to stop the progress of holiness in this impure abode of ours, that we are said to be wrestling not only against flesh and blood, as if the contest were equal, but "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and, therefore, the victory, if it be obtained, is great and glorious. And the Spirit, which speaks to the churches through the beloved apostle, being aware of the great conflict in which the saints of God are engaged, has made promises of precious import to him that overcometh: first, he will give him to eat of the hidden manna—that is, a peace which the world knoweth nothing of, for the secret of the Lord is only with them that fear him; but it will be a nourishment, of such a nature that the soul shall never hunger nor thirst; there will be an ever-satisfying source of joy and consolation, springing up like a well of water in the spiritual man—a heavenly food which the world would envy if they did but once taste its sweetness; but it is, alas, to them who know not how to overcome the world, it is to them "hidden" manna.

The true believer is also promised a white stone with a new name written upon it, which only he that receiveth it can read. This is an allusion to a custom of the Greeks in giving their judgment upon an accused person, which they did by ballot; a white stone denoted acquittal, and a black one condemnation. Now the true believer will have given unto him a token of acquittal or the pardon of all his sins—a token which cannot be misunderstood; it will be as palpable to his spiritual discernment as the white stone was to the longing eyes of the poor culprit—it will be a real blessing duly and indeed received. But, further, it was also a custom among the heathen when

they adopted a slave, or in any way altered his condition, that they gave him a different name, by which he was known in the family, and he received this name from the very moment his condition was changed from slavery to freedom: and so it is with the pardoned sinner—with the true believer whom God adopts into his church and family; the name is new—the whole man is a new creature; he is no longer called a sinner under condemnation, but a justified believer in Jesus; he is no longer called the slave of sin and Satan, but a free son of God. "Behold," said the same St. John, enraptured with this glorious privilege of a new name, "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God." And, as no one can know the value of that privilege but he who receives it—as the inward joy which pardon and peace with God impart is all the property of the individual, the Spirit tells us that no man can know or read that blessed name but only him who receiveth it. Truly the Christians of Pergamos had need of these encouraging promises, for they had to endure, like the other churches, a great fight of affliction when the apostle St. John was no more; they suffered along with the other churches of Asia during the persecution of the second century; and perhaps Papias, the bishop of Hierapolis, became another faithful martyr in the presence of the church of Pergamos*. We find also some faithful imitators of Antipas in the third century, during the persecution which took place under the emperor Decius; the apostates and the unholy members of that church were slow to repent; and succeeding generations, worse than the preceding, were made to feel that the Lord threatens not in vain. There is a cheering prospect in the midst of the gloom; it is to contemplate those who gained the victory through faith, and received the rewards of their faithfulness. The providence of God can always be justified; and if we feel disposed to arraign it because that in the end the doctrines of Balaam and of the Nicolaitanes prevailed, let us recollect that many of the saints of Pergamos were made to eat of the hidden manna, received their token of pardon and peace, and are now amidst the spirits of "just men made perfect;" and from hence we may also learn that whatever may be the lot of the impenitent, and however hard it may sometimes seem to us to reconcile that lot with the ways of Providence, to us there is but one alternative—to repent or to perish. But, inasmuch as we have yet amongst us those who even in the present day have not denied the faith—who, even amidst the clamours and seductions of an ungodly multitude, have borne witness by their conduct to the truth of God's word; let us humbly hope that many will yet be brought to eat of the hidden manna prepared in Christ Jesus for all that believe and receive the white stone of pardon and justification, that they may go on their way rejoicing.

* The names of Carpus Papulus and a certain woman named Agathonica, are preserved in Eusebius's history; and he informs us that they died in full confidence of eternal glory, bearing witness to the faith in the presence of the assembled multitude.

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## Poetry.

### INTERLAKEN.

THE RETURN OF THE GOATS TO THE VILLAGE IN THE EVENING.

(*For the Church of England Magazine.*)

Down by the trackless tall cliff's side,
At the goat-herd's call they come—
Leaping the rocks with courage tried,
As danger and death were both defied,
Each to her own lov'd home;
And nearer and nearer is heard the chime
Of their sweet-sounding bells in th' evening time.

"Come to me, come to me, dearest one,
I'll feed thee with choicest flow'rs;
Come, for the sun to the lake is gone,
And all our daily task is done,
And the passing time is ours.
I've plucked the green leaves
From thy best loved trees,
And I'll weave for thy head a rosy wreath;
The heather is spread
For thy soft fresh bed,
Where thou mayest rest till the morning's breath.
Then come to me, come,
To thine own lov'd home;
Again on the morrow away thou may'st roam."

And now at each door see a little hand
Lays hold on some one of the straggling band;
And this well known song of th' endearing child
Draws out from the herd the mother-goat mild;
While the kids in their frisking play around,
Frolic and skip as on faery ground.

Thus aye let us welcome the wanderer back,
If, having departed from virtue's track,
He comes to the fold again:
The word of peace and of comfort give,
Lead him to Jesus and bid him live—
Jesus! sole hope of men.
That infant hand, with its soft caress,
May teach us the weary and worn to bless.

O, state of delight and purest joy,
Where true pleasure dwells without alloy;
Such as that child in simplicity blest,
Must he be that tastes of the heav'nly rest:
For our Lord declared, when this earth he trod,
Such only shall enter the kingdom of God.

H. M. L.

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### ON A DYING BABE.

(*For the Church of England Magazine.*)

Looking like an angel now,
Though death hath stamped thy infant brow;
Placid spirit, thou shalt wear
A softer, sweeter, heavenlier air,
When, from earthly vileness free,
Thou thy Father's face shalt see.

Tender lamb, 'twere sin to weep
O'er thy sweet and tranquil sleep;
By good Shepherd folded in
Early from this world of sin—
Early from this mortal race—
To see thy Father face to face.

Hark! he calls thee! Angels stand
Each with golden harp in hand:
See, those gates of pearl invite;
See, those walls, how pure and bright!

See, that city's streets how fair;
Sun nor moon is needed there:
Favoured child, from earth arise
And claim thine own, thy native skies.
How blest are those that, young like thee,
Are called the Father's face to see!

ANN C. BROWN.

*Constantinople, August*, 1841.

## Miscellaneous.

SABBATH OBSERVANCE *.—On this occasion [the being candidate for the office of assistant physician to St. George's hospital] Dr. Hope gave a very decided proof of the strength of his religious principles. After he had been for some days engaged in the canvass with little apparent prospect of success, a party of very influential medical governors sent to offer him their support. This communication was made at ten o'clock on Saturday night, and, as persons naturally feel their own honour interested in the success of their candidate, these gentlemen stipulated that he should canvass most actively, and under their guidance. To this Dr. Hope made no objection, and they proceeded to point out his work for the following day, Sunday. To observe the sabbath was, however, a principle from which he could not swerve. He preferred risking the offered support to offending his God. He urged that, without the divine blessing, his election could not prosper, and that he could not expect that blessing while acting in opposition to the divine commands. It was in vain that his new friends argued, entreated, and even threatened to withdraw their support. Dr. Hope was inflexible; and they finally yielded the point, thinking him, no doubt, an odd fellow who could prefer religion to self-interest, and who would rather trust to the promises of God than to his own exertions.

EDUCATION IN GREECE†.—At the close of 1839, there were 225 regular schools established, of which 26 were for girls exclusively; and the total number of pupils of both sexes amounted to 20,506. In the course of the year 1840 upwards of forty petitions were addressed to government for the establishment of similar schools in populous places where the want of them was much felt, in consequence of which 27 were formed in that year, with about 1,500 pupils; making the total sum of the schools 252, and of the scholars 22,000. But besides these regular establishments, other elementary schools are found in different parts of the kingdom, principally in the poorer communes, which have not the means of establishing regular schools. These are generally kept by the parish priest, or some other person, who can scarcely read and write, and who is consequently incompetent to give instruction even in the first rudiments of education. This mode of tuition, though not permitted by the laws, is connived at by government, which considers it preferable to allow the children to grow up in total ignorance, and acquire habits of idleness and dissipation. The number of children frequenting these schools amounts to about 10,000, which, added to the above 22,000, makes in all 32,000. The proportion of pupils at the primary schools, as compared with the population of the kingdom, is about four per cent.; and, in comparing the number of pupils in each of the three great divisions of the country, we shall find that elementary instruction is more general in the islands than in the Peloponnesus or on the continent. The Morea, which contains alone about one-half of the population of the kingdom, has scarcely one-third of the whole number of children at the schools. Some whole provinces—for instance, Messenia and Laconia—have but three or four schools altogether, and these but thinly attended. In continental Greece elementary instruction has made still less progress. With the exception of the elementary schools at the capital, the rest of the pupils amount to less than one-fourth of the whole number of children at the schools throughout the kingdom.

THE CLOCK*.—The design of this little work was suggested to me, a short time ago, by hearing the clock strike at midnight. A thought arose in my mind of the vast number of hours which slip by, unnoticed by our senses, unless some circumstance or business, or engagement, happen to impress a few more particularly upon our attention. It immediately occurred to me, that the connexion of some scripture precept with each hour of the day might not only lead the Christian to note more jealously the passing flight of time, but would also as constantly remind him of its solemn and final object. For this purpose, I have selected a few portions of the word of God, accommodating the number of words in each portion to the number of strokes in each hour, besides arranging methodically the various subjects; so as to give, in the whole, a short synopsis of Christian principles and duties. I have endeavoured also to carry throughout such a reference to the sufferings of our Lord and only Saviour, Jesus Christ, as will enable the reader to realize in every division of time, a part of that cross which was born for us; and this is in fact the chief recommendation of the writing. So little, indeed, is the composition intended to engross the attention of the reader, or to draw it off from the simple text attached to each hour, that, could the design have been published alone, he would have been presented only with what now constitutes the frontispiece. It will be seen, that some of the passages are separated from their immediate context, and that others have been accommodated to certain truths; but I have only ventured upon the former where the sense is still in itself complete, and the real force of the passage is evident; and, upon the latter, where, in addition to the real interpretation, I could introduce some wholesome thoughts in connexion with them, without doing violence to the truth. I trust that the Christian will not despise this little attempt to assist and encourage him, even though it should tell him nothing new; and if, after all, it should be found to possess no more merit than the machinery whose language it is supposed to interpret, it will abundantly repay me if it should prove half as useful.

* From "Memoir of the late James Hope, M.D., &c. &c." Hatchards: 1842. A most interesting exhibition of great talents and high professional eminence laid meekly at the foot of Christ's cross. We would earnestly recommend parents who may be training up their sons to the medical profession to place in their hands the memoir of Dr. Hope. We shall make further extracts from this book.—ED.

† From "Greece as a Kingdom; or, a Statistical Description of that country from the arrival of king Otho in 1833, down to the present time. Drawn up from official documents and other authentic sources. Dedicated, by express permission, to his majesty the king of Greece. By Frederick Strong, esq., consul at Athens for their majesties the kings of Bavaria and Hanover." *Longman and Co. London, 1842.*

* From the "Tongue of Time; or, the Language of a Church Clock." By W. Harrison, M.A. Cradock and Co. The design of this little book was suggested to the author's mind by hearing the clock strike at midnight. The writer connects a scripture precept with each hour of the day, to mark and improve the flight of time. The idea is new and pleasing; the views scripturally sound; and the reflections awakening. We recommend it to Christian readers—the young especially.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE PROMISED REST OF JESUS.

BY THE REV. CHARLES RAWLINGS, A.B.,

*Curate of St. Stephen's and St. Dennis, Cornwall.*

THE gracious and condescending language of our adorable Redeemer is, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." If there be any words adapted to soothe the troubled soul and animate the despending heart with hope and confidence, these are the words. Here is a most consolatory and encouraging promise from the lips of a compassionate Saviour: what he has said he will most assuredly perform, for "he is faithful that hath promised:" the engagements of his love shall be carried into effect by his power. There is something peculiarly sweet in the term rest: to one exhausted with the fatigues of a long journey, what can be more pleasant and acceptable than repose? How glad is he to rest his weary limbs in some quiet retreat. And so it is in regard to that rest which Christ promises to impart to his believing people—"I will give you rest." Those who come to Jesus in the exercise of humble faith and reliance shall obtain rest to their souls, under whatever burden they may groan.

But let us notice the character of those who are the subjects of the promised rest, and the nature of the rest itself. Christ engages to communicate rest to the sin-burdened soul: "I will give you rest." What can be more consolatory and refreshing than the rest which springs from an assurance of pardon?—a knowledge that we are interested in the rich blessings of the gospel covenant, that our guilt is washed away in the Saviour's blood, and that we are restored to the favour of God as our reconciled Father in Christ Jesus. O, this knowledge is fitted to breathe the calm of heavenly peace over the soul, and hush every anxious fear to sleep: "Being justified by faith, we have peace with God through our Lord Jesus Christ." When once established by faith on Christ the rock of ages, the language of the prophet is fulfilled in our experience, and we have received "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." The law has lost its terrors and its curse; the sentence of death is reversed, because the apostle assures us "there is no condemnation to them that are in Christ Jesus;" the accusations of Satan are silenced for ever, and conscience itself cannot bear testimony against us. God looks upon us with the smile of paternal love, gives us to taste the joys of communion and fellowship with him in this present world, and enables us to exult in the blest anticipation of immortal glory in the world to come. But, further, Christ promises rest to those who feel, and deeply deplore as they feel, the power of inward corruption. The believer in Jesus, though delivered from the guilt and therefore the condemnation of sin, is yet not entirely delivered from sin itself: the old man, though weakened, is not subdued; it will put forth many an effort from time to time to regain its past dominion; the struggle between "the law of our members and the law of our mind" will not cease until the believer slumbers in the dust of death. But still, for his unspeakable consolation, the real Christian is assured that "sin shall not have dominion" over him; he shall not be allowed to continue under the habitual governing power

of corruption. When the believer unhappily gives way to the violence of temptation and falls into sin, he is recovered by the grace of Christ. He mourns over his deviation from the right path, and cannot be easy until he has returned to it: sin under every form and modification is his burden and abhorrence. He sighs for that blest hour when he shall be everlastingly delivered from every remainder of sin; when, advanced to a region of spotless purity, he shall be able to "serve God day and night in his temple," without weariness, interruption, or end. But still in this world the believer is not allowed to continue under the power of sin and corruption: "Sin does not reign in his mortal body, that he should obey it in the lusts thereof;" sin is not the tyrannical master it was before his conversion unto God; he is not now led captive by the devil at his will; he is not now the sport of every evil lust and appetite; he is under the governing influence of a new principle, a new nature, and a new life. Christ imparts his Spirit to him; and under the effectual impulse of that Spirit he is enabled to "mortify the deeds of the body," yea, to "crucify the flesh with the affections and lusts;" he is no longer conformed to the world, its temper, and pursuits, but is "transformed by the renewing of his mind." His affections are habitually set on things above, and not on things below; the enchantments of earth have faded from his view, and his whole soul is filled with heavenly love. And may not this be fitly called a state of rest, a blessed harmony breathing over the spirit of the child of God? A heavenly disposition and temper, a subdued will, restrained passions, a delight in meditation and prayer, "the love of God shed abroad in the heart by the Holy Ghost," furnish a picture of that peace which takes up its abode in the believer's breast: it is a peace independent of all external sources, a "peace the world can neither give nor take away." But, finally, Christ promises rest to his believing people in heaven. In yon bright world the promise shall be abundantly realized. At the hour of death "they that believe do enter into rest." It is a complete, a glorious, and a never-ending rest. Here below the Christian is exposed to all the evils of a wilderness state: there are a thousand sources of disquietude and pain; almost innumerable are the fountains which send forth bitter waters upon the heart: trials from without and trials from within unceasingly harass the believer as he journeys to the Canaan above. Why stop to particularize the sufferings which darken the scene of mortal life? The evidence of all experience will shed abundant light on the melancholy subject. Sickness of body, blasted hopes, the loss of endeared friends; these are a few, and but a few, of the ingredients which compose the cup of human woe. But, in addition to this, there are trials peculiar to the Christian as such—trials in which the world around cannot sympathize. The daily inroads of temptation, the fierce assaults of Satan, the power of indwelling sin, the occasional hidings of God's countenance, the disturbing influence of doubts and fears, an indistinct view of the evidences of salvation; these, I repeat, are trials peculiar to the Christian state. But now, when the believer arrives at home, the sorrows of time are at an end; the former things are past away; the spiritual warfare is accomplished; the world, the flesh, and the devil assail no more; the darkness of doubt is dispelled, and the bright sunshine of holiness and glory beams with steady and everlasting ray upon the enraptured soul. This is indeed the heavenly rest which Christ will give his believing people. This is the consummation of all their wishes; this is the bright recompence of reward to which they looked with the kindling eye of faith and hope amid all the struggles and difficulties of the earthly pilgrimage. The thought that they should ere long enter into rest—the thought that within a few short years at most they should be out of the reach of every storm—this thought it was that animated their sinking courage, imparted vigour to their expectations, and enabled them to "run with patience the race set before them, looking unto Jesus," the great Captain of their salvation, who would prove faithful to his engagements, and give them rest at last.

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## WRECK OF AN ENGLISH SHIP IN CHINA.

### No. II.

WHENEVER you see a child torturing an insect, or even teazing an animal, you may be sure that that child has never been taught to reflect—in other words, that the evil propensity of his nature has never received any conscientious check. Man, in his worst estate, delights in uncontrolled dominion, and in exercising it, though at the expense of the comfort and even the existence of his fellow-beings. He delights in tyranny; and it is only an instance of the pleasure derived therefrom, when you see a harmless creature—an animal which would itself never inflict any injury upon another living being, except for self-preservation—suffering at the hand of an unthinking, undisciplined lad, the bodily anguish which makes the muscles of its defenceless frame to contract, and, if it escape the hand which is making such cruel sport of its happiness, will probably render the remainder of its brief life a burden of unknown sorrow. Nor can any thing correct this tendency to delight in giving pain but religion—pure Christianity: it is only from that spring we can gain the living principle which shall cause us to carry about with us a regard for the bodies

as well as the souls of men—for the feelings of irrational as well as rational animals. And Christianity produces this by waking up in our minds the same spirit of benevolence towards our fellow-beings as has been manifested by God to man in the provisions of the gospel. Pure compassion it was which brought the Redeemer to this earth. It was as the fruit of his pity that "the Father sent the Son to be the Saviour of the world." And when this truth has been realized, it kindles in the soul a generosity which manifests itself towards all around and all beneath; not only towards those who have reason to appreciate and tongues to express their perception of the kindness showed them, but even towards all who have sensation—towards the brute and dumb creation. A kindliness of heart is produced where the gospel has been felt in its character as a system of compassion; and every being within the range of our influence reaps the benefit, in a remoter or nearer degree, of that softened condition of the character. Such have been the musings of my mind while going on with that little book from which I have already given some extracts, which contains an account of the treatment shown by the Chinese towards some persons who had escaped from the wreck of the "Kite."

The writer tells us that two of the marines, in consequence of some misunderstanding, had been most severely beaten by the Chinese; and from the effects of this beating had died on their way from the coast where they had left the wreck to the town from which the author writes; and that, though dead when the party arrived at the town, the Chinese had nevertheless put irons on the bodies; the corporal of marines too had been so ill treated that he could not move without assistance. The thoughts which I have above expressed, will be further accounted for by those who read the following extract:—

"When we had finished" our breakfast, "two wooden cages were brought; the Chinese lifted one of our men into each, and carried them outside the gate, to be looked at by the common people; whilst the gentlemen, and better class, with their families, were admitted about two dozen at a time, to look at us who remained inside. Sometimes we were visited by a party consisting entirely of women; they were a remarkably plain set; their pretensions to beauty, in their own eyes, appearing to lie in having the face painted red and white, and the feet distorted into a hoof-like shape. After keeping those in the cages outside for about two hours, they were brought in, and two fresh ones were taken out. Those who came in told us that the bodies of our two poor fellows, who had been killed the day before, were lying outside on the grass, with the fetters still on. Fortunately it soon began to rain heavily, when the other two were brought in, and the crowd gradually dispersed.

"About noon we had our dinner—one basin full of rice and vegetables, and cakes and tea, as before; our jailers would never give us plain water, but whenever we asked for anything to drink, brought us weak tea. For supper we had cakes and tea again, and, after this meal, lay down on our straw for the night.

"The next day was passed in a similar manner. Towards evening there was a great mustering of cages in the hall; little did I think for what purpose they were intended. After the Chinese had ranged these horrible things in the open space in the centre, they made us all get into them, one into each. I forgot to say that before we were put into our cages, our jailers gave us each a loose jacket and a pair of trousers, besides as many cakes as we could carry. In these wooden contrivances—which were not much unlike what I imagine cardinal Balue's machines to have been, only ours were wooden and portable—we had neither room to stand, sit, nor lie, so that we were obliged to place ourselves in a dreadfully cramped position. Some few of the cages had a hole cut in the lid, large enough to allow the top of the head to pass out: into one of these I was fortunate enough to get; but those who were not so lucky, had the misery of sitting with their heads on one side, to add to their other discomforts. Afterwards I was put into one without a hole, and miserable was my position.

"When we were all stowed in our separate cages, we were carried down to the side of the canal, and placed in boats, two cages in each boat, attended by a mandarin-officer and several soldiers. My companion was a marine, one who had come ashore in the junk with Webb and Wombwell, and was still suffering from the effects of his beating, besides being almost dead with dysentery. We lay alongside the quay till nearly midnight, the soldiers and other people constantly running backwards and forwards on shore, with torches and gongs, shouting and making a great noise. About midnight we shoved off, and started down the canal, but as the junk was covered over, and it was very dark, I could see nothing of the country.

"We soon appeared to be in a wider stream, as they made sail on the boat, and we went along at a rapid rate. In the morning I found that we had got out of the canal, and were in a river, going down with wind and tide. At any other time I should have enjoyed myself very much, but at present my future prospects were too far from agreeable to allow of any thing approaching to enjoyment.

"The banks of the river appeared to be well cultivated; here and there some military stations might be seen, distinguished from the other houses by their flag-staffs. Many junks were moored alongside the bank, some very large—one in particular, whose long streamers flew gaily out in the breeze.

"We stopped at a town on the left bank, where the soldiers got some firewood, and immediately set to work to prepare breakfast—rice, and some compounds of I know not what, for themselves, and sweet cakes and tea for me and my companion; but he was too ill to eat, and was constantly craving for water, which was never denied him. On our arrival at this town the people crowded into our boat, nearly capsizing her; and to my surprise our guards made no attempt to keep them out, but on the contrary rather encouraged them. They had not long to satisfy their curiosity; for as soon as the soldiers had procured all they wanted, the boat was shoved off, and they hoisted the sail again. We continued our way down the stream till we arrived at another large town on the left bank. Here we stopped again, and I could soon see we were to be disembarked. The people crowded to see us as usual; but one of the soldiers, throwing

part of the sail over the tops of our cages, kept watch over us, and would allow no one to molest us.

"On the sail being removed, that we might be taken out of the boat, the first thing that met my eye was one of our guns, with the carriage belonging to it; soon after I saw another gun and its carriage. To enable the Chinese to get these guns, the tide must have fallen considerably after we left the wreck. The sight of these guns, as may be imagined, caused me any thing but pleasurable sensations, as they proved beyond a doubt to our captors that we had come to their coast with warlike intentions; and though they would perhaps be ashamed to kill a few shipwrecked merchant sailors, they might not hesitate to do so if they could be certain that we had been concerned in the recent warfare, and these guns were strong evidence against us.

"On being taken out of the boat, a long bamboo was passed between the bars of my cage, and two men, placing the ends on their shoulders, lifted it off the ground; and in this manner I was carried through an immense crowd, the bearers sometimes stopping to rest, and placing my cage on the ground, upon which the people gathered round and began to torment me, as they had done in former cases. At length, after passing through a great many streets, some of them very gay, we arrived at an open space, at the end of which were large folding gates; through these I passed, and after going up one or two passages, I found myself in a large hall. It was a large plain room, with a balustrade running down each side, behind which were several rough horses, saddled and bridled. At the end opposite the door was a large red silk canopy, under which was a small table, covered with a green cloth, and on it several metal plates and vases, dedicated to the manes of the ancestors of the person to whom the house belonged*. Many of the prisoners in their cages had arrived before me, and the rest followed in due time. The Chinese ranged us in our cages in two lines, one on each side of the hall; and at the end of each line they placed one of the guns, with its muzzle toward us. When we were thus arranged, like beasts in a show, many well and richly-dressed people came to look at us; and none but the better sort seemed to be admitted, for, with the exception of the soldiers, there were no ragged people in the place. Our visitors were mostly dressed in fine light silks, beautifully worked with flowers and figures of different descriptions. All of them had fans, some of them prettily painted, and others plain. One or two of the men had enamelled watches, which they wore hanging to their girdles by a gold chain. We were treated pretty well by them, as they gave us fruit and cakes, and sent water to those who asked for it.

"We did not remain long in this hall; for our bearers again made their appearance, and mine, shouldering the cage, marched off, and I was once more exposed to the mercies of the mob; the soldiers, our guard, never making the slightest attempt to keep the people off. Fortunately for me I had had my hair cut close only a few days before we were wrecked, so that there was little or nothing to lay hold of: for the people on one side would pull my hair to make me look their way, and those on the other side would instantly pull again, to make me look round at them; and I being ironed, hands, feet, and neck, could not offer the least resistance, but was obliged to sit very patiently—or, in other words, to grin and bear it.

"The corporal of marines, who was seriously ill of the dysentery, was lying on his back in the bottom of his cage, whilst his legs were raised up in the air, and his heels resting on the upper ledge, the lid being thrown back. He had entirely lost his senses, and was evidently dying fast; the maggots were crawling about him, and the smell that came from him was dreadful. Fettered as we were, we could afford him no assistance; and the Chinese merely looked at him, and then walked off, holding their noses.

"The strange Englishman at this moment came by, and seeing his horrible situation, spoke to the interpreter who was with him, and he to the Chinese; upon which two of them, though with great reluctance, lifted the marine into a clean cage, and placed him an easier posture. The stranger now told us that he was an artillery officer, and had been taken some days before at Chusan; but he was hurried away before we could learn his name, or any thing more from him.

"It was now late in the afternoon, and dusk coming on, we were again put into our cages, and carried through the town, till we arrived at the jail. We were taken across a yard into a long room, which was divided into four parts by gratings run across. In this miserable place we found eight more prisoners (Lascars), some of whom had been for two months in the same sort of cages that we were in*. We were placed in the small divisions, the coops being ranged round three sides of each compartment, the fourth side being the entrance. A chain was passed through each cage, and between our legs, over the chain of our irons; the two ends being padlocked together, we were thus all fastened one to another, and also to our cages. In this most uncomfortable manner we passed the night.

"During the night the corporal I have mentioned died. He never recovered the use of his senses.

"In the morning the jailer came in; an old man with a loud voice, cross look, and a piece of thyme or some other herb always stuck on his upper lip. He opened the lids of the cages of the eight Lascars, and took the irons off their wrists, thus enabling them to stand upright, and shake themselves; we had no such

* I saw this kind of hall in every house I entered, and at the time imagined that it was dedicated to the Chinese penates; but I have since found, from "Davis's Chinese," that it is called the "hall of ancestors;" so throughout my story I have given it *its right name.*

* These Lascars had been captured at different times at Chusan, whilst engaged in getting fresh water for their ships. I believe there were regular bands of Chinese round the place, who seized every foreigner they found wandering at a distance from his party. One of the people belonging to a man-of-war in the harbour, having sauntered some little distance from his companions, was suddenly seized, and was being dragged off with a rope round his neck. Fortunately for him his comrades were near, and hearing the noise, went immediately to his rescue, and turned the tables upon the Chinese; for, taking their weapons from them, they very soon drove them off, killing several in the skirmish. It was by one of these bands that captain Anstruther was taken.

indulgence, but were kept fast. At eight o'clock our breakfast was brought in; it was jail allowance—two small basins full of rice, and one of vegetables: the cages were opened, and the irons taken off our hands, whilst we ate our scanty meal, which we had no sooner finished than we were fastened down again. We remained in this state all day, and after our evening allowance were again secured for the night.

"A little before dark the watch was set, and a large gong, at a short distance, was struck once; upon which a number of smaller gongs struck up, and when they had finished a boy outside the room began to strike a piece of bamboo with a stick, which noise was continued without intermission the whole night. This horrid noise most effectually prevented my sleeping. The large gong was only struck when the time changed, striking first one, then two, and so on, till it struck five; thus regulating the watches of the night, which in China I imagine are divided into five; at any rate I always found it so.

"The following morning the jailer unlocked the lids of our cages, and took the irons off our hands, so that we were at liberty to stand upright, and stretch our limbs; which, from our cramped position, much needed this relaxation. The large place we were in was, as I have said before, divided into four smaller apartments, three of which were occupied by us in our cages; whilst in the fourth were some Chinese prisoners, who lived in it by day, but slept in another part of the jail. Outside was a covered passage, in which were several stoves, and here the greater part of the Chinese prisoners cooked their rice and other victuals. They had all chains on their legs, but were otherwise free; and they gave us to understand that they were imprisoned for smuggling opium, or for using it. Some were of the better class, being well dressed, and eating their meals with the mandarin of the place.

"Two of the commoner sort had lost their tails *, and one was minus his nose, which gave any thing but a prepossessing appearance to his countenance."

Persons who are in the habit of making presents to their friends who are going to a distance, generally think what they can give them which will be regarded as valuable, or at least acceptable, to the friend who is taking his departure, and with great glee slip some little gift into the open portmanteau or the trunk, in which are already stowed many tokens of parting affection from various friends. Now an uncostly gift on such occasions, but one which may one day prove of rich worth, is a New Testament, or some little work, the weight of which will never be felt an incumbrance if carried about the person. How many a traveller has received consolation and support from some one sentiment hastily read, when the circumstances of the reader would not allow him to do more than cast his eye over four or five lines, amid the hurry of a journey, or, as in the case before us, the constant "peril of death." When these poor remnants of the wreck were in a state of alarm, which might make each of the party say—"My life is always in thy hand," they had two religious books.

"It was about this time that Mrs. Noble sent us a New Testament, and Flavel on Providence, which were very acceptable indeed; and they enabled us to pass our time in somewhat more respectable a manner than heretofore."

It may be hoped that these books did something more for them than furnish a "respectable" employment of their vacant time; that some truth of eternal benefit found its way into the heart of more than one of them; and that it was not because they were tired of their reading, but had experienced its value, that they gave away Mrs. Noble's good books; for we hear afterwards—

"Our New Testament we gave to the old jailer, who, though cross at times, had on the whole treated us very kindly, and with great consideration. 'Flavel' we gave to an officer who had often done us various good offices."

We cannot contemplate such a people as the Chinese without strong interest. Their ingenuity is amazing; and, so far as the culture of the arts of domestic life can create an adaptation for receiving Christianity, from its humanizing influence on the character, we have in that people a hopeful nation. Efforts have already been made to introduce the gospel: let them not be slackened, and they may be the commencement of the evangelizing of a mighty empire.

R. R.

* The tails, of which they are so exceedingly proud, are, with many of them, formed mostly of false hair and silks plaited together. To be deprived of this ornament is, I believe, almost as great a disgrace as can befal them.

## RECOLLECTIONS OF A TOWN PASTOR.

### No. XII.

#### FEMALE SERVANTS.

THERE is, perhaps, no class of the metropolitan community—I speak from my own experience—which to a reflecting mind suggests greater anxiety for their spiritual interests than that of female servants. London presents enormous temptations in every shape to all classes to swerve from the path of moral virtue; and to how many of the persons occupying the situations adverted to, may also be proved by the recorded annals of crime, by the books of the police-offices, the boards of guardians at the workhouses, by the reports of some of those most admirable institutions for the amelioration of the conditions of servants, and from the testimony of those whose duty it is to visit from house to house as parochial ministers, and who are ever ready and most willing to do so. Judging from what I hear and know, I should conceive the public to be but little aware of the condition of thousands and tens of thousands of those who, from once occupying a respectable situation, have, from circumstances over which they, humanly speaking, have had comparatively small control, been thrown into the severest difficulties, and have been led, unreluctantly, to tread the paths of the destroyer. Cases innumerable might be adduced illustrative of this remark, and which could not fail to excite the deepest interest and commiseration. To enter on such details, however, would not be suitable in these "Recollections," and would form most objectionable records in the pages of this work; though I can assure my reader that I could present to him facts, from the very mention of which his heart would recoil; and yet my locality was rather of a superior cast. I was not parochially called upon to come in contact with those scenes of gross licentiousness which thrust themselves upon the notice of many of my metropolitan brethren.

The great mass of London female servants, as may naturally be supposed, are from the country. The word "London" carries with it no small charm to the rustic ear: the countryman who has been to London is much elevated in his native village importance; perhaps not so much now as he was when the heavy waggon rolled him along in four days what he might pass over in as many hours. His tales are listened to with wonder and admiration; the villagers one and all should like to live where there are such great doings as he records, and such fine sights, and so many and such grand people about whom he talks and talks incessantly. The country girl becomes dissatisfied with her situation in the farm house; to the parsonage kitchen the same London mania extends; and even the housemaids of the Hall think of giving warning, not because their situations are uncomfortable,—quite the reverse;—but because the family does not go to London for the season. The farmer's situation is no bad one—plenty of good cheer; the domestics at the rectory have the privilege of attending constantly the means of grace—privileges by many indeed highly valued doubtless, but by many more it is to be feared undervalued and unimproved: would that such servants valued those privileges more. The Hall is not destitute of its comforts—what true English hall, inhabited by a true English country gentleman is? for its owner is a pattern of masters, and his lady really anxious for the comfort and best interests of the domestics—this is all very well, but still it is not London.

In these days of railing and steaming, young females are brought into the servant market—if I may use the expression—in shoals. Thousands of country girls are, from sheer destitution, soon led astray by office-keepers of an infamous stamp, who put forth large placards, "Office for Servants," and against whom domestics cannot be sufficiently on their guard. The unwary girl is soon entrapped; she is placed in a situation little calculated to improve her religious condition, nay, not unlikely to be quite the reverse; she is far from her relations, who are, not improbably, very poor; she has no means to return to them; she is at a loss to look for an asylum, should she leave her present situation: by the demoralising atmosphere her mind is hourly becoming more and more polluted, until she sinks into the lowest depths of sensuality and misery. The reader could scarcely believe the sad tales I could tell him with reference to this sad subject: what London parochial minister could not?

The following warnings to female servants are from the pen of one who has spent a long life in London, and who for many years has turned his attention to the improvement of servants*. Speaking of such offices as those referred to, Mr. Watkins justly remarks that it is a fact well ascertained, that many females, totally unconscious of their danger, have been hired from such as servants for the worst of purposes. "I would hint," says he, "the great importance to your character of lodging, when out of place, with only respectable persons. Avoid sauntering in the streets, especially in the evening, and ask your way, not from those who are passing, but at a shop. If sent from a register office, or a chandler's shop, or by strange women, to a place in a court or suspicious private house, ask the character at some respectable shop before you hire yourself. In hiring yourselves to strangers; if they are uncommonly civil, you should be uncommonly cautious. Public-houses or common lodging-houses are dangerous situations." "Again: in travelling, never, if possible, enter a return chaise when alone; give no attention to the flattering proposals of coachmen, guards, or passengers; don't stop a moment with any of them after you leave the coach; ask your way, if necessary, of the mistress of the inn; drink little or nothing when you are in strange company; many, by being put off their guard, have been completely lost to friends and homes."

But let a case of another kind be taken. A young woman in the country of irreproachable morals, probably well instructed—for much may now be learned even at a village school—hears of a good situation in town. Her parents wish her to try for it; she has an aunt who keeps a mangle in a mews, or a cousin who sells milk to the family of the earl of ——, by whose influence with the housekeeper she is successful in procuring the much desired situation. The young woman goes to town; a new scene opens to her view—she is delighted; no dull green lanes; such rattling of coaches. She is a nursery-maid; such beautiful walks in the parks and in the squares. Delighted, she writes home to her even more delighted parents, and all for a season is the brightness of an unclouded sky. The vicar calls in at the cottage, and the mother gladly tells the good news, but the vicar shakes his white head and says nothing: he fears, though he hopes the best. But, meanwhile, what are her religious privileges?—absolutely none; I repeat the word, *none*. Rarely or ever has she a quiet hour. Does she go to divine service? impossible! how can she leave the nursery? Can she attend family prayer? where? how? when? at her master's the thing is unheard of. Prayer in a semi-fashionable family, where God is never thought of—where God's sabbath is habitually desecrated? Family Christian worship might as well be expected at Timbuctoo. Of Sunday she knows comparatively nothing. It is stated, on too good authority to be denied, that the time was, and not very long ago, that the only mark of distinction between the sabbath and other days at Calcutta, was the hoisting of the standard at Fort William—a time, thank God's good providence and saving mercy, it is to be hoped for ever gone by, though I believe there are thousands who wish it never had: and such is the extreme of human folly, and the deep rooted prejudice against missionary exertion and the dissemination of scriptural truth, that I should not in the slightest degree be surprised to hear that the late carnage in the east was the result of the progress of Christianity. The poor nurserymaid's being reminded that was the sabbath was the louder pealing of bells, which pealed not for her—she was as much excluded from the ordinances of religion as poor Alexander Selkirk—and the bustling anxiety to get the children dressed in good time. Good time for what?—for church? O dear no! for going to drive with dear mama in the new carriage in the park; and then, after they return, to have them redressed should any of the large dinner party which is to assemble at seven for eight wish to see them. But then she was not alone in this; all her fellow-servants were on an equality; all had to desecrate the sabbath, or lose their places.

Well, in due time—in any unlucky moment she offends the governess on the trivial complaint of some spoiled child, and the governess tells the mistress, and with scarce any warning, and with only the wages which under such cases the law allows—she is compelled to leave the house at a moment's notice, perhaps at night; to go where? To her parents, three hundred or even fifty miles off—impossible; to return to her friend the mangle woman or the milk woman; poor willing creatures, they cannot take her in: she finds an asylum which may prove her ruin. Too often is she lost, entirely from the caprice of an ungodly mistress, who, perhaps, the following morning repents of her impetuosity—is really anxious to

* From "Friendly Hints to Female Servants," by Henry George Watkins, A.M., rector of St. Swithin, London Stone; London: printed for the London Society for the Improvement and Encouragement of Female Servants. A really valuable tract.

have her back, for her services were invaluable; but who cannot now discover whither she has gone, and whose only comfort lies in venting her spleen, and not undeservedly, on the officious governess; one of a totally different character from Miss Darway, referred to in a former paper.

I am not willing to trace the downward course of this poor female, or to enter on its details, but it too often is to the depths of human wretchedness. Nor let any one suppose that this is a rare case; it is a case daily, nay, hourly occurring.

I have often in my pastoral visits, in inquiring after the members of a family in a locality from which I have for some time been removed, asked, "Where is Jane?" "O, she's so well married." "Where is Lucy?" "O, she is at the hall." "And Mary?" "O, she's in London, but we have not heard of her for a long time; we heard she had left her place; and she has never written; and we're much put out about it; but we can't hear of her."

It was some four years ago that, resting my horse at a small village inn where I had more than once put up before, I found the master and mistress sad and sorrowful; there was not the same wonted greeting at my arrival; the luncheon was put on the table by the mistress herself, with a tear in her eye, and that tear was the first gush of a copious fountain. When I asked what was become of Susan, the only daughter, who used to prepare my slender repast, "Ah, sir," said she, "do not enter on that subject—Susan has been gone from us a long, long while." I thought she was dead, and I regretted I had put the question, but I was mistaken. "She left us unknown, only letting us discover from another that she had got such a fine place in London. But it is now ten months ago, and we have heard nothing of her; she told the person to whom she said she was going, she would write to us in ten days, and many a weary walk has her father had to the post, seven miles off, through snow and storm, but no letter from Susan. This is Susan's rose-tree," said she, pointing to the window-seat; "and that is Susan's myrtle." The tears flowed faster. "Often as the dreary winter passed on, and we never had a sharper and a longer, would my master (*i. e.*, husband) start up in his sleep and say, 'Hark, is not that a tap at the door? perhaps it is Susan.' He thought he heard her voice in the wind. As a chance customer or two would step in of an evening, the question generally was, and it was doubtless meant in kindness, 'Any word of Susan?' My husband has never been the same man since; I am obliged to do every thing: one thing I am thankful for, and we have always much cause to be thankful—he has not, as too many do, taken to drown sorrow in drinking. Could you tell me that Susan was dead, sir, I should have peace, though never happiness."

Whether Susan was ever heard of by her wretched parents, I presume not to say, for I never have had any opportunity of hearing. But the circumstance, doubtless, is but one of thousands in which parents lose sight for ever, as far as this world is concerned, of those who, by seeking places in the metropolis, remain for ever unheard of in their native village, and are never more seen on the village green, where they merrily sported, in youth's spring time, with the joyousness and gladness of a merry heart; or walking with their bible and prayer-book to the village church amidst the chimes of its gladsome bells; and not unfrequently, far from the green sward which covers those to whom they were united in ties of kindred, their bodies are huddled together in some closely-packed churchyard of the metropolis, their real names unknown, and if they were known never to be remembered.

Few readers will peruse the following narrative without interest. It fully confirms the truth of my former remarks. It is from the pen of the authoress of Miriam, in her work "The Prisoners of Australia;"* wherein she justly traces much of the crime which leads to transportation, to the improper or negligent conduct of masters and mistresses towards their servants:—"A young woman, named Amy, was the child of poor but honest parents, who had trained her well, and given her the best advantages which their situation admitted, in the sequestered village where her father was employed as a farm-labourer. His subsequent death dispersed his little family. Amy was much beloved in the circle of her lowly home as an artless and obliging girl, and was soon well recommended to the service of a lady who, finding 'London servants so bad,' resolved to try some from the country. Her mother, giving her child the best advice in her power, especially entreating her never to forget her religious duties nor the sabbath-day, parted from her with an aching heart. That mother was soon after called from earthly cares, and the orphaned Amy was left with no other dowry than her own principles and industry. She entered her new home with the buoyant hopes of sixteen. All around her was splendour and luxury. Her mistress had herself engaged her during an accidental visit in the neighbourhood whence Amy was removed; and there was so much of sweetness and condescending kindness in the lady's manner, that the mother of Amy felt comforted in believing that her child would be under the authority and guidance of so gentle a spirit. But, alas! that spirit held little or no influence over the dependants of her own power. All authority was assigned to the housekeeper and other upper servants of the establishment, while their mistress remained ignorant, not only of the tyranny exercised over the subordinate members of her household, but of the yet more important evil of vice and immorality practised without restraint by many of them. The poor girl soon found that 'all was not gold that glittered'—that in entering service she had entered a world of wickedness, surrounded by examples such as she had been taught to shun. The account of her first sabbath there was peculiarly touching, and it was related to me by her own lips on her dying bed. Accustomed at home to regard it as 'a day set apart,' she, as was her wont, dressed herself in all her best, to be in readiness for church, having, with great alacrity, got through all that she considered her due proportion of work. Meeting the housekeeper, she was immediately asked, 'Why, in the name of wonder, she was dressed out at that time of day?' and having simply answered that it was time to go to church, the housekeeper exclaimed—'Bless the girl! why your betters cannot get to church, much less you, who are wanted high and low! Don't you know, child, we have more to do here on Sundays than on any other day of the week? so, like a good girl, go take off those nice clothes again, and do all you can to help us, both up stairs and down.' This was not spoken unkindly—far from it—but Amy thought of her mother and her home, and she wept bitterly. Some weeks elapsed, and she made no effort to do what seemed contrary to the general rule of her master's house, but rather became more reconciled to its ungodliness.

"From that hour may be dated the ruin of a girl well brought up, and naturally of a most docile temper. During the three years of her servitude she rarely went to church; she never read her bible; she saw vice countenanced and religion set at nought, not only among her fellows, but also in the higher ranks of her master's household.

"It would neither be profitable nor pleasing to describe the scenes of deceit, dishonesty, and disorder to which this unfortunate Amy was continually exposed among her fellow servants. At length she was herself discovered by the housekeeper in the very act of a serious theft, and turned out of doors with only an

* London: Hatchards, 1841.

hour's warning, friendless and dishonoured, without a home, without character, without resource.

"In that hour of dreadful destitution she was enticed into paths of yet deeper guilt and wretchedness! These circumstances at length acting upon a sensitive and, humanly speaking, not naturally depraved mind, she subsequently became deranged; and when I first saw her she was in a state of inoffensive idiotcy, confined within the sick ward of her own parish workhouse. Her age was then not more than twenty; her countenance was then very sweet, although wan and pale. I gave her a shilling to buy some tea, which I understood was what she most enjoyed; but she threw it back to me again with a languid smile, and said, 'Ladies shouldn't give poor girls money to live in fine houses; it was bad—all bad! They should let them go to church, and make them good.'

"Her mental malady yielded as bodily disease increased. She spoke, however, but little, but seemed very patient and grateful to all who showed her kindness. I was told that such was generally her state, except during the occasional paroxysms of aggravated fever, when she frequently became delirious; and then it was a piteous thing to hear her call for the mistress who 'had taken her away from her own dear mother to where all was death around her, both of body and soul.' A dissenting minister (I think a Wesleyan) was kind in administering to her temporal wants and to her spiritual consolation. At length poor Amy died—we humbly trust a sincere penitent, manifesting her simple dependance on him who had not forsaken that 'child of many prayers,' although others had 'drawn her from his own blessed fold, and taught her to forsake his paths of peace' for those where peace could never be."

"Heads of families, let me ask, does not an awful responsibility lie upon you, to see that the various members of your household do not in your service be prevented from enjoying the means of grace? Ungodly you may be, do not therefore induce them to follow you in the steps of ungodliness; let not the catalogue of your offences against God have this added to it, that you ruined the souls of your domestics. Treat them kindly, considerately, thoughtfully; treat them not as the brute beasts that perish. A man that is harsh to his servants testifies that he is himself of low and vulgar mind; and, though he moves in a higher sphere, he may be far more despicable in the eyes even of his fellow creatures than those whom he tramples underfoot, and cannot reasonably expect that the apostle's injunction shall be obeyed: 'Let servants count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.'

"The Christian gentleman is careful to observe a consistent behaviour towards those dependant on him. Though strict in enforcing regularity and order, and passing by no deviation from good conduct, yet there is a mildness and consideration in his deportment towards his servants, which makes them feel that he never finds fault needlessly, nor then in an intemperate or harsh tone. As far as circumstances allow, he would have them look on him as a friend, and takes a willing and active interest in their concerns. Above all, he is anxious for their spiritual welfare; and by instructing the ignorant, admonishing the careless, encouraging the timid, and enlivening the lukewarm, he strives to build up his household unto Christian edification. No domestic employment does he ever permit to interfere with their regular attendance at the house of God; and when at morn and even he assembles his family for social worship and hearing the divine word, he doubts not that a blessing attends him, since 'where two or three are gathered together in his name, he is in the midst of them.' But are there not frequent instances, whether among children or dependants, of disorder, ingratitude, and ill conduct, though every care may have been taken with them? No doubt such cases do occur, and are among the severest troubles and trials of life. The Christian looks for no immunity from disappointments, which ofttimes assail him where they are most felt, and from quarters whence they might be least expected: but surely the evil would be much aggravated if he could attribute it in any degree to his own example or neglect. He may grieve, but it will be on account of others, not from the pangs of self-accusation. It is enough for him to have acted as he judged right; the rest is beyond his control*."

The above remarks may not improbably fall into the hands of some servants placed in the situation more immediately referred to: let them be assured the remarks have been made from a practical observation of the wretchedness and misery which have been the result of want of due caution in captiously and needlessly throwing themselves out of place on the part of servants themselves, or from a silly supposition that they have not sufficient liberty. "O, sir," said a young woman to me, when I visited her in gaol (and she said it with a look which I shall not soon forget), "had I not left that mistress—" naming one who had restrained her, and kept her in on the Sunday evenings and instructed her—"had I not left that mistress, I should never have come hither†."

'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart" (Ephes. vi. 5—8). Very much of your happiness and comfort in this life will depend upon your complying with such solemn apostolic injunctions; and, not improbably, your salvation in the world to come.

* "The Christian Gentleman's Daily Walk;" by sir Archibald Edmonstone, bart. London: Burns.

† Sermon on the fatal consequences of licentiousness; by Rev. John Scott.

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## MAN'S SINFULNESS, AND THE WAY TO BE DELIVERED FROM IT:

## A Sermon,

By the Rev. M. Welburn, M.A.,

*Curate of Ampleforth.*

Galatians iii. 22.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

It evidently appears, from the preceding part of this chapter, that the Galatians were very much inclined to seek for justification from the works of the law. Though Jesus Christ had been set forth by his apostle as the Redeemer of mankind—though the glad tidings of redeeming love had been proclaimed among them in all its fulness and its freeness—though the banner of the cross of Christ had waved over Galatia in all its beauty and its loveliness; yet it appears that the inhabitants could not bring themselves to believe entirely in the saving efficacy of the blood of Christ. Like many at the present day, they could not see or imagine how "the blood of Christ cleanseth from all sin;" and, therefore, instead of approaching the Father through the medium of his Son, whom

he had "set forth as a propitiation for the sins of the world," they were endeavouring to obtain justification by the works of the law. And it was in consequence of this that the apostle was induced to reprove and admonish them of the danger which they were incurring by refusing to rest by faith upon the merits of that sacrifice which Jesus Christ effected "for the sins of the whole world," when, in inconceivable agonies, he expired upon the cross of Calvary. And when we look around us, we see multitudes in this Christian land,—in this land wherein the standard of the cross has been lifted high, and wherein it beams forth with dazzling brightness—when we look around us, we see vast multitudes who appear to imagine that they can, by their own good works and merits, appease the wrath of heaven, and cause the Golden gates of the new Jerusalem to roll back on their everlasting hinges for their admission into the eternal mansions of unalloyed felicity and repose. Though their hearts are full of envy and malice, of secret sin and impurity, they vainly imagine that God will be satisfied and appeased with their external appearance of righteousness, though "their hearts are far from him." Was ever dream so delusive? O let me tell you, if any such there be in this assembly, that, if you are resting upon your own natural goodness as the basis of your future hopes; if you imagine that you shall go to heaven because you are moral and amiable and well disposed, let me tell you that, if you have nothing more solid and substantial to rest your hopes of happiness upon than your own good works and fancied goodness, you are leaning upon a reed which will break and deceive you at the very moment you most need its support. And, therefore, if any of you are so deluded by the wiles of Satan as to be resting your hopes of happiness upon any thing less solid and substantial than the rock of Christ, let me exhort you, by the mercies of heaven and the terrors of hell, to "put off these works of darkness, and put on you the armour of light," being assured that it is only by clothing yourselves in the seamless garment of Christ's righteousness that you can be made meet to realize the promises of God when this painful and feverish life is ended; for "the scripture hath included all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

We will simply consider the text as implying—

I. That we are all sinners, and that, in consequence thereof, in danger of God's just wrath, and of that punishment which is "the wages of sin."

II. The promise of God made to those who believe in the saving efficacy of his Son's blood.

I. That we are all sinners by nature, we have an abundant proof in the revealed word of God to testify; and the evil workings of our hearts furnish us with an additional evidence of the fact. We all feel, if we are at all conscious of our own hearts, the dreadful effects of that fall when our primitive parent transgressed the commands of heaven, and thereby not only forfeited his title to that felicitous abode, but brought sin and misery and death into the world: for we are assured by the inspired apostle that "by one man sin entered into the world, and death by sin; and so death passed upon all men, in that all have sinned and come short of the glory of God." The evil which was introduced into the world by our first parents has been lamented and bewailed in all ages of the world. David, when smitten with a sense of his guilt, when the arrows of conviction were rankling in his soul, exclaimed—"Behold, I was shapen in iniquity, and in sin did my mother conceive me." And we ourselves can testify, if we are willing to search and examine the windings and workings of our own depraved hearts, that the same corrupt stream which took its rise at the fall of man, and which so often made the royal psalmist weep under its direful effects in contrition, and bedew his couch with tears, is yet flowing down the stream of time in all its impurity, malignity, and malevolence; insomuch that we, like the apostle, experimentally find that "when we would do good, evil is present with us." We may, while nothing occurs to stir up the latent and lurking evils of our corrupted nature, imagine that all is peaceable and quiet within our bosoms; but, alas, when the winds of adversity begin to blow and agitate our bosoms, we then find these lurking evils rise into commotion, and thus we become "like the troubled sea when it cannot rest." The devil, with his wonted subtlety, may, and too often does, whisper into the ears of the unconverted sinner—"Peace, peace," when at the same time his soul is full of envy and malice—of those combustible materials of wickedness which only require to be touched with a spark from the fire of hell to cause a visible explosion. O let us not then flatter ourselves with the vain idea that our hearts are pure and undefiled with sin, when perhaps Satan is coiled in some secret recess, perverting and corrupting them by a thousand suggestions and insinuations which are congenial to our fallen nature; for we may rest assured that whatever impure thought flits across our mind, whatever unholy desire arises in our hearts, it is at the instigation of that evil one, who is ever active in prompting the fallen

son of a fallen parent to acts of wickedness and vice. And have we not all, again and again, experienced these evil suggestions and insinuations, which, in our most guarded moments, have crept with the subtlety of a serpent into our bosoms? Have we not all, even those who are most devoted to God's service, felt and had cause to lament and bewail the innate or inborn corruptions of our nature, which so often disturb our peace and compel us to cry, while endeavouring to resist their baneful influence, with the apostle, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am; who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin."

But not only "hath the scripture included all under sin," but it assures also that "unless we repent we shall all likewise perish." For as sin was the cause of banishing our first parents from the Eden of unalloyed bliss in which God had placed them, so will it, if not repented of and pardoned by the mercy of God, exclude all his posterity from that celestial region of uninterrupted happiness and undisturbed repose where "there are rivers of joy and pleasures at God's right hand for evermore." But not only will unpardoned sin be the means of excluding us from the beatitudes, the felicities, and glories of the heavenly world, but it will sink us into that pit of woe and misery, "the smoke of which ascendeth up for ever and for ever," and "where the worm dieth not, and where the fire is never quenched." The sinner while in health and strength may treat with scorn and contempt the threatened judgments of the Almighty: he may, while no storms of affliction arise to menace his frail and feeble bark with dissolution, sneer at the counsels of the Most High: but when the aspect changes—when the sunshine of health which has played upon his path and dazzled his vain imagination is obscured and darkened by the approaching shades of death, his guilty soul then trembles within his bosom, and he cries, as the blackness and darkness of everlasting despair brood over his mind, "O that I had been wise, that I had considered my latter end; but now the things which belong to my eternal peace are for ever hid from mine eyes." Let those, then, remember, who are wilfully trampling upon God's precepts and promises, that they are madly sporting over the mouth of hell; and it is quite possible, as they know not what a day *may bring forth*, but they may, ere to-morrow's sun go down, have lifted up their es in eternal torments, in the society of those lost and weeping souls against which the door of mercy is for ever closed. For let it be borne in mind that they who are indulging in sin and iniquity—who are heedlessly trampling upon God's righteous laws—are daily provoking him to anger; and though he may for awhile forbear to execute his vengeance upon them, yet he has solemnly declared that "the wicked shall not go unpunished:" and, therefore, those who are thus "provoking him to anger" by their disobedience and rebellion need not be surprised if, at any moment, he "pour out the vials of his wrath upon them," and in his hot displeasure "cut them off as cumberers of the earth." For he has assured us that "the bloody and deceitful men shall not live out half their days:" "The fear of the Lord prolongeth days; but the years of the wicked shall be shortened." And have we not again and again evidenced the truth of this declaration? Do we not see the wicked within the sphere of our own observation, by intemperate habits, by debauched lives, shortening their days and hastening down not only to the darkness of the grave, but to the dungeon of eternal misery with as much speed as sin and wickedness can carry them? Do we not almost weekly read in the public papers of first one and then another debased and miserable wretch having fallen a sacrifice to his vicious habits of sin and wickedness? Who can calculate the number of those who annually sink into a premature grave under the demoralizing and destructive effects of sin? How many are so unhappy and miserable under its accursed influence as to induce them to rush unbidden before the bar of God? Do not our prisons and our gaols give us a melancholy picture of the awful consequences of sin? And can we hear and read of the sad effects of wickedness and yet remain indifferent and insensate as to our own eternal salvation? O, let the awful effects of a sinful life which we almost daily witness here, and the torments which, those who indulge in it, must suffer hereafter, induce us to separate ourselves from that which is impure, and to seek to realize "the promises of God by faith in Jesus Christ."

II. In order, therefore, that we may escape the punishment of sin, it shall be our endeavour, in the second place, to bring you to see the necessity of *relying by faith upon the atonement of Jesus Christ* as alone sufficient to secure an interest in the promises of God. And in considering this portion of our discourse, it is cheering indeed to the lost and perishing sons of Adam to be assured, and on unquestionable authority, that "Jesus Christ came into the world to save sinners," and that

the ransom which he paid is adequate and sufficient to redeem all the children of Adam, inasmuch as St. Paul tells us that "there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due season." Why despair, then, of finding mercy and pardon, when you are thus assured that Jesus Christ has paid your ransom, and is now interceding and pleading for you at the right hand of God? Clouds and darkness may rest upon you, and fill you with doubts and fears; but yet those gleams of heavenly light, those flashes from the sword of the Spirit, and those beacons of divine truth, which are blazing forth wherever Christianity has erected its glorious banner, are designed to convince you of the danger of sin, and to bring you to rely by faith upon the atoning sacrifice of Jesus Christ; whereby you can alone realize those hopes and prospects of ere long being admitted into brighter scenes—into realms of bliss and joy, where there will be no intervening clouds to darken your prospects or damp your joy, but where the Sun of righteousness will shine forth in all his glory and his splendour. And this celestial land, wherein "are rivers of joy," and which on this side of the river of death can only be discovered but dimly and "through a glass darkly," must be sought for and realized on the principle of faith and prayer: "Believe," is the language of scripture, "and thou shalt be saved." And therefore it is evident that if we would regain our forfeited title to the promised land, and inherit its riches and its pleasures, we must not only repent of our sins, but we must "through evil report and good report" pursue our wearisome pilgrimage in faith, being assured that "if we continue faithful to the end we shall be saved:" for, "faith is the substance" or substantializer "of things hoped for, the evidence of things not seen;" and therefore we must be content and satisfied to "walk by faith, and not by sight." And although at times the mists of doubt which Satan may cast around us may render our prospects gloomy, insomuch that we may almost be inclined to waver and relax in our spiritual progress along the narrow way of life; but yet, if in these moments of despondency we make use of that mighty instrument which, when faithfully and fervently used, will unlock the gates of heaven and let down a flood of heavenly light upon us: if we lift up our hearts to God in fervent and faithful prayer—he will cause the Sun of righteousness to reshine upon us, and then shall we find ourselves under the guidance of that "pillar" of celestial fire which is destined to lead us through the intricate and perilous path of tribulation into the promised land of eternal rest. And when these clouds are dispersed from our minds by the radiant beams of the Sun of righteousness, our down-cast hearts will be lifted up, and we shall be made to rejoice in witnessing an additional manifestation of God's goodness and mercy vouchsafed to us: the celestial Canaan which, in these overshadowings of Satan, we had almost lost sight of, will then reappear, as we gaze upon it by an eye of faith, in all its beauty, its loveliness, its felicity, and its glory. In fact, when these mists of doubt and despair have been scattered away from our minds by the bursting forth of the Sun of righteousness, the landscape of heavenly bliss which is reopened to our spiritual view thereby, appears more beautiful and resplendent than the earth after the dispersion of a thunder-cloud when the natural sun beams forth upon it, and warms and refreshes it with his invigorating rays. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and when he shall send Jesus Christ, which before was preached unto you."

It may not then be impertinent here to ask, as we are all either on our way to heaven or to hell—Do you believe the record which God has given of his Son? Do you believe that "the eternal life" which God has promised to those who believe in his Son is attainable by an adoption of those rules and precepts which he has prescribed as our guide to heaven? And are you really putting into practice what you believe necessary to be done in reference to the eternal world, being convinced that you are sinners, and that nothing which is impure or unclean can enter heaven? Are you, therefore, separating yourselves from the filth and mire of this world? And are you endeavouring by the grace of God to make yourselves meet for that promised inheritance "which is undefiled, and which fadeth not away?" Pause, my brethren, and examine the course which you are pursuing; and if you find that you are in "the broad way" to eternal perdition, let it be your first and immediate endeavour to extricate yourselves from your perilous and awful position! And, as Jesus Christ "is waiting to be gracious," and has promised to you "eternal life" on the condition that you repent and believe in the saving efficacy of his blood, let this promise therefore, which is the promise of life immortal, induce you to "repent and be converted, that your sins may be blotted out." Let me then arrest your attention, and stop you in your wild and wicked career, by pointing you to "the Lamb of God, which taketh away the sins of the world:" and though your crimes be deep

and dark, and your souls blackened with the midnight deeds of iniquity, yet you need not despair of finding mercy and pardon at a throne of grace, and of being made meet associates for the society of angels and the "disembodied spirits of just men made perfect," who are now in heaven, free from all the pollutions and all the cares and turmoils of this distracting world. For he who became incarnate, in order that he might by his sufferings and death atone for human guilt, has opened a fountain from which flow the pure waters of everlasting life; and therefore though your sins may be of the crimson dye or scarlet hue, they shall be made white as snow and soft as wool by baptizing your souls in these living waters; for whosoever steppeth into this pool, "shall be made whole of whatsoever disease he may have." If you have, therefore, faith to believe in their purifying efficacy, and apply them as David did, by prayer, to your guilty souls, when he said, "Wash me, and I shall be whiter than snow," you will assuredly experience their renovating influence; inasmuch as "the leprosy of sin" which now cleaves to your souls and demoralizes your characters, shall be healed, and thus shall you become "new creatures in Christ Jesus." For God has promised that if we believe in the saving efficacy of his Son's blood, and apply it by fervent prayer to our sin-diseased souls, we shall not only experience its renovating influence, but we shall realize "the promise of the life that now is, and of that which is to come." O let our cry then be, "Lord, I believe; help thou mine unbelief." And we may rest assured, that if this prayer is offered up in sincerity of heart at a throne of grace, the Almighty will communicate to us that promised "grace and strength which will enable us to rise on the wings of faith from one degree of Christian perfection to another, till at last we shall find ourselves amidst the beatitudes and the glories of the heavenly world, "lost in wonder, love, and praise." O how transporting, how elevating is the anticipation of realizing the beatific vision of this celestial world, in which our ears will be saluted with the sweetest sounds, and all our spiritual senses gratified with inconceivable pleasures! The veil through which we now view and anticipate "the joys which are at God's right hand," prevents us from experiencing them as "they really are;" but when this fleshly veil is removed by the dissolving hand of death, we shall then realize, in all their fulness, those pleasures and delights which we now discover but dimly and "through a glass darkly;" for "we shall then see them as they are, and know as we are here known." Those relatives and friends who have fallen asleep in the arms of Jesus, and who have been long hidden from our view, will be ready to hail us on the celestial shores, and to welcome us to the joys and felicities which they enjoy. And, independent of all the other inconceivable joys which are at God's right hand, the meeting and the uniting with those we loved on earth, will be sufficient to fill our breasts with raptures and ecstacies of gladness, as we spring forth into the open arms of a loving parent, or embrace with ravished delight the cherubic spirit of that endeared child which was torn from us in early youth. O let the assurance, then, of such realities as those which I have feebly depicted as the Christian's future hope and anticipation, induce us, one and all, to "give all diligence to make our calling and election sure;" being assured that we shall ultimately "reap, if we faint not."

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## RELIGION IN OTHER LANDS.

### No. IV.

### RUSSIA—4.

#### The Improvement and Maintenance of the Clergy.

THE regular clergy, as we have seen, surpass the secular in learning; still both are very deficient. Bishop Heber says, in his travels in Russia in 1805, that they were very ignorant; still he adds, that in point of education, they were improving fast, as public schools were pretty generally established, partly by the crown and partly by private benefactions. Such schools were indeed much wanted. At the beginning of the present century, the ignorance of the priests led, as a matter of course, to the ignorance of the people. If they were able to make the sign of the cross, could recount the names of their saints, and could call out their "Lord have mercy upon us," it was deemed quite sufficient. "To diffuse knowledge through all classes," says captain Alexander, "a great deal has been done by the different sovereigns of Russia since the days of Catharine. There are six universities, many academies, and a gymnasium, in the chief town of each government. The Lancasterian system is adopted in military and naval schools. In consequence, therefore, of the pains that have been taken with the people, they are gradually ranking higher in the scale of intellectual nations. Great results may also be fairly anticipated from the dissemination of the holy scriptures in the native tongues. The following extract from the eighth edition of the invaluable work of Mr. Hartwell Horne is most interesting, and leads to the earnest hope that pure religion will soon find its way in Russia:—

"About the beginning of the sixteenth century," says Mr. Hartwell Horne, "considerable changes were introduced into the Russian language, in consequence of the relations subsisting between Russia and Poland, the progress of the Poles in grammar and lexicography, and other powerfully operative causes; whereby a peculiar Polish-Russian dialect was formed, which continues to be spoken to this day by the common people inhabiting the provinces comprehended under the name of 'White Russia.' Into this dialect the pentateuch, and other detached portions of the scripture (which are enumerated by Dr. Henderson, to whom we are indebted for this account of the modern Russian bibles), were translated by Dr. Francis Skonna, a physician, who published them between the years 1517 and 1525. The whole of the copies appear to

have been sent into White Russia; they are of very rare occurrence. The next attempt that was made to furnish the Russians with a version of the scriptures in their vernacular tongue, was that of Ernest Glück, dean of the Lutheran church, in Livonia, who, towards the close of the seventeenth century, undertook a version of the whole Sclavonic (or ancient Russian) bible into the dialect at that time spoken in Russia. It has been erroneously asserted that this version was printed at Amsterdam in 1698; but Dr. Henderson states that it was destroyed, with the whole of Glück's library and papers, at the siege of Marienburgh, in 1702. When, in consequence of the formation of the Russian Bible Society, the public attention was directed to the importance of the holy scriptures, it was found necessary to undertake a translation into the modern Russian language. The emperor Alexander having referred it to the members of the holy synod at Moscow, they recommended the members of the committee of spiritual schools to select proper persons for the undertaking. On the completion of the four gospels, they were examined by a committee of revision, who published in 1819 two editions, consisting of 15,000 each, with the Sclavonic text in parallel columns. In 1820, 50,000 copies of the gospels and Acts were issued from the press: the epistles were added successively as they passed the committee of revision; and in 1823 the entire New Testament was published for the first time in the modern Russian language. In 1822 a version of the psalms, from the original Hebrew, was published; the principal labour in preparing which had fallen on the rev. Dr. Pavsky, the first Hebrew scholar in the empire. Of the other books of the Old Testament (the translation of which was confided to the learned members of the spiritual academies of St. Petersburgh, Moscow, and Kief), the pentateuch, and the books of Job, Proverbs, and Ecclesiastes, were translated at the beginning of 1822, and forwarded to the committee of revision; and the archbishop Philaret had commenced the translation of Isaiah. It having been ascertained that the first edition would make several volumes, the committee of the Russian Bible Society undertook an edition of 10,000 copies of the pentateuch, Joshua, Judges, and Ruth; but this edition, though ready for publication at Midsummer, 1824, has not yet made its appearance, not having obtained the sanction and blessing of the holy synod; nor is it likely soon to see the light, unless the successor of Alexander act in the spirit by which that illustrious monarch was guided when he ordered the translation to be made. So far as it has been published, the modern Russian version is stated to have been received with the liveliest gratitude, both by clergy and laity.

The revenues of the clergy at first consisted of the Dizimo, but they subsequently became possessed of immense tracts of land cultivated by serfs; and they also derived a considerable revenue from the imposition of a tax on the sectarians for the privilege of wearing their beards. The administration of this church property was vested in the patriarch, but it was afterwards placed in the hands of a college of economy, established by the empress Catherine. This was suppressed in 1742, and the holy synod charged with its functions; when, by an estimate made by order of the empress Elizabeth, it appeared that there were attached to these church lands nearly a million of males serfs. These were declared the property of the state in 1762, by Peter III., who created a new college of economy for their administration. Catherine II. began by annulling this arrangement, and by assuring to the clergy a less miserable existence; she nevertheless secularised all the church property, maintained the college, and assigned a fixed revenue to all the clergy. The chambers of accounts (kameralhöfe), established in the capital towns of the different governments or viceroyalties of the empire, are now charged with the administration of these domains, the annual revenue of which is estimated at about 250,000 silver roubles, about 50,000*l.* sterling, which is employed in paying the salaries of the clergy. They still possess considerable lands, attached either to the convents or the presbyteries, but upon which there are no serfs.

"Ukase to the Holiest Governing Synod.—The Empress Catherine II., of sacred memory, our most beloved grandmother, following the wise precepts laid down by our immortal ancestor, the emperor Peter the Great, the founder of the present greatness of the empire intrusted by God to our rule, observing in the very beginning of her reign how little it behoved the clergy to be weaned by worldly cares from their real and holy duties, and, considering that the management of extensive estates could only prove a burden to them, whilst it produced no advantage to their serfs, ordered such estates to be transferred to the direction and government of the exchequer, providing at the same time for the maintenance of the clergy regular salaries, according to a scale sanctioned by supreme authority. In the sequel, the western provinces have been re-annexed to our empire by the just dispensation of Divine Providence; in which, owing to peculiar temporary circumstances and insuperable necessity, the estates and immoveable property were left in the hands of the clergy until further inquiry into the subject. Now, however, when all vestiges of a foreign and temporary rule in that part of the country have totally disappeared; when those provinces have been again so closely and so inseparably reunited to Russia, that, in the year just closed, it has been found of unavoidable urgency to introduce laws uniform with those of the rest of our dominions; when, lastly, merciful God, conferring innumerable blessings on our dear fatherland, has given us means to consolidate it and advance it to a higher stage of good government, it has appeared meet to us to emancipate the clergy also in the western governments from avocations inconsistent with its calling. Having, therefore, decided upon carrying into effect in those provinces enactments introduced for this purpose in other divisions of our empire by our great ancestors, we have at the same time determined to give a fresh proof of our anxiety for the amelioration of the condition of the clergy. Wherefore, having appointed additional provisions over and above the income of church property now to be transferred to the administration of the exchequer, as well for the maintenance of the clergy as for the better organisation of establishments belonging to it, in order to raise and to secure to them an advantageous existence for the future, we order as follows:—1. All immoveable property heretofore belonging to the orthodox clergy in the western provinces, shall henceforth be transferred, and remain under the management and direction of the ministry of the crown lands, with the exception of the property in the hands of the proper parochial secular clergy, which does not enter into the present composition of cathedral chapters. 2. Scales and regulations for dioceses, cathedral chapters, and monasteries, are to be drawn up according to the wants of persons and establishments, and with due regard to the dignity of the first and the rank of the second, and submitted to our approbation. Hence, as the actual income from the church property in the western division of our empire has been found insufficient for an easy and respectable maintenance of the clergy and its establishments, we appoint for that purpose additional provisions, which shall be explained by corresponding orders given to our ministers of the exchequer and the crown lands.

(Signed, *propriâ manu*) NICHOLAS.

"St. Petersburgh, Dec. 25, 1841."

It is not to be wondered at that such a ukase should have seriously alarmed the Romish see. Accordingly

we find from the following statement that it has done so.

"Rome, Feb. 19.—It is stated that an animated correspondence between the holy see and St. Petersburgh has been occasioned by the recent decrees of the emperor relative to the administration of church property. The confiscation of the property possessed by the catholic (popish) clergy in Russia (the government stipends since granted to individual priests not being a sufficient equivalent) is regarded here as a direct attack on the most important ecclesiastical privileges, and no doubt every endeavour will be made to prevent the execution of the decrees. From Poland, too, accounts are received of the increasing restrictions on the clergy; and the catholic church in that country is threatened with the most imminent danger. In certain communities, in which only a few members belong to the Greek church, or have become converts to it, churches are assigned to these few and opened to priests of the Greek church; whilst the catholics are obliged to go to distant dioceses. In like manner, the prospect of enfranchisement is held out to serfs, on condition of their becoming converts to the Greek faith; so that there is reason to apprehend, sooner or later, the most fatal consequences to the catholic church. Finally, greater obstacles than ever are now thrown in the way of the intercourse of the higher clergy with Rome. From all this it is to be inferred that not only has there been no adjustment of the heretofore existing differences between the holy see and the cabinet of St. Petersburgh, but that circumstances have arisen which tend to widen those differences. In certain classes here the Polish-Russian church question is regarded as of greater importance than the Spanish. On the Pyrenean peninsula all is as yet merely in embryo. In Spain there are many chances against the establishment of an unlimited despotism; even though Espartero or any other chief had it more nearly in prospect than at present. What the one church takes, the other must give; and this, according to all human calculation, will be the result. But in Russia every foot of ground wrested from the catholic church is lost for ever, and it is to be feared that matters will become worse for the future, the more the shepherd is parted from the flock. We gain information of proceedings similar to those above alluded to only through the medium of the French and German journals; and probably no official announcement of them will be made until they are irrevocably executed."—(Private letter in a Leipsic journal.)

The members of the Greek church have always been much opposed to that of Rome, though equally superstitious. This fact the Roman pontiff full well knows; it cannot be wondered at therefore that the above ukase should excite his indignation. Bishop Heber, when he visited archbishop Plato at Troitza, about forty miles from Moscow, in 1805, in his account of the interview, states, "he (*i. e.*, the archbishop) expressed a great horror of popery, and said the English government had done a very wicked thing in tolerating it. This was, however, quite in a different tone from his general sentiments, which were candid and tolerant."

All religions are tolerated in Russia; yet the national church has its peculiar privileges, according to the decree of Catherine II.; and its members are not permitted to go over to any other communion; nay, if a foreigner once conforms to the established religion, he is fixed in it for ever; and foreign ecclesiastics are forbidden to receive a Russian into their communities. The superior liberality of the church of England in this respect is thus adverted to by bp. Marsh:—"If the church of England," says he, "went beyond the simple act of removing those who had violated the terms of communion, it would do more than is necessary for its own preservation; for the welfare of a religious society in things relating to faith, requires nothing more than that they who counteract it should be made to withdraw from it. There the jurisdiction of every church, in matters of faith, should cease; and there the jurisdiction of the established church, in matters of faith, does cease. In the faith and worship of other societies it does not presume to interfere; but recognizes, to the utmost extent, the right of every man to worship God according to his (sincere and well-informed) conscience. Nor are even its own members compelled to continue members against their will; though of necessity it requires a compliance with its rules from those who choose to remain in its communion."

The evangelical Lutherans in Russia have 574 churches and 301 chapels; the emperor has granted 20,000 rubles banco for building them another church at Minsk. The reformed religion has thirty-two churches and four chapels. The Mahometans in Russia amount to 1,726,761; they have 5,843 mosques, 620 schools, and 15,314 persons holding sacred functions; their religious affairs are directed by two muftis, one of whom resides in the government of Oremburgh, and the other in that of the Taurus. The Jews amount to upwards of a million, and have 604 synagogues, 2,340 chapels, 3,944 schools, and upwards of 15,000 persons invested with sacred functions.

"A ukase of the emperor Alexander in 1824, directed the speedy removal of all the Jews of Russian-Poland, except such as should devote themselves to solid mercantile business, or to the practice of medicine. All Jews were ordered to give up small trade, the management of distilleries, and similar employments, and to prepare for removal to a tract of territory in a mild climate, where they were to apply themselves to agriculture; and, as an inducement to do so, it was promised that they should be free from all taxes for a limited period. Alexander appears to have become jealous of the dense population of Jews in Poland, perhaps imagining that in case of future disturbances, in a country by no means reconciled to the Russian yoke, they might prove formidable coadjutors to the insurgents. He therefore deemed it advisable to transport many of them to other parts of the empire, where the population was as yet but thinly scattered. About the same time, he decreed the abolition of the power of the rabbins, which was previously very great; and transferred their authority to the elders of the various communities. His reason for this proceeding was the accusations of malversation brought against the Jewish teachers. He likewise endeavoured to establish a system of education for his Hebrew subjects, which, by its comprehensiveness and excellence, might supersede the plan of instruction previously pursued by the rabbins. Some years ago the emperor Nicholas issued an edict, which was directed partly against the rabbins, who were to be immediately excluded by the police from any city or town which they might enter; and partly against the dealers in petty wares, who were forbidden to practise their trade in the Russian dominions. The higher classes of merchants, such as bill-brokers and contractors, were, by this ukase, obliged to have an express protection from government; artisans and handicraftsmen were encouraged, but subjected to vexatious police regulations, and obliged to become members of some guild or fraternity. A more recent ukase allows Jews, employed by the Russian government, to engage in commerce and to keep shops*."

The following ukase of the emperor, relative to the conversion of Israelites to Christianity, was published Feb. 11, 1842:—

"1. When Israelites shall conform to the Christian religion, the holy baptism must also be given to their children under seven years of age. Nevertheless, if

* See "History of the Jews," &c., &c. Edinburgh: Oliver and Boyd. 1840.

the father or mother alone become convert, the sons shall be baptized in the first case, and the daughters in the second.

"2. The converted Israelites who shall enter into holy orders are to be exempt from the taxes to which they were formerly liable. Every convert, without distinction of sex, will receive on his or her conversion, from fifteen to thirty rubles, and the children will obtain one-half of the allowance granted to their parents.

"3. The baptized Israelites will be entitled to embrace a commercial profession, on declaring that they possess the required capital, and proving that they pay the gildes rates; they are to be likewise admissible into the corporations of tradesmen and manufacturers, and into the agricultural communities.

"4. The settlement as well as the first agricultural organization of the baptized Israelites, on the domains of the crown, are to take place, agreeably to the laws regulating the establishment of Israelites, in the government of Cherson.

"5. Baptized Israelites admitted on the domains of the crown and on private estates, are to be exempted from taxes during several years, as is the case with regard to Israelites embracing the agricultural profession."

## The Cabinet.

THE LORD'S SUPPER A MEAN OF GRACE*.—This is a most important view of it, which our apostolical church repeatedly sets forth. Speaking of the Saviour, it affirms that he is made unto us "spiritual food and sustenance in that holy sacrament." And, in our catechism, to a question as to what are the benefits of which we are made partakers in this supper, the answer is, "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine." The sentiment of the church is, that as baptism is the sacrament whereby we are constituted "members of Christ," so is the eucharist, or Lord's supper, the sacrament whereby that membership is avouched and kept up. Baptism grafts us into the "true vine," and the Lord's supper maintains a supply of life-giving sap to all the branches. Baptism sets us forth on our journey to the heavenly Zion, and the supper of the Lord is a table spread in the wilderness, of which we should partake again and again, as Elijah did on setting out for Mount Horeb, that we may hold on our way. Blessed Lord, we thank thee for thy condescending bounty. We thank thee for this manna, which falls upon us in the desert—for this "spiritual drink," which follows us perpetually, and recruits our drooping vigour. The Lord's supper, then, is designed for the strengthening of the weak and the reviving of the faint. It is wonderfully adapted to all ages and states—being milk to babes, and strong meat for adults. It is, to recur to the words of our catechism, which I cannot mend, for "the strengthening and refreshing of our souls;" and therefore it must contemplate those souls as more or less infirm and distressed. Such is the benevolent intention of the Lord's supper. It is not, you perceive, a peculiar grace and privilege, for which none may venture to offer themselves but mature Christians. Thank God, we are not obliged to deem highly of our own spiritual proficiency "before we presume to eat of that bread and drink of that cup." The apostles, when first indulged with this sacred banquet, were far from being ripe believers. They were very weak in faith, very full of carnal fears and fancies, as soon became apparent. My brethren, when I look at the Lord's table, with its sacred furniture, all prepared for the dispensing of the mystical bread and wine, I seem to behold the compassionate Redeemer, not frowning away the weak and little ones, but opening his bosom for their reception. Methinks I hear him cry aloud, "Ho, every one that thirsteth, come ye to the waters." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let the poor come for heavenly treasure, and the naked for clothing, and the hungry for meat, and the sick for medicine. All these good things are with me in abundance; and here, at this table, I dispense them with a more liberal hand than elsewhere." O my friends, ye are not repelled by Christ; shut not the door against yourselves. The main object, I tell you, of this sacrament is to supply the Christian wayfarer with courage, strength, and wisdom. It is meant for sin-sick and guilt-burdened souls. It is especially designed for those who are vexed with worldly cares, and buffeted by Satan, and conscious of much infirmity, and in danger of fainting by the way. It is meant for all who really desire to find Christ and his salvation; aye, all who can say, "Lord, I believe; help thou mine unbelief." It is meant for "the bruised reed and smoking flax," still more than for the vigorous Christian, who is "a bright and shining light." Come hither to gird up your slackened loins, and to trim your dimly-burning lamps. The mature believer may frequent this table for edification and refreshment, but you must come for what is more indispensable—for strength to go forward. Hereafter there will be no such provision, since heaven is a state of perfection; but now this provision is requisite for your growth up to that perfect state. O then, if you feel yourselves to be sadly deficient in faith and love and courage and patience and spiritual-mindedness, yet do heartily wish to be true Christians, and to walk worthy of your high calling; you are the people invited by the Spirit and the Bride in these words, "Let him that is athirst come." But if you have no such hearty desires, and are not at all athirst for the good things of the kingdom, why then I must frankly tell you, that you have no more title to the name of Christians than you would if you were formally excommunicated by the church; as indeed you are virtually, by refusing her invitation to this divine festival.

* From "The Lord's Supper," by rev. J. N. Pearson. 1842.

## Poetry.

### ON HIS WIFE'S BIRTHDAY.

As one who many a weary hour hath spanned
A waste of seas unknown,
When first some dim and distant speck of land
Shadows its wat'ry zone,
Feels that his eye, inebriate with delight,
Could feed for ever on such blessed sight;

And finds in every headland, whose near cape
Curbs the wild ocean foam,
His busy fancy labouring to shape
Strange likeness to his home;
Thinks all his care and wayfaring is o'er,
And treads again the long-desired shore;

By every stream, and vale, and mountain head,
Roams with insatiate feet,
Deeming each newer scene before him spread
Than all the past more sweet;
Till, as his gladness into toil o'erflows,
He pants for some still spot which promises repose;

Then marks at last on the sequester'd shore
Some calm and quiet bay,
Where his toss'd vessel may securely moor,
Till that commanded day

When homeward she must bear her merchant worth,
And voyage to the land which sent her forth ;—

So, Mary, has my spirit, since it left
The sphere which gave it birth,
Wander'd in pilgrimage, and home-bereft,
Its fated course of earth,
Erewhile across a desert sea, and then,
Upon a pleasant coast, mid the gay haunts of men.

There cull'd I flowers, and thought that none more sweet
Blossom'd in Eden's shade,
Till, as they wither'd in my bosom's heat,
I spurn'd the mortal braid ;
There dew'd my lips in pleasure's sparkling rill,
And linger'd round the foot of fame's poetic hill.

So life was wearing on, and my light vane
Shifted with every gale,
And haply I had put to sea again
With unadvised sail,
If thou, sweet guardian, hadst not shown the bay,
And steer'd me through the rocks, and piloted my way.

It is a spot, in whose calm scenes we trace
All memory scarce believed ;
And think ourselves among that happy race
Whom earth has ne'er received ;
Such where the spirit dwells ere foul'd with sin,
Such as the good hereafter hope to win.

There rest thee with me, till our tide of years
Ebbs in eternity.
Then, while our vessel for brief space careers
The unfathomable sea,
O, may it find on the blest shores above
Some haven like our own, of never-dying love.

REV. E. SMEDLEY.

## Miscellaneous.

YORK MINSTER.—I paused with delight before the great western entrance, to examine the elaborate sculpture decorating the porch, its multitude of figures and florid enrichments. In the mean time the sexton opened a portion of the door-way and invited me to enter. I drew back involuntarily. The grandeur of the interior, the receding line of vast clustered columns, the immense height of the Gothic dome, the mellow light streaming into the nave of the cathedral through the multiform compartments of the painted windows—all, all conspired to fill my mind with awe and reverence. It was some moments before I could look calmly around me; all was so visionary, so dream-like. After a time, I could examine leisurely the several portions composing this vast edifice, and admire in detail each aisle, transept, and monument; for with each is connected much of history and tradition, requiring no little examination fully to understand and appreciate. It is no moment's glance that can fully satisfy the visitor with York minster. Noon-day shall glide into evening, and evening deepen into twilight, ere half the traveller's curiosity will be satisfied; and then he will desire to return again and again to pace its tesselated pavements, and muse within its long-drawn aisles and sculpture-decked transepts. It is, indeed, in such places that the "echoes of our footsteps strike the ear"—that the mysterious voices of the past seem to *speak to us—that bright shapings*, not of earth, but of an unseen and an unknown world, address themselves to our waking minds, making us almost "leap the life to come," as we dwell upon the solemn themes so constantly reiterated within the walls of these old fanes—themes which will be repeated and dwelt upon until the end of time. It is here, within these thought-rich piles, that the imagination is enkindled and led upward; here that the heart utters its holy aspirations and prayers, its morning and evening orison toward that "temple not made with hands, eternal in the heavens." The all-hallowing spirit of holiness which seems to preside over, or breathe around and within these venerable minsters, as the heart offers up its involuntary tribute, imparts likewise a solemn dignity to the edifice as well as to the mind. The prayer uttered or inexpressed beneath the fretted dome or sumptuous aisle, like the soft breathings of spiritual music, elevates the thoughts with rapture, rouses the inert soul, and gently calls upon it to converse with worlds above; thus wooing it to pious reflections and holy meditations. It would truly seem profane and sacrilegious to utter any sentiment save that of devotion in temples so well calculated to inspire the least susceptible mind with religious contemplations, where no heart can well beat without a thrill of serious rapture. We cannot well enter a holy fane like this with irreverent feelings; if we do, they will quickly depart. This is surely no haunt for turbulent footsteps; its consecrated courts must impress the most giddy and thoughtless with at least one moment's peaceful calm; it must force upon the memory a passage from holy writ, or the very walls will seem to preach it to us—"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."
—*From the New York Churchman.*

SCANDALOUS MINISTERS.—In a debate in the house of commons in 1626, sir Benjamin Rudyard, whilst supporting a bill for the better maintenance of the inferior clergy, stated that, whereas there were many accusations against scandalous ministers, he was bold to tell the house that there were also scandalous livings, which were much the cause of the other—livings of five pounds, yea, even five marks a-year; and that men of parts would not be muzzled up to such pittances. Though the calling of ministers be never so glorious within, outward poverty will bring contempt upon them, especially among those who measure men by the acre and weigh them by the pound, which is indeed the greatest part of men. For scandalous ministers, he continued, there is no man shall be more forward to have them severely punished than I will be; but let us deal with them as God hath dealt with us. God, before he made man, made the world—a handsome place for him to dwell in; so let us provide them convenient livings, and then, if they do amiss or neglect their duty, punish them in God's name; but, till then, scandalous livings cannot but have scandalous ministers.

AFFGHANISTAN.—It is not generally known that the Affghanistan territory is mentioned in scripture. It occurs in that chapter of 1st Kings which relates the life of king Solomon (ix. 12, 13)—"And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. And he said, What cities are these thou hast given me, my brother? And he called them the land of Cabul unto this day."

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XIII. No. 359. AUGUST 20, 1842. PRICE 1½d.

## THE LAST HARVEST.

BY THE REV. THOMAS BISSLAND, M.A.,

*Rector of Hartley Maudytt.*

THE fearful distinction that shall at the last great day be made between the friends and the enemies of Jehovah is set forth in holy scripture in terms the most explicit; and, however deficient in human knowledge, no one can justly lay the flattering unction to his soul that he was kept in utter ignorance of the fearful doom which awaits the impenitent and unbelieving. It is not my intention to enquire into the extent to which a man may be led by the power of conscience, by the light of reason, to judge of the certainty of this distinction. I would confine my remarks to the case of those who have been blessed with the knowledge of the divine will as set forth in the revealed word; and I would only remark that it seems impossible to conceive that language more plain, simple, and decisive could have been employed, or that more gracious invitations could have been proposed, or more urgent appeals made, to induce men to flee from the wrath to come, and to embrace the salvation set forth in the gospel. "Say ye to the righteous, that it shall be well with them; for they shall eat the fruit of their doings!" "Woe unto the wicked: it shall be ill with him; for the reward of his hands shall be given him." This plain statement of the prophet Isaiah is strengthened by a vast variety of passages from the sacred volume. This is a statement entirely consistent with our notions of God's moral attributes: and it is beautifully illustrated by the baptist (Matt iii.), where he introduces the Messiah to the notice of the multitudes in the wilderness, as armed with authority to make that eternal distinction which shall exist in a future state between the good and the bad. The Messiah is represented as winnowing the corn which has sprung up in the field—as separating the wheat from the chaff, as carefully storing the former in his garner, as destroying the latter, on account of its worthlessness, with unquenchable fire on that great day predicted by Malachi, which "shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and shall not be left root nor branch." Let it be recollected that this same Messiah most explicitly declared that he was constituted Judge both of the quick and the dead, that he frequently referred in his parables to the events of the last great day, and that he speaks of the eternal separation that shall then be made.

I may advert, first, to the distinct classes of persons here described—the wheat and the chaff; and then to their ultimate portion.

Now under the character of the wheat we are to understand those who are truly good, and who testify that they are so by their fruitfulness in all good works. In using the expression *truly good*, let it not be supposed I would lose sight of that doctrine so humiliating to the natural pride of the human heart, but yet so distinctly set forth in scripture—the corruption of human nature; or that I would maintain that man arrives at a state of sinless perfection in this world—far from it. I am perfectly aware that when weighed in the balance of the sanctuary, even the holiest will be found wanting; that the character of the purest is not free from spots of deformity; that until the end there will be a warfare between the carnal principles of our nature and

the motions of God's good Spirit; and that perfect holiness will alone be found in that state where there shall be unalloyed happiness—where every evil principle will be eradicated, and the homage of sinless hearts be offered at the throne of the Eternal. By the truly good I mean those who, quickened by the Spirit of all grace, are alive unto God through Jesus Christ our Lord, who testify the vitality of their principle by the holiness of their conduct, and who in the whole tenour of their deportment manifest that the life which they live in the flesh is a life of faith in the Son of God, and not according to the course of this world. There is a vast difference, believe me, between the world's estimate of goodness and that which the bible sets forth. It is very possible for a man to be even too strictly religious in the world's estimate, who yet falls far short of his duty as a professed disciple of Jesus Christ, who does not afford any satisfactory evidence that he is really practically influenced by the gospel. The rich young man, for example, who went away sorrowing when told he was to sell all that he had and give to the poor, was doubtless a very good young man in the estimation of his neighbours, and his amiability of conduct had doubtless gained him much respect and esteem; and yet we find that he was, notwithstanding all this, very deficient, and that he was unwilling to comply with the Saviour's command. We must be especially careful not to lower that standard by which the Christian is to bring his conduct to the test—that standard by which he is to examine himself, for the purpose of ascertaining whether or no he has satisfactory evidence that he is really to be ranked among the true servants of God. Unquestionably it is not mere external decorum; it is not the mere freedom from those grosser vices which disgrace the natural man; it is not the performance of a few charitable and benevolent actions which warrant men to regard themselves as a portion of that wheat which shall be ultimately gathered into the heavenly garner. There must be a renewal of the soul by divine grace; there must be a longing and thirsting after righteousness; there must be an unreserved dedication of all the powers and faculties to God's service—the heart must be fixed on the things above, and not on the things of the earth; in one word, the one thing needful, the soul's salvation, must be sought with the most eager anxiety. How far many whom the world regards as sufficiently virtuous as even to be entitled to God's favour, and who feel no anxiety as to their eternal happiness, are deficient in these particulars, I leave it to the reader to judge; and if he judges aright, he will acknowledge that it is indeed comparatively few even of those who name the name of Christ, who testify that they are indeed his servants, and "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord." All others, save those here described, are represented as the chaff which shall be burned up. It is not the notoriously abandoned alone who are the objects of the divine displeasure; it is not the openly profane alone of whom it may be said, they shall not inherit the kingdom of God: all who have the smallest sense of religion admit the justice of such persons being punished. But the bible goes further than this: it regards all as the chaff, who are not testifying by the evidences already referred to, that they are the true servants of God; for they are, to use the psalmist's language, like the chaff which the wind driveth away. Now I am perfectly aware that this is a very hard saying, and that by many it will be pertinaciously resisted: I am aware that it may appear harsh to regard all those as justly amenable to the divine displeasure who, though not decidedly religious characters, are yet amiable, and pleasing, and kind, and generous in their relative situations. I frankly admit that it is exceedingly painful to be compelled to affirm that there may be much natural sweetness of disposition, much that captivates and delights, while there is no sense of religion in the soul, and that consequently there can be no favour in the sight of God. But to the word of God the appeal must be made, and, however repugnant to the natural feelings of the heart, the truth must be set forth without compromise—that until the heart is under the influence of a sanctifying principle, and the affections purified by the Spirit of God; that until God is loved with the whole heart, and the furtherance of his glory is the heart's chief desire, no man can be regarded as a true child of God—as warranted to apply for his own consolation those exceeding great and precious promises which are held forth to true believers in the gospel, or to suppose that at the last he shall be found meet to be gathered into the heavenly garner.

The ultimate portion of these two classes is now to be considered—the wheat shall be gathered into the heavenly garner; the chaff shall be burned up with unquenchable fire. Our blessed Lord beautifully illustrated the proceedings of the last great day when his disciples came unto him, saying, "Declare unto us the parable of the tares of the field." He there represents the angelic hosts as employed by God in reaping the great spiritual harvest, and nicely discriminating between the good seed and the bad. The garner prepared for the wheat is the kingdom of heaven, with all its brightness and its glory, its excellency and its beauty—

the kingdom of heaven, with all its thrones and dominions and principalities and powers, with its rivers of gladness and its gardens of eternal bloom, its crowns of victory, its wreaths of triumph. We presume not to enter on any description of that heavenly state which is reserved for the people of God: we know that the loftiest stretch of the imagination can conceive nothing of its true nature, and that we must be contented with the gracious assurance, that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." That such a state is prepared, however, we cannot for a moment doubt: the Saviour assured his disciples that "in his Father's house were many mansions;" that he would "go and prepare" amidst these mansions "a place for them." He assured them that he would return to receive them unto himself, "that where he was, there they should be also"—and, trusting to his gracious declaration, they willingly endured the bitterest persecutions; they were ready to shed their blood in defence of the truth; they had the evidence in themselves that they were the good seed that should not be burned up—that they were the wheat that should be gathered into the garner of the Lord; and while they ascribed it solely to the unmerited grace of their divine Master that they were thus enabled to adorn his doctrine, and rendered meet for the heavenly inheritance, like the patriarchs of old time, they testified that this was not their home, but that they were in expectation of the inheritance of a better country, even an heavenly—"of a city built upon sure foundations, the builder and maker whereof was God." How animating the prospect thus held out to their view! Walking by faith and not by sight, they were enabled to anticipate some little of that exceeding and eternal weight of glory of which they should be made partakers. And no less sure is the faithful follower of the Lord Jesus now, of such a state of blessedness being prepared for all who truly love and serve him. He may have doubts, indeed, as to his own meetness for such a state; his mind may be harassed and distracted by fears and misgivings as to his own personal safety; but he is sure of this fact—that at the last great day of account, the floor shall be thoroughly purged by the omnipotent Husbandman, and not one grain of wheat perish, not one true servant of God be excluded from the mansions of glory.

But no less certain is the fact—and who can meditate on the fact without serious alarm, lest he should be found among the chaff?—that the chaff shall be burned up with unquenchable fire. As sure as there is a state of happiness for saints, so assuredly is there a state of misery reserved for sinners, and as much beyond the conception of our humble faculties as the joys of the heavenly paradise. We are not warranted to speculate as to the nature of the torments reserved for the impenitent and unbelieving; much rash unjustifiable speculation has been employed on the subject. It is sufficient for us to know that the language employed in holy scripture is such as to assure us that there can be no escape from its intensity of misery; that ages, as they roll on, will not bring the unhappy victims nearer to their emancipation from their dreary prison-house; and that hope shall never there enter—hope, that solace of the afflicted soul. Yes, the unbeliever may deride the notion of such a place of misery; the sceptic may labour to prove the existence of such a place as utterly repugnant to our notions of the character of an infinitely benevolent Being; the worldling, absorbed in the cares and turmoils of business, may neglect the one grand object of concern—the soul's salvation; and the man of pleasure, as he goes on from one scene of dissipation to another, may lose sight of the reality that he is an immortal and accountable being, who must spend eternity in happiness or misery, and must spend it in misery if he continue to be a lover of pleasure more than a lover of God — but the declaration of the baptist cannot be gainsayed, and its import cannot be misunderstood—"the chaff shall be burned up with unquenchable fire."

What question then can be more vitally important than this simple one—shall we be ranked among the wheat or the chaff, when the floor shall be thoroughly purged? Shall our portion be the garner of the Lord, or the fire that shall never be quenched? To one or other of these states each one of us is insensibly fast hastening. It is not for us to know the times and the seasons, which are in the Father's power; it is not for us to say when the great Lord of the harvest shall appear, but it is for us to bear in mind that when he does appear "he will thoroughly purge his floor," that he will discriminate between the good seed and the useless chaff, and that every portion of that chaff shall be consigned to destruction.

Whence is it then, I would ask, that by men in general these momentous truths are lost sight of? Whence is it that, while the most eager anxiety is testified for every earthly possession, there is the utmost heedlessness about the concerns of an eternal world—that there is so much apathy, lethargy, nay, absolute deadness as to all that relates to the soul's everlasting peace. Whence is

it? but because, through the paralysing influence of sin, the heart becomes gradually insensible to those very objects that should engage it most. Beware then of this paralysing influence: call to mind, I beseech you, that no earthly gain can compensate for the loss of the heavenly inheritance, and that it will be a wretched reflection, which will only add to the miseries of the abodes of darkness, that you turned a deaf ear to all the invitations of a Saviour's mercy—all the calls of a Saviour's love; that you were so much engrossed with the world that you had no time to attend to your spiritual interests; that you neglected to improve your opportunities for spiritual improvement, the means so mercifully vouchsafed to you for the soul's growth in grace.

Let me impress upon the reader the momentous truth that each one of us shall appear before the tribunal of God, and there render a strict account for all the deeds done in the body, whether good or evil." At that tribunal how little will it avail us that we have enjoyed a superabundance of earthly goods, that we have stood high in the estimation of our fellow-men, that we have been regarded as the ornaments of the age in which we lived, if being destitute of that principle of vital godliness which alone can qualify us for admission into the garner of the Lord: we shall be consigned, as the chaff, to unquenchable fire. Endeavour, I beseech you, to realise more fully this truth, that such a day of account awaits us all; and be it your prayer to God, that when it does arrive, you may be found meet, through the Saviour's merits, to be admitted into the heavenly inheritance. Worthy of such an inheritance we can never be, but meet for that inheritance we must be; and we can only become so by the transforming power of that blessed Spirit who can render us fruitful in all good works—that Spirit who can eradicate what is evil, and subdue what is turbulent, and correct what is wrong within us—can bring our whole souls under subjection to the obedience of Christ. Pray then that, for the Redeemer's sake, an abundant portion of this Spirit's influence may be granted to each one of us; that the blade may spring up, then the ear, and then the full corn in the ear, that we may daily be ripening for the great harvest of the world. Pray for this blessing with that earnestness which its value demands; and its value will be fully manifested on that great day, when the fan shall be in the hand of the heavenly Husbandman, when he shall thoroughly purge his floor, and gather his wheat into the garner, but when he shall [illegible] up the chaff with unquenchable fire."

## IMAGE WORSHIP IN THE CHURCH OF ROME*.

In illustrating the practical working of the doctrine of image veneration, it is proper that I should dwell on the fact that miracles are said to be wrought by or through the instrumentality of these images; and this is the more important because such alleged facts are sometimes, as by Bellarmine†, made the basis of an argument in support of the practice of venerating images. In the acts of the second council of Nice, there is mention made of several such circumstances. I have not time, however, to adduce any of them; and, besides, it is better to come to more modern times, in which, we are told, the enormities of Romanism have been cast aside. Let the favourers of this view attend diligently to what follows.

I quote from a book, entitled—"Official Memoirs of the juridical examination into the authenticity of the Miraculous Events which happened in Rome in 1796–97, including the Decree of Approbation, &c." The authority which this book possesses appears from these considerations:—It is not only translated by an English priest, but it has among its list of subscribers four Roman catholic archbishops and eleven bishops, besides nearly sixty priests, in England and Ireland. The translator tells us, in his preface, that "few historical facts are better authenticated or more strongly recommended than the subject of the present memoirs." There is appended to it a copy of the "decree of approbation," signed by the pope's vicar-general, and also a copy of the "grant of an office and mass in commemoration of the miracles," signed by the same. In this book, then, thus authenticated, there is an account of twenty-six pictures in Rome, and of others elsewhere in Italy, the miracles connected with which, we are told, have been fully attested and judicially approved of; and there is also mention of miracles wrought in connection with other pictures which have no judicial decision as yet in their favour, although they are believed to have taken place. I select two or three specimens.

The second picture spoken of is that of "our lady of seven dolours," since placed in the church Degli Agonizanti. Among the statements of its miraculous movements is that of a "pious and learned priest," as he is termed, who, having heard of these matters, went to see for himself. This is an extract from his testimony:—

"On a sudden, he saw with surprise and emotion the movement in the eyes which he had so anxiously wished to see. The left pupil, which is painted in full light and very distinctly, began to ascend, and to conceal itself almost entirely under the superior eyelid; the ball of the eye remained all white, except a very small part of the black of the pupil, about the thickness of the edge of a knife. It then began to take a contrary direction, till it resumed the position in which it was originally painted. ..... The motion of the eyes, which we have described above, was seen by all present, as their cries of joy abundantly testified—'O Mary, we are not deserving of this favour!' The priest then intoned the litanies, to which the people answered. All present experienced various emotions, easier to conceive than to express. Many burst into tears; and during the whole time of the litanies the miracle was very frequently and very visibly renewed‡".

From the account of a picture of the virgin, called Delle Muratte, I take the following:—

"The miraculous movement in the eyes of this picture was first observed on Saturday, the 9th of July, 1796. .... The circular movement of the eyes, as described by the witnesses, continued without any

* From a Sermon, by the rev. E. Tottenham, M.A.
† Bell. de cultu Sanct. lib. II. cap. xii. sect. 22-27.
‡ Offic. Mem. pp 28, 29.

interruption during many months. .... The sacred names of Jesus and Mary were on every lip, and seemed to make a feast for every heart. You would meet at every step altars erected, where the blessed virgin Mary, mother of God and man, was represented. Surrounding crowds on their knees were incessantly soliciting her favours *."

The following is from an account of a statue of the virgin at Torricella, in the diocese of Taranto :—

"On the 29th of May, 1796, a torrent of tears was observed running in a most miraculous manner from the eyes of a statue carved in wood, and representing the blessed virgin Mary, under the title of 'our lady delle Grazie.' There issued from her countenance at the same time so profuse a perspiration, that not only the virgin's veil, but cloths applied by the faithful were completely moistened by the same. The archpriest and magistrates of the place presented an authentic narrative of this miraculous event to the archbishop, who was then making the visit of his diocese †."

Here you have a sample of what you may read again and again in this authenticated book.

There is another book lately published, which also affords considerable information on these points. It contains the lives of five persons who were canonized by the pope so late as Trinity Sunday, May 26, 1839 ‡. In those memoirs there are narrated some most extraordinary miracles. Of St. Alphonsus Liguori, one of those who were canonized, it is said that he gave speech to a boy who had been dumb from his birth, in this manner: "The saint made the sign of the cross upon his forehead, and gave him a picture of our lady to kiss, telling him at the same time to say whom the picture represented, and he immediately replied—"The blessed virgin' §."

Of St. Francis di Girolamo, it is said that on one occasion, when he was preaching, a carriage, containing some disreputable persons, drove contemptuously by, and interrupted him. Forthwith he held up the crucifix before the horses, and "the animals sunk down on their knees, and would not stir till the discourse was over ‖."

In the life of St. Joseph of the Cross, of whom it is said, generally, that his miracles "surpass enumeration"—that "he possessed a mighty empire over the evil spirits"—that "even the elements obeyed him" —that "rain ceased at his command"—that "the air bore him his stick on its wings, and that "all nature was subservient to him ¶"; of this saint, I say, numerous marvellous things are told. I select one—the case of an aged priest, suffering most dreadfully from an intestinal rupture, with scarcely any chance of life remaining. "But," says the account, "the bishop sent him a picture of the saint, whom the priest had no sooner invoked with fervent confidence, than instantaneously he was restored to perfect health, and never afterwards experienced the slightest relapse of the disorder which had brought him to the brink of eternity, only that its miraculous cure might be a more signal triumph to religion and to the powerful advocacy of St. Joseph of the Cross **."

I might detain you for hours in reciting the account of similar prodigies. I forbear, however, partly because many of them are of such a nature that I could not well speak of them in the pulpit, and partly because I have already extended my observations to a very considerable length: indeed, I regret being obliged to introduce these narrations at all, but they are needful for a full view of the subject.

I hope it will be borne in mind that I have quoted from authority, and that the parties of whom these legends are told were canonized by the present pope a few months ago; previous to which canonization, the miracles of the parties must be attested to his satisfaction. I know that genuine miracles are among the most indisputable proofs of the Christian religion; but, with regard to such as these, I must agree with a well-known divine in saying, that they are "the sorest disgraces of Christianity, which have bid the fairest of any one contrivance to overturn the certainty of the miracles of Christ and the whole truth of the gospel, by putting them all on the same footing*." They bear a stronger resemblance to the pagan miracles of a "weeping Apollo," a Diana's "image sent down from Jupiter," or a Minerva's statue sending forth flames from its eyes, and a perspiration through its limbs—of which we read in the ancient poets and historians †, than to the miracles recorded in scripture. This is not the place, however, to discuss their claims to attention; I only mention them now as facts alleged by Romanists, and with a view of illustrating the extent to which image veneration is practically carried in the church of Rome‡.

I would now close this part of the subject by a statement of a few circumstances, out of many, which I have myself witnessed in Roman catholic countries; and on this I shall be as brief as possible.

We have seen how far the church [of Rome] holds it to be lawful to make representations of God the Father and of the Trinity. The church, says Bellarmine§, would not universally tolerate anything unlawful. Now there is no one thing more common abroad than images of the Trinity; it would be useless to specify places, for they are to be seen almost everywhere—in churches, on walls, over gates, and in various other positions, as well as frequently on the title-page of books. Sometimes the representation is painted, sometimes carved. God the Father is represented under the form of an old man, the Son in his humanity, and the Holy Ghost like a dove; and not unfrequently the sacred Trinity are represented in the act of crowning the virgin Mary as the "queen of heaven."

With respect to images of the virgin and other saints, much might be told. The virgin's chapel is always the most crowded with votaries. Enter a church, and, if you see a large number of people at one of its little chapels, you may conclude almost invariably that it is the chapel of the virgin. Before her shrine and that of other saints, votive offerings are suspended, either pictures of cures wrought through the instrumentality of the saints, or small waxen models of legs, arms, horses, cows, dolls, &c., as the case may be. On special occasions, the statues of the virgin are dressed in all the finery that can be imagined, with gold and silver brocades, lace caps, ear-rings, and the like; she is very frequently painted or carved standing upon the world and the serpent, and "bruising the serpent's head;" sometimes, indeed, the infant Saviour is in her arms, but very commonly this is not so.

In Rome, every house has an image of the virgin, with a lamp burning continually before it, which at least looks very like a revival of the old heathen system of penates or household divinities. They are to

* Ibid, pp. 35, 36, 41, &c.
† Offic. Mem. p. 217.
‡ Lives of St. Alphonsus Liguori, St. Francis di Girolamo, St. Joseph of the Cross, St. Pacificus of San Severino, and St. Veronica Giuliani, whose canonization took place on Trinity Sunday, May 26, 1839. London, Dolman, 1839."
§ Ibid, p. 49.
‖ Ibid, p. 80.
¶ Ibid, p. 154.
** Ibid, p. 173.

* Leslie's "Short and Easy method with the Deists," Works vol. i., p. 24.
† Virgil, Livy, &c.
‡ The reader may consult Patrick's "Roman Devotions" and Middleton's "Letter from Rome," for further information as to the practices of the church of Rome.
§ "Nor is it credible that the church would universally tolerate anything unlawful. Add that the 7th council, act 5, approves of representations of the Holy Ghost under the form of a dove; and the council of Trent, sess. 25, admits representations of God, especially in historic painting."—Bellarmine.

be seen also at the corners of streets and elsewhere, decorated with flowers, and are almost universally saluted by those who pass by.

At the entrance of the churches there is frequently an individual selling candles, and many of the persons going in buy these, and, lighting them, place them before the shrine of some favourite saint. You might often see scores of candles thus burning.

There are also grand processions of the images of saints. For example, on the festival of St. Gennaro, the patron saint of Naples (the day on which his blood is said to be miraculously liquified), his image is decorated with a profusion of gold and precious stones, and, with a magnificent mitre on his head, he is carried in triumph through the streets, while the people from the houses are showering down offerings upon him. In his honour there is a procession of the silver images of the saints belonging to the different churches of the city. Each image is placed upon a bier, magnificently decorated, surrounded by flowers, candles, and multitudes of priests and attendants; they are carried in succession into the church, on the altar of which is the gorgeous image of St. Gennaro; they halt for a moment before the image, are incensed and saluted by the officiating priest, and then pass on. Similar scenes occur on the *fete de Dieu*, and on numberless occasions throughout the year; in short, the people seem, in some countries, to be ruled by this sort of shows and exhibitions.

Sometimes a particular image of a saint is specially venerated, that is, above the other images of the same saint; and, although representations may be numerous that are within immediate reach, yet the devotee performs a pilgrimage to some distant shrine—as, for example, to that of St. James of Compostella in Spain; in Bavaria to that of the black lady of Altotting (for oftentimes the virgin's image is black); in France, to that of Notre Dame de la Garde at Marseilles; and in Switzerland, to that of our lady of Einsiedeln. Hundreds and thousands, of all classes, annually visit these shrines.

You may see crowds in the churches, embracing particular images—as that of St. Peter in the splendid church at Rome that bears his name; and frequently, as in this case, a part of the material is worn away from constant kissing.* There is a figure of our Lord in the church of Santa Maria sopra Minerva at Rome, executed in marble by Michael Angelo, on the foot of which in consequence a brass covering has been put. In the country parts the figures are often so rude and grotesque as to cause the mind of a stranger to revolt from the sight, and in some cases the use made of the figures is shocking beyond description. For instance, in Tyrol, as you cross the Brenner, there is by the way-side a rudely-carved figure of the Saviour, and the wound in his side is made the channel for the conveyance of water for the supply of the people! It is truly painful to look at the scenes represented in what they call their Calvaries. I am sure they are calculated neither to honour God nor to inspire genuine devotion. On the contrary, their tendency, to say the least of it, is to degrade the divine Being, and to make religion degenerate into gross superstition and idolatry.

The forms and ceremonies employed bear a striking resemblance to the ancient rites of heathenism. It requires but little knowledge of the ancient poets and historians to be aware of the fact that image-worship, with its concomitants of lights, incense, bowings, kissings, votive offerings, processions, pilgrimages, and such like, formed some of the essential elements of heathenism. All these things are now seen in the church of Rome, and are among the most prominent objects in Roman catholic countries.

I have not time to enlarge in the way of general description, but let me append one or two more formal instances, out of a multitude that might be named, of the present tolerated, and, so far as one can judge, approved, practice of the church of Rome abroad.

In the church of Notre Dame at Mechlin, in Belgium, the pillars on each side of the nave are surmounted by statues of the apostles. On the first at one side is a statue of Christ, and on the first at the other, a statue of the virgin. The inscriptions speak of him as "the Son of the eternal God, the Saviour of the world, the master of the apostles," &c.; and of her as the "virgin mother of God, the queen of the apostles," &c. This last title is even stronger than the corresponding one in the former inscription, and it is remarkable too that there is a crown on the statue of the virgin, but not on that of Christ. Moreover, she has the child in her arms, and yet the inscription applies to her; which is one instance, out of many, that, even when the infant is present, the honour is not always paid to him.

In Milan, in the church of S. Maria della Grazie, there is a painting of a part of the city; a procession of monks and others is advancing towards it; above is seen the virgin (alone*) with her mantle held up and spread out over the city by two angels; and underneath there is an inscription to the effect that "the city of Milan, being oppressed with a cruel plague in the year 1630, was saved by the efficacy of the oil of the lamp of the virgin of grace," and that therefore this picture was put up in her honour. What can be worse than this? The expulsion of the plague is attributed to the virgin's power, and she, yea, and she alone (so far as this picture is concerned), is honoured on account of it, and the people have the opportunity of continually gazing on such a representation.

A somewhat similar exhibition may be witnessed at the beautifully situated little town of Dezenzano, on the margin of the Lago di Garda, in Italy. An old castle surmounts the town, and under its porch is a painting of the virgin looking down upon the child Jesus lying on the ground. We are told, by an inscription on each side, that it is a "place dedicated to the mother of God," so that there can be no mistake as to the application of the expressions. Above the painting, we are informed that this "most ancient picture was renewed on the 4th day of August, 1836, by the devoted care of the inhabitants of the castle, who were preserved from the dominant contagion of the cholera;" and below, the virgin is represented as speaking thus—"Stop, passenger, salute my name; I am the mother of the Son of God." Here deliverance from the cholera is blasphemously attributed to the virgin, as appears from the fact that there is no mention made of God; while the place is dedicated to the virgin, and the painting is declared to have been renewed because of the deliverance. All the inscriptions have reference to her, and not to the infant Jesus who is on the ground. He appears quite as a secondary person in the picture, and the virgin is represented, even though the child be present, as calling for this honour from those passing by. How unlike the language of her whose "soul did magnify the Lord," and whose "spirit did rejoice in God her Saviour†."

There is, in what we should call the close of the cathedral at Constance, a town so celebrated in the annals of the church of Rome, a pillar, with a statue of the virgin and child on the summit. The child, however, seems to be overlooked, and the inscriptions intended to sound the praises of the virgin. There are around the base eight inscriptions laudatory of, and expressive of confidence in, the virgin; while once only the name of God is (I had almost said incidentally) introduced. Among the inscriptions are

* *The kiss is mentioned as a sacred rite used by heathen in their adorations. In a religious sense, it signifies adoration—see 1 Kings (3 Kings, in Douay bible), xix. 18; Hosea, xiii. 2.*

* (*i. e.*) without the infant in her arms.

† Luke i. 46-47.

these—"To Mary the patroness of men"—"To Mary the refuge of sinners"—"To Mary the terror of those below," that is, in hell, &c.; and the single instance in which the name of God is introduced, is in connection with the virgin, thus—"To God thrice blest and greatest, to the virgin conceived without sin, queen of heaven and earth the church of Constance has erected this everlasting monument." Here is this exhibition, set forth by authority, as the last quoted inscription states, and the whole effect of which is obviously to give undue honour to the virgin and her image—such honour as she herself doubtless would scorn to receive.

These are but two or three specimens; I might add many more from different parts of Italy, Germany, France, and other countries where Romanism prevails either to a greater or a less degree. These are all positive facts which I have myself witnessed. They are not things that you need go and look for when abroad, inasmuch as they strike your observation everywhere. This all travellers know. Of course Roman catholics have no just reason to complain of my bringing forward these facts, as they are the unconcealed exhibitions of their religion in the countries where it exists more than it does in England.

And this is what may be expected in proportion as the religion of Rome advances. It is true, in England she wears a simpler and less meretricious garb, but there are various hindrances here, in the scriptural knowledge of the people and in other circumstances, to the full exhibition of the grosser parts of the system. How does it work, however, where it has full scope, and all to itself? You have seen. Perhaps it may be replied, that many of these things are abuses. My answer is ready: the pictures I have spoken of could not be introduced (according to the decree of the council of Trent) without the approbation of the respective bishops; and the other matters are "universally tolerated," if not universally approved of, and as Bellarmine says (I quote the same passage again) "it is not to be conceived that the church would universally tolerate any thing unlawful."

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## Biography.

### REV. EDWARD SMEDLEY, M.A.

### No. II.

In 1829 Mr. Smedley engaged with Mr. Murray to contribute to "The Family Library" a "History of Venice." This work, which he intituled "Sketches of Venetian History," brought him acquainted with the historian Sismondi, with whom he maintained, during the remainder of his life, the most cordial and friendly intercourse.

In 1831, his infirmity had compelled Mr. Smedley to part with all his clerical appointments, except the prebendal stall of Lafford, alias Sleaford, in the cathedral church, Lincoln, worth 10*l.* per annum; which he highly valued as a testimony of regard from bishop Kaye. He now devoted himself entirely to literature, to provide for his family. He engaged in 1831, to undertake a castigated edition of the "Fairy Queen," with modernized orthography. This he completed; but Mr. Murray afterwards declined to publish it.

In the following year Mr. Smedley was solicited by archdeacon Lyall and the late rev. H. J. Rose, to assist them in the "Theological Library." The "History of the Reformed Religion in France," in three volumes, was the result of this application; a work, says the "Christian Remembrancer" for Jan., 1833, "which in point of literary merit and faithful narrative will rank with the most approved histories in the English language." Mr. Smedley now retired almost entirely from society, through a nervous and unfounded apprehension that his infirmities rendered him troublesome. The disease which hitherto had affected one organ only, was now advancing to involve the powers of life. On the 12th of July, 1833, he became suddenly affected with double vision. His description of this is interesting. He thus writes to his friend Mr. Henry Hawkins:—

"I think that a few lines, under my own hand, may be the surest testimonial which I can offer to you of the improved state of my sight. The affection has been of a very remarkable nature. When both eyes have been employed, two images have been presented to them; and all horizontal lines have been attended with a second line, somewhat inclined to the first. By closing one eye, I have always been able to read and write; and during the last few days, the double spectrum has been greatly corrected, and indeed has been almost wholly removed. I am now writing to you with one eye shaded;* and having removed the shade, and attempted to continue in the upper line, from the word marked* with an asterisk, I found my pen on the spot similarly marked below. I am told that there is a failure of coincidence in the axes of vision; and that if the powers of digestion can be strengthened, this defect, which is symptomatic, will be remedied. The bettering is very slow; but upon comparing my powers of sight with what they were ten days since, I can speak confidently of their gradual advancement: and hence I am satisfied as to the propriety of my medical discipline."

From this he recovered, but great bodily infirmity followed, and his constitution gradually sunk. Mr. Travers was consulted as to his case, and disclosed to Mrs. Smedley that the brain was diseased and incurable, though the malady was capable of alleviation; a disclosure, as may readily be supposed, of the most painful character to the mind of an excellent and devoted wife.

It is not permitted here to dwell on Mrs. Smedley's conduct during the two years and a half which succeeded the sentence thus passed on her husband's life and her own happiness. All may imagine how necessary were self-command, calmness, and apparent cheerfulness, and many will know how difficult, when the feelings are strong, the affection deep, and the judgment too clear to allow of blindness as to the ultimate result. The patient was to be kept as tranquil and free from care as possible; and happily this was no difficult task. He was not to be informed of the nature and hopelessness of his malady; but some of his papers show that he began about this time to anticipate its probable event. In the meanwhile he continued his literary employments without intermission, and was generally occupied with his books or writings through the whole of the day. Occasionally when his head was more than usually uncomfortable, or his sight too confused to permit him to guide his pen, he would dictate for a few hours to his wife, or sit quietly reclining in his easy chair, with his hand over his eyes, till the attack had passed away. Then he was again industrious, again cheerful, and often again the life and animation of his family. His voice was perhaps more feeble, his manner more subdued, but his keen sense of the humorous was still unblunted; and his delight in rousing and watching the merriment of others, together with the blessed constitutional buoyancy of his spirits, still urged him to the exercise of his wonted laughter-compelling powers. But there was one in the circle whose smiles, though ever ready, were now only on the lips.

Mr. Smedley meanwhile, however, did not remit his labours. For the Society for the Diffusion of Useful Knowledge he completed, just before his death, "The History of France from the Final Partition of the Empire of Charlemagne to the Peace of Cambray."

On the first of September, 1835, Mr. Smedley received

the sacrament of the Lord's supper from his beloved friend the rev. G. J. Andrewes.

In the spring of 1836, an apartment on the ground floor having been converted into a bed-chamber, he came down stairs for the last time, in order to take possession of it. His library however was above, and he incurred some inconvenience and lost some gratification by its absence, for he had often occasion to refer to authorities; and all lovers of books know how agreeable it is to contemplate even the exterior of those delightful and instructive companions. Mr. Smedley had accommodated himself without opposition to the new arrangements made for his comfort, and had taken, as he supposed, a long leave of his library; but there was one ever near him by whom his slightest wishes were easily discovered, and to whom nothing seemed difficult which could give him even momentary pleasure. His sitting-room was in its usual state when he left it one evening, but on re-entering it the following morning, he found the walls covered by his books, ranged in their customary cases, and in their due order around him. His deafness rendering the noise of the carpenters' work inaudible, they had continued their labours far into the night; and at early dawn, numerous willing hands had assisted in conveying the volumes to their new abodes. "Nothing," said Mr. Smedley, in a letter to one of his sisters, "could exceed my astonishment when, upon being wheeled in on Tuesday morning, I recognised around me the friends of whom I supposed I had taken a long leave. It was Aladdin's palace, with two important additional advantages—that it did not want a single finishing-stone, and that as yet it has not flown away again. You know how completely Mary Senior carries such purposes into effect, when she once contemplates them; and never yet was the success of combined promptness, activity, and affection more entire."

When drawn in his chair out of the sitting-room for the last time, Mr. Smedley's expression to his children and sisters was, "God bless you all." This was about a month before his death. He never afterwards expressed a wish to see them. He requested his wife that none might be admitted except herself, the servant who assisted her, and his medical attendant. The editorship of the "Encyclopædia Metropolitana" was now undertaken by Mrs. Smedley, an effort great even to health and leisure, but, under her circumstances, apparently overwhelming.

On the 29th of June, 1836, in the 48th year of his age, Mr. Smedley's earthly career was closed. "He expired with his wife's hand in his; her name was on his lips; her countenance the last object on which his eyes rested. His last words (expressed slowly and with difficulty) were these—"Be—always—thankful*."

The following interesting documents were found among his papers—the first, written two or three years previous to his decease; the second, the last he ever penned, written in the March previous to his decease, was unfinished:—

"1. During the long period of preparation which God has vouchsafed to me, I have learned to contemplate death, not indeed without awe, but, happily, without terror. My sins are innumerable; and the notion of what is called a triumphant departure is utterly incomprehensible to me; yet I can approach my Maker in humble reliance upon his infinite mercy, and upon the mysterious scheme of atonement which he has provided through Christ.

"I look back upon my past life as a series of great and most undeserved blessings. I have been blessed with excellent parents, who made numerous sacrifices for my welfare; with active, attached, and unwearied friends and benefactors; with indulgent and affectionate kindred. I have been immeasurably blessed in my wife and children. Herein, indeed, is the bitterness of death. Yet even these tears can be wiped away. These papers will not meet the eyes of those most dear to me, till my own are closed. Let it bear assurance, that my latest thoughts while on earth were fixed on her; that my best hopes of heaven are connected with a belief that God approves the ties which have bound us together, and that, so far from dissevering them, he will confirm their eternal re-union. EDWARD SMEDLEY."

"2. No one can be more keenly sensible than I am to the ridicule which deservedly attaches to all coquetting, if I may so say, with death. The whole life of a wise and good man differs little from his death-bed, unless it be in intensity; and I therefore abhor the playing and toying with mortality which of late has become popular in narrations of last hours and deathbed conversations. Nevertheless, as I am conscious of increased and daily increasing weakness, and as there is much which I shall never find courage to speak, I will put upon paper, while I can, what may be considered as my latest thoughts.

"I die, certainly, without the comforting recollection of a well-spent life: much has been committed, much omitted, which leaves no hope but in mercy. Yet I regard God as a Father, one of whose chief attributes is love; and I believe the great mystery, which will soon be clearer to me, of my Saviour's illimitable atonement.

"I have to thank God for a life of singular happiness. I have been surrounded by affectionate relatives and kinsfolk; and I have been immeasurably blessed in a wife whose image will be that which is last present to my heart, and I hope her name will be the last word on my lips.

"Whenever I cease to be troublesome to those who have so long soothed my infirmities, I care not where my remains are deposited; and so as decency is complied with, I earnestly wish that my funeral may be conducted at the least possible expense."

These documents fully set forth Mr. Smedley's entire submission to the divine will under his heavy trials. They afford a satisfactory evidence that his hopes of pardoning mercy rested on the only sure foundation, and that he was ready, when the hour of his departure should arrive, to resign his spirit into the hands of God.

Mr. Smedley's decease occurred before this book was completed, but the volume was continued for the benefit of his widow and children. Mrs. Smedley was not aware of this, when she entrusted to an intelligent friend the task of editing a selection from his poems and correspondence for a similar purpose. When informed of it she wrote to the marquis to withdraw the work, but it was too much advanced to permit him to recede, and was published as "The Tribute; a Collection of Miscellaneous Unpublished Poems. By various Authors. Edited by Lord Northampton. London: Murray; Lindsell. 1837.

* *Memoir, p. 99.*

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THE KINGDOM OF CHRIST:

## A Sermon,

BY THE REV. RICHARD SKIPSEY, M.A.,

*Bishop Wearmouth.*

(Preached on St. Bartholomew's day).

LUKE xxii. 29, 30.

"I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

I HAVE selected the words of my text for our present consideration from that portion of

scripture appointed for the gospel on this day; and although the death of that disciple is what was commemorated, yet the great object which the first Christians had in view when they set apart these days, was that from contemplating the doctrines which they preached, the instructions which they imparted, and the example which they afforded, themselves might be led to firmer faith, more humble dependence upon God's almighty arm, and seek for more powerful assistance in the warfare of life from the Holy Spirit of their crucified Redeemer and God. The labours of these first teachers of Christianity, and eye-witnesses of the proofs which were afforded to the Jews, were great and unceasing. They were actuated by a deep feeling of love to the human race, and anxious that all should enjoy the same peace, and experience the same happiness in believing, that they did. They went forth into the midst of wickedness, having had their own souls convinced of sin; they were, as Christ expresses it strongly and beautifully, "sheep in the midst of wolves;" that is, innocent and gentle among those whose passions were unbridled, their hearts untamed, and whose desires were earthly. One spirit animated all—that every human being might have the opportunity of hearing the glad tidings of the gospel, and thus increase not only his happiness, but his wisdom in this world, and consequently enjoy greater happiness and glory in heaven. God is the source of all wisdomand all happiness, and the more we know of God, and his attributes and mercy, the more true and real wisdom we obtain, and thus increase our happiness; and as we practise what that wisdom teaches and enforces, so much the more do we become like unto God, and consequently will be more glorious and happy when we are admitted into his presence.

Bartholomew was one of those persons who were chosen to be with Christ, instructed in his religion, and commanded to make it known among men. He is mentioned by three evangelists in the number of the disciples by this name, and he is generally considered to be the person meant by St. John under the name Nathaniel. In this case the opinion of those who from his name (which is compounded of two words, signifying son of Ptolemy), consider him as a descendant of the kings of Egypt, will be incorrect; because St. John especially mentions Cana of Galilee as his birth-place: and the custom of our Saviour in selecting Hebrews or Jews to be his first disciples, and to whom the promise was first made, appears to militate against the former opinion. We are not informed distinctly of the occupation or calling of Bartholomew, although it is thought he was a fisherman *. He was, at his first coming to Christ, conducted by Philip, who told him they had now found the long-expected Messiah, so often foretold by Moses and the prophets—"Jesus of Nazareth, the son of Joseph;" and when he objected that the Messiah could not be born in Nazareth, Philip desired him to come and satisfy himself that he was Messiah.

At his approach our blessed Saviour saluted him with this honourable appellation—that he was an "Israelite indeed, in whom there was no guile" (not absolutely, but comparatively); because perfection cannot be attached to human nature, except only in the character of the blessed Jesus, of whom it is said with peculiar propriety, that he was "holy, harmless, undefiled, and separate from sinners;" also that "he knew no sin, neither was guile" (that is, fraud or deception) "found on his tongue." Our Saviour knew that Bartholomew's doubt of his Messiahship arose from Philip's announcing him in the character of Jesus of Nazareth, a place considered disgraceful and infamous for the vices and wickedness of its inhabitants; which caused the chief priests and pharisees to express themselves in like manner, and declare that "no prophet could arise out of Galilee," or Nazareth. Our Saviour therefore commends his openness by designating him "an Israelite indeed, in whom is no guile." In another sense also he appeared to be a "true Israelite," or one who "waited for redemption in Israel," which, from the times mentioned in the scripture predictions, he knew to be near at hand. He was greatly surprised at our Lord's salutations, wondering how he could know him at first sight, as imagining he had never before seen his face; but he was answered that he had seen him while he was under the fig-tree, even before Philip had called him. Convinced by this instance of our Lord's divinity, he presently made his confession that he was now sure that Jesus was the promised Messiah, that son of God whom he had appointed to govern his church. Our Saviour told him that if from this instance he could believe him to be the Messiah, he should have far greater proofs and arguments to confirm his faith; for that he should hereafter behold the heavens opened to receive him, and the angels visibly appearing joyful at his entrance into the heavenly Canaan.

After the ascension of the Saviour, Bartholomew—having his peculiar spot allotted to him for the promulgation of the gospel of his Lord and Master, who had left the earth, and had sent down his Holy Spirit to fit and qualify his disciples for the important work—visited different parts to preach salvation

* Fleetwood's Life of Christ, &c.

through Christ; and, it is said, he penetrated as far as that portion of India which lies to the west of the river Ganges. After spending some time in this country and those places which lay to the west of it, he returned to the northern and western parts, and we find that he was at a city called Hieropolis, in Phrygia (Acts ii.), labouring with St. Philip to plant Christianity in those parts, and to convince the people of the evil of their ways, so as to turn them from the system of worship which they followed, and to direct them in the paths that lead to immortal glory. This enraged the magistrates, as teaching what they called a new religion was considered a heavy crime; and Bartholomew, together with Philip, was designed to be put to death, and was actually fastened to the cross; but they took him down from it, owing to a conscientious conviction, and set him free.

From thence he proceeded to Lycaonia, and St. Chrysostom assures us that he instructed and trained up the inhabitants in the Christian religion and discipline. He afterwards went to Albanople, in Great Armenia, a place "wholly given to idolatry," from which he laboured to turn them; but his endeavours to "turn them from darkness unto light, and from the power of Satan unto God," were so far from being successful that they brought upon himself the fury of the rulers, and he was put to death. With regard to his teachings in the east, Eusebius (lib. v. c. 10), a historian who lived above three hundred years after Christ, has preserved a record of Pantænus, a celebrated and learned Alexandrian, who was well versed in the Christian tenets, and went forth towards the east to teach, and is said to have gone as far as India. He found upon his arrival that they were acquainted with Christianity, and knew the gospel of Matthew in the Hebrew, which had been left among them by Bartholomew, who had before this preached unto them; and the gospel they had till his time, which would be about one hundred and fifty years from Bartholomew's visit.

But to return to the passage from which my text is taken. The disciples had been disputing among themselves who should be the chief or ruling person of them; and our Saviour seized the opportunity of inculcating upon them deep and profound humility, so that he who appeared greatest should be as the younger, and he that was chief even as he that did serve. He then assures them that as they had continued with him in his trials and afflictions—that is, in his endeavours to persuade the Jews to receive him as the Messiah of their scriptures—and the sufferings which he underwent in consequence of *their* obstinacy and stiff-neckedness; so would his heavenly Father appoint unto them a kingdom, an inheritance, when they had become perfected through tribulation, even as he himself would enter upon his mediatorial kingdom at the right hand of God, when he had perfected the sacrifice which he came down to earth to offer, and had given proof of that accomplishment by rising from the dead, and ascended again where he had been before. The expression was particularly applied to the disciples, to convey to them the intelligence that if they fainted not in the work which they had undertaken, if they turned not back after having put their hand to the plough, but went forth to sow the good seed, their reward would be not only admission to the glories and honours of Christ's heavenly kingdom, but that they should, by their conduct upon earth, judge or condemn those of the children of Israel who would not be convinced of the truth of what they taught: "They should eat and drink at his table, and sit on thrones judging the twelve tribes of Israel." Although these words were expressly addressed to the disciples of Christ, the first preachers of the word among a wicked and sinful people, yet is the duty which each individual Christian who embraces Christ as his only Saviour, compared to the same office. He has laid his hand to the work; he has engaged by God's assistance to root out of his heart all carnal and worldly desires, all wicked and sinful thoughts, and to pursue with ardour and eagerness those thoughts and desires and wishes which belong to heaven and heavenly things; and the reward promised is the same—to sit down at meat with Christ in his Father's kingdom. And the whole scope of the New Testament is to inculcate that he who endures unto the end shall be saved—shall enter into the joy of his Lord; who has promised by his teaching that he will make them sit down to meat with him, and give him to eat of the hidden manna. All this but teaches that every one may be admitted into the kingdom of which Christ is the head and ruler; and in the book of Revelation we find that the redeemed, out of every "kindred, and tongue, and people, and nation," sing a new song, and declare that Christ has made them "kings and priests unto their God." But even upon earth this promise is carried into effect, and all who are true Christians are kings and priests unto their God: they are, as St. Peter expresses it, "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

When our Saviour was brought before Pilate, and accused by the Jews of having been guilty of the crime of setting himself up as a king, contrary to the law of the Romans,

and when he was asked, "Art thou the king of the Jews? he answered, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world." As if he had said, "I am a king; I possess a kingdom, but I have not come to strive and contend for the mastery and the government of men after the fashion of the ambitious and the proud of this world; but the kingdom that belongs to me is of a far higher nature—it is that which endureth for ever: the power which I exercise is not over the bodies of men, but it is over their hearts and wills and affections." He chose twelve to be with him constantly; they were instructed in his wishes and intentions; they had to gather subjects into that kingdom, and bring them under his government by persuasion and conviction. This formed what is called the church of Christ, viz., those who became obedient to the spiritual laws which he laid down for their conduct, in order to prove that they believed him to be their spiritual King, and confided in him as their spiritual Redeemer. This community or church did not consist of one portion of the people alone, but it was composed of those who taught the word which had been given to them, who preached Christ crucified the means of salvation, who pointed him out as the complete sacrifice shadowed under the Jewish dispensation; and of those who not only listened to and heard these declarations, but who believed the doctrine, embraced it, and obeyed his precepts. This is the real meaning of the word church—as well those who hear, believe, and obey, as those who instruct, exhort, and persuade. This is the kingdom of which Christ is king; it interferes not with man's obedience to temporal and earthly rulers, but promotes it, because God himself hath ordained them "for the punishment of evil doers, and for the praise of those that do well." It draws the affections to God, and renders the actions of this present scene the strong and convincing proofs that the heart is right in the sight of the Almighty.

The members of this community are, as St. Peter says, "a holy priesthood," and as the book of Revelation expresses it, "kings and priests unto their God." Now, the very words themselves convey to us the idea that they must have authority and power as kings, and honours and privileges as priests. Let us inquire how Christianity, when received into the heart, confers both authority and high privileges.

1. We are made kings unto our God: this implies that we have power, dominion, and authority. And the analogy is strikingly correct, between the temporal and spiritual powers. A king reigns and decrees from privileges granted by what is called the law or constitution, which means certain fixed principles laid down for the government of his people. The Christian exercises authority and power by privileges conferred by the Spirit of his God. The first promise made to the sinful human race was one of dominion and power—"I will put enmity," said God to the tempter, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Now, over what is it that the Christian is to have dominion and power? Over that which renders him more exalted than the most powerful earthly prince—over the evil of his thoughts, words, and actions; over the tempter, and over sin and death. "I came not," said Christ, "to call the righteous, but sinners to repentance. I come to seek and to save that which was lost—to snatch from the power of Satan those souls entangled by his snares, ruined by his devices, and destroyed by his seductions; I come to enable them to resist those seductions, to frustrate his devices, and to break through his snares." He came from heaven with the Almighty's power, and he has taught us in his holy word, that he who trusts in him shall be more than conqueror; that his grace is sufficient for him in every time of spiritual need; that the Holy Spirit will comfort by conveying to the heart the feeling of God's favour, and the experience of his reconciliation. He has overcome sin and death, and he has promised to enable all his faithful followers to overcome and rule over them. He will give the Holy Spirit to all that ask it; and that Spirit overcomes sin by purifying the thoughts, rendering the wishes holy, and the affections heavenly. It breathes into the heart the love of God, by which we trample under foot the love of sin; it implants the love of Christ, by which we overcome the fear of death; and, by the union of both, we can say to the tempter and destroyer of our happiness, "Get thee behind me, Satan, for in the name of Jesus I command thee." Every thought is kept in subjection, and every wish is according to the will of God; and thus is proved the truth of St. John's words—"Whosoever is born of God," that is, every one that is truly influenced by his religion and assisted by his Spirit, "overcometh the world; and this is the victory that overcometh the world, even our faith." Christ rose from the dead, that all who are in their graves should come forth, and the immortal soul shall be united to the

immortalized body, and they who have been kings upon earth, or who have overcome sin, shall sit with Christ on his throne, shall be with him for ever, even as he also overcame, and is set down with his Father in his throne. This is the common dignity of all believers; "this honour have all the saints." They are kings—have victory and dominion given them over the powers of darkness and the lusts of their own hearts, which held them captive, and domineered over them. Base, slavish lusts, not born to command, yet are the hard taskmasters of unrenewed minds, and there is no true subduing of them but by the power and spirit of Christ. They may be quiet for a while in a natural man, but they are then but asleep; as soon as they awake again, they return to hurry and drive him with their wonted violence. Now, this is the benefit of receiving the kingdom of Christ into a man's heart, that it makes him a king himself. All the subjects of Christ are kings, not only in regard of that pure crown of glory they hope for and shall certainly obtain, but in the present they have a kingdom which is the pledge of that other, overcoming the world, and Satan, and themselves, by the power of faith. There is not any kind of spirit in the world so noble as that spirit which is in a Christian—the very spirit of Jesus Christ, that great King, the Spirit of glory*.

Christianity is but the appeal of the Almighty, by kindness and love and mercy, to the hearts of men, that they would accept his love, embrace his mercy, and by his power and might resist and overcome temptation and sin: and all that man can desire or God can confer for this purpose is contained and conveyed to them in the pages of the New Testament.

2. We are made priests unto our God. The duty of the priests was to offer prayers and sacrifices for the people, and to bless them in the name of the Lord.

Before the appearance of Christ in the flesh to make known to man more perfectly the will of God, by Jehovah's own appointment Aaron was set apart, and the priests chosen, to be the means of communication between God and man. But Christ at his death, when the veil of the temple which separated between the Jew and the Gentile was rent in twain, took away and destroyed the wall of partition; so that approach to the fountain of life and grace is opened to all without distinction, and the true worshippers, whether of the descendants of Abraham or of the Gentiles, who come before the throne "in spirit and in truth" to offer their services, are accepted. The sacrifice is not now the costly one of bullocks, or of rams, or of goats, but it is a broken spirit—a heart convinced of sin, borne down by its burden, groaning for relief, and pierced with sorrow for its consequences. The prayer is that of the desire of this heart for deliverance from the power of sin, which leads to fearful transgressions and dreadful looking-for of fiery indignation, unless the imputation and the effect of a corrupted nature and a disobedient life be taken away from it. These are what each can offer for himself, because all to whom the gospel is preached are told that they are sinful, and that no other sacrifice can be offered for sin since Christ suffered upon the cross; he died once, and abolished sacrifices for ever. The blessing which all would secure is the favour and love of God; and this he immediately confers by enabling them to turn away from their wickednesses, and to become true followers of his Son. The prayer of the humble publican, offered for himself at the throne of mercy from a contrite and broken spirit, was accepted, and he was blessed in being justified. The penitent thief preferred his own prayer, confessed his own sinfulness, and received the blessing in being assured that he should be with the Lord of glory in paradise. And so it is with every Christian; whatsoever they shall ask the Father in the name of Jesus, he will give it them. The blessing comes direct from the throne of mercy to the suppliant, and thus he is to his God a priest.

These are the highest privileges which can be conferred upon human beings. What are all the power and dominion and authority of earthly princes, compared with those which render the heart more heavenly, its desires more pure, and its wishes more holy? You possess immortal souls: sin is the enemy of those souls. Surely the highest honour you can enjoy is to be able to conquer sin, and to rule and direct the affections and desires of the heart; and, at the same time, it is the greatest privilege to be allowed to plead before a holy God, that you feel the weight of sin pressing you down, that you desire to be freed from its power; and to pour out in burning words before his throne the wants and the wishes of your souls; to lay before him all their sorrows and sufferings, and to ask him for a blessing in the impartation of the influences, assistance, and comfort of the Holy Spirit. You are members of the kingdom of this world; you are members of the church of Christ, and have the means of grace and the hopes of glory entrusted to you. You should all be "a holy priesthood" in your desires and wishes; you should be kings to your God, by conquering sin, overcoming temptation, and

* *Abp. Leighton.*

ruling the heart; and, in whatever station of life you may be placed—whatever occupations you may follow—whatever earthly opinions you may hold, you cannot but confess that there is a God of justice as well as mercy—that a day will soon arrive when the tenement of clay will be put off, and the soul shall return to God who gave it. All its works, that is, improvements of the means of grace, its endeavours after the fulfilment of the hopes of glory will follow it; and such as it is at the moment of death, such it will be at the day when the archangel's trump shall summon the body from the dust of the earth. The improvement or neglect will most certainly be with it, and its eternal state will be decided by them.

"We exhort you, in Christ's stead, be ye reconciled to God." We call upon you, by the hopes of glory which you have, and by the fears of punishment which you feel, to come to the Almighty with broken and contrite spirits, pleading the merits of Christ for all things. We say to you, "Be not high-minded;" think not that you can possibly know better than God how the soul can be purified or salvation conferred; "but fear" lest you fall short of it, and draw down condemnation upon your heads. Revelation is as much above the comprehension of bare human reason as God is above man, but not inconsistent with it—even as the mind and acquirements of the most profound philosopher are not inconsistent with the mind of the unlettered man; and yet he understands not the abstruse calculations which are made. And it is humble faith alone that can in any way realise to the mind the truths and simplicity of the scripture, and shew to us the complete adaptation of the Christian religion to the wants, infirmities, and wishes of the human race. Be ye therefore as little children in spiritual matters, believing that God is allwise, for he "resisteth the proud" in their own conceit, but "giveth grace unto the humble enquirer after saving truth." Cast all your care upon God, for he careth for your souls; and he will, by his grace and Spirit, enable you so to use the means of salvation, and so to undertand his revelation upon earth, that you fail not to attain his heavenly promise, viz., eternal life through Jesus Christ our Lord.

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## POSITION AND RESPONSIBILITIES OF THE ESTABLISHED CHURCH*.

THE rude, unthinking, and unjustifiable manner in which some have allowed themselves to speak of the reformation, has a direct tendency to produce that frame of mind which under-estimates the intolerable evils and errors of the Romish system—which slurs over its defects, conceals its guilt, and thereby inclines the doubting, the thoughtless, the self-willed, the half-educated, to listen to the suggestions of those who offer them, in communion with the Roman obedience, the unity which they long for, and the support of a guide who claims to be infallible. And let no one think that this is an imaginary evil, or that there is no danger at the present time of a secession from our ranks to those of Rome. There is very great danger, very imminent danger—one that it behoves us to look steadily in the face, and be prepared for. I do not mean that I anticipate any defection from those of our own profession; I trust and believe that the clergy generally are too fully persuaded in their own minds that the church in which they exercise their ministry has all the marks of a branch of the true church, to make them have a thought or a wish beyond it. And I see nothing in a few sad cases which have occurred of late, to make me change my opinion. When persons of not very strong minds find that extreme opinions on one side are erroneous, they commonly run into those of an opposite description. When they have made the discovery that Calvinism is unsafe ground to stand upon, they conclude that Romanism is the only thing which can afford them the sure footing they require. The puritans believed that the contradictory of popery was purity of faith. This, of course, was a great error, and has been repudiated; but error is multiform, and the danger now is, lest persons, who have originally been leavened with puritanical tenets, should, on finding their error, rush to the other extreme, and take it for granted that what is nearest to popery is nearest to truth. My fears, however, as I have already observed, are not with respect to the clergy, but to the rising generation. The religious movement of the last ten years has been gradual; those who have most contributed to it seem rather to have been led on from one opinion to another, than to have seen from the first whither they would advance, or to have started with any definite system: we, therefore, have had more opportunity to view things calmly and dispassionately. But with respect to young persons this can hardly be said to be the case. With all the impetuosity and self-confidence of youth about them, reckless of consequences, and full of exaggerated notions of the rights of private judgment, they find themselves in the midst of a controversy which has brought many older persons—persons of the highest talents and deepest religious feelings—into a miserable state of doubt and disquietude. They see on all sides a spirit at work which nothing human can quell: there is a desire for unity and catholic privileges which interests them, and they observe the persecuting unchristian spirit in which many act and write who oppose themselves to the present movement. With the generosity which is natural to their time of life, they are disposed to take part with those whom they think hardly treated; and then, perhaps, in place of giving themselves up to the church system, and so becoming practically better than they were before—humble, diffident, self-disciplined, thankful for the blessings they possess—they become mere talkers, perhaps even irreverent declaimers on subjects which are too hard for them, or which, at any rate, they are too ignorant, if not too shallow, to view in all their bearings. Meanwhile, Rome has her eye upon them; and adapting herself to their tone of mind, represents her creed, not as it is, but as they wish it to be. She keeps what is essentially popish as much as possible in the background, brings what is catholic prominently forward; and so in the end wins them over to her side, because they are too impatient to learn that the middle way of truth—the way of the English church—is as far re-

* From "A Charge delivered to the Clergy of the Diocese of Oxford." By Richard Bagot, D.D., bishop of Oxford, and Chancellor of the most noble Order of the Garter; at his fourth visitation, May, 1842.

moved from popery on the one side as from puritanism on the other.

I must therefore exhort you that, as on all other accounts, so especially on this, you extend at the present time a double measure of care and watchfulness towards the younger members of your flock. If, with me, you believe that there is an almost incalculable amount of error and superstition in the church of Rome; if, with me, you believe that she has not altered one jot or tittle of her ancient character; if, with me, you believe her to be still as subtle, as dangerous, and as false as she has ever been, as shameless a perverter of the truth, and as cruel a persecutor; if, with me, you feel that any attempt at union with her, while she is what she is, is to be deprecated utterly, and that all concession must come from her, not from us; if, with me, you have (because you know her real character) a deep and increasing dread of her workings and artifices; if, with me, you look on her as schismatical and anti-christian; if, with me, you feel that our own church is pure in doctrine, apostolic in her ministry, and that, if a man will live as her prayer-book would have him live, he will not miss of his salvation—you will be more than ever zealous to keep those who have been baptized among us within our pale, and you will leave nothing undone which the sense of your tremendous responsibilities, which your feelings of devotedness and affection can suggest, towards preserving those of your flocks who are most exposed to them, from the perils of these dangerous days.

With this view you will take care that, so far as in you lies, none shall have it in their power to say that they sought Rome because their own mother withheld from them the spiritual sustenance which they needed, or because they were discouraged from living (instead of being encouraged to live) according to the system prescribed in the prayer-book. Let the slovenly method in which the divine offices have, perhaps, in some places been performed heretofore, cease at once and for ever in all; let our churches be no longer left to damp and dilapidation, but meet (as far as we can make them so) for the presence of him who hath promised to come among us there and bless us. Above all, let the ministration of the blessed sacraments be duly and reverently performed—the one no longer solemnized out of its proper place in the service, the other more frequently administered. I well know that we have been so neglectful, that our people have ceased to value much which we could restore to them; and it will only be when we have taught them to look on attendance upon the ordinances of religion as a blessing and a privilege as well as a duty, that we can bring them back to the habits and feelings of a better day. And this can only be done gradually, most gradually, and in the exercise of that sound discretion which prefers slow but sure advance to that more rapid and excited movement which is sure, ere long, to halt and linger, and is not rarely forced to retrace its steps. Two services on the Sunday where hitherto there has been but one, the observances of the festivals, of lent and passion week, and, as opportunity may offer, of the ember and rogation days, may in due time bring us back to the restoration of the daily service. The church fasts kept will accustom men to habits of self-denial, and we may have more hope that luxury will diminish and almsgiving increase; the offertory will not be as now, almost a mockery of offerings—not as now, rarely read, but regularly and largely contributed to. In a word, let the teaching of the church and her holy practices as a church be systematically brought forward, taking care, of course, all the while that an exaggerated and undue importance is not given to externals—that, to use the language of a popular cry, "the church be not set in place of the Saviour;" let there be, in short, a nearer approximation, year by year, to the system prescribed by our prayer-book, and I do not fear but that the result will be a vast increase of piety, devotion, and charity among us, and those catholic aspirations and longings which we hear of as now seeking relief irregularly and inadequately, and as looking towards other communions, will find safe and sufficient vent in our own. Be sure there is at this time an expansive principle within us, which can no longer be pent up with safety. If you attempt to repress it, an explosion, the limits of whose destructive force none can tell, will inevitably follow. But we have a safety-valve ready provided in the church system, which, if only properly used, may yet bear us harmless. As for those, the success of whose system would be to drive their brethren into secession, it seems to me that they little know of what spirit they are. The opinions they dislike may or may not be true; that is a point on which men may differ to the end of time, but it cannot be well to condemn rashly and rancorously what has been held in whole or in part by such men as Bull, and Beveridge, and Andrews, and Hooker, and Taylor, and Jackson, and a host besides of those who in their day, were, and are still, the soundest divines of the church of England. It cannot be wise to seek to expel from the bosom of that church men who love her with no common love, and seek to serve her with no ordinary devotion.

And while I thus warn you of the manner in which, without doing any thing hastily, unadvisedly, or without due intimation of your intentions to myself, you may, each in his own sphere, render our church system more accordant in her practice with what she is in theory, I trust it is unnecessary to remind you how needful it has become that your studies should be directed to the subjects which now agitate the public mind; and I am confident that, whatever views you espouse, you will not condemn without reading, and honestly making yourselves acquainted with, the real opinions of those from whom you differ. Still less, I trust, is it needful that I should recommend you especially to arm yourselves with sound weapons of defence against the assaults of Rome. If ever there was a case in which weak arguments, illogical conclusions, incorrect statements, and a little knowledge were dangerous, it is in that contest. Our opponents are no unskilled controversialists, and they desire nothing better than an antagonist whose notions of popery are gathered from the declamations of popular orators at the public meetings of the day.

Nor, while I speak of your studies, must I omit one caution with respect to yourselves, namely, that if the church is ever to be what all confess she might be among us, and all declare they wish her to be, her priesthood must be holy—examples in prayer, in holiness, in devotedness, in self-denial, in taking up the cross of Christ crucified; they must live as men who, in the words of St. Paul, "though troubled on every side," are yet "not distressed; though perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their body*."

In conclusion, I have little hope that what I have now said will escape misrepresentations; and to this, so far as the world is concerned, I am quite prepared to submit. But you who can appreciate and sympathize in the difficulties which it has pleased God to lay on those who hold high office in the church, will know that what has been spoken has not been uttered with the view of either supporting or depressing any man or set of men. But the same vows which bind me "with all faithful diligence to banish and drive away all erroneous doctrines, and to encourage others to do the same," bind me likewise "to maintain and set for-

* 2 Cor. iv. 8, 9, 10.

ward quietness, peace, and love among all men," and to restrain "the unquiet and disobedient."

And, seeing the grievous want of charity which has prevailed among us, I have felt it my duty to condemn those who have set themselves forward as gratuitous agitators, and unbidden accusers of their brethren. I am no lover of error, and will show it no favour; but, while the world stands, there must be points on which good men will differ; and so long as those points of difference do not contravene the prayer-book and formularies of the church, it seems to me that one set of opinions has the same right to expect toleration as the other.

Believe me, what most we need is peace—peace, in order that the church may "lengthen her cords and strengthen her stakes," and provide spiritual sustenance for her population, rapidly heathenizing through want of religious instruction; peace, in order that her parochial system may be one more made adequate to the wants of her people; peace, in order that she may calmly prepare, not merely for any crisis of opinions among her own children, but for that tremendous final contest between good and evil, to which all things seem hastening with rapidity. Let us, then, avoiding the strifes of men, and keeping ourselves pure, seek the church's peace, and ensure it; and let our daily prayer be that of one who died a martyr in her cause, and whose blood was not shed in vain; that God would "fill her with all truth, in all truth, with all peace;" that where she is "corrupt," her heavenly Father would vouchsafe to "purify her"—"where in error, to direct her; where superstitious, to rectify her; where any thing is amiss in her, to reform it; where it is right, to strengthen and confirm her; where she is in want of any thing, to furnish it; where she is divided and rent asunder, to make up the breaches of it *."

And then, be the end what it may, we shall not be unprepared to meet it; we shall, perhaps, even be made worthy to suffer for his sake who is the church's Head and Lord; and, when the doubts and strifes of this present world are ended, shall through his alone merits be admitted to those mansions which have been prepared from the foundation of the world for the peace-makers—the poor in spirit, the meek, the merciful, the pure in heart.

## The Cabinet.

PERSEVERING PRAYER.—What a sublime and striking picture is here presented to us of the incarnate Son; withdrawn from the noise and tumult of the cities and the haunts of men, amid the silence of the night, and the desolation of that mountain scene, holding converse with the ineffable Jehovah! all nature hushed in still repose, as if unwilling to interrupt the wonderful communion; while hour after hour of darkness passed away, and still the unwearied prayer winged upwards its happy flight, from the perfect purity of God the Son below, to the not more perfect purity of God the Father upon his throne. What a mighty, what an almighty prayer must have then gone up before the Eternal One, embracing not merely the chosen few, who, on to morrow's dawn, were to become the near companions of their Lord, but their successors and followers throughout all time! "All night" did our Lord continue in that mysterious intercourse with the Eternal Father; an example of persevering prayer, which, although as regards the peculiar nature of the communication, it must ever remain far above the attainments of the Christian, still furnishes in its perseverance, a high and holy lesson for the imitation of the church, as long as she continues militant here below. It is not by the short and transient application to a throne of grace, which we are too apt to dignify with the name of prayer, that we can hope to be qualified for seasons of peculiar trial temptation, or labour. This can alone be done by dwelling near the mercy-seat; by sitting, as it were, upon the footstool of the throne; by daily, hourly, constantly, sending forth those winged messengers of the heart—the secret, silent, swiftly-flying thoughts, which while they form, like the patriarch's ladder, an uninterrupted line of ascending entreaties to the Most High, form also a channel for his descending mercies to our souls.—*Rev. Henry Blunt.*

TRIALS.—A Christian without trials would be like a mill without wind or water; the contrivance and design of the wheel-work withinside would be unnoticed and unknown, without something to put it in motion from without. Nor would our graces grow, unless they were called into exercise: the trials and difficulties we meet with not only prove, but also strengthen the graces of the spirit. If a person were always to sit still, without making any use of his legs or arms, he would probably soon lose the power of moving his limbs at last; but by walking and working he becomes strong and active.—*Rev. J. Newton.*

PASTORAL EXAMPLE.—Pastors be ensamples to the flock, or models, as our apostle hath it (1 Pet. v. 8), that they may be stamped aright, taking the impression of your lives. Sound doctrines alone will not serve; though the water you give your flocks be pure, yet if you lay spotted rods before them, it will bring forth spotted lives in them: either teach them not at all, or teach by the rhetoric of your lives.—*Abp. Leighton.*

* Archbishop Laud's Private Devotions, Dominica V. post Epiphaniam.

## Poetry.

### THE CHRISTIAN'S HOPE.

BY A. R. SANDERSON, M.D.

*(For the Church of England Magazine.)*

"Cease every joy to glimmer on my mind,
But leave, O leave the light of hope behind."

THERE is a dear supernal pow'r
To every mortal giv'n,
That cheers him in his darkest hour,
And lights his way to heav'n.

'Tis hope—a principle divine,
A star for ever bright:
We see it in perfection shine
When lit by heav'nly light.

In all the scenes of chequer'd life,
Where deepest sorrows dwell;
In dark despair and every strife—
'Tis this can all dispel.

The soul with pain and woe opprest,
Chain'd to its mortal shell,
Can look for an eternal home
Where angels blissful dwell.

How many a joy is seen to play
On fancy's bright career;
More sweet and lovely far away,
Than all we've found most dear.

Thus is the spirit made to soar
Beyond the fleeting scene,
To him who reigns for evermore,
The Author of our being.

Sweet hope! thy taper still shall glow
When all the spheres on high—
When every atom here below
Shall in one ruin lie.

Safe from these embers thou shalt rise,
For ever still to burn
Through endless ages in the skies,
And to thy God return.

*The Vicarage, Banbury, Oxon.*

## Miscellaneous.

GAMBLING—BADEN.—It is notorious how much this vice is practised at Baden even on the sabbath day, where one English lady presided at the "board of green cloth" whose years had exceeded "three score and ten." This female I saw at the English church there, when the preacher denounced gaming in strong terms, and concluded thus—"It is a matter of no moment to me what may be the reflections thrown out from the strong language I have used on this detestable vice. I have a great duty to perform, from which I shall not shrink, and must act the part of a traitor to my great Master and his cause did I not raise my voice, and hold out a solemn warning to all who frequent gaming tables either in this place or elsewhere." Yet, though this old gambler appeared to be touched by his words from the tears which flowed, she was seen that very night at the ruinous card-table, seemingly ashamed of nothing but the momentary weakness a few hours before! She might therefore just as well have been at play during the time she mis-spent in church.—*Notes of Abroad, &c., by W. Rae Wilson, F.S.A.*

CONVICTS*.—It was at the close of a sabbath day, that I sallied forth for an evening stroll, and, wending my lonely way, almost without a motive, save for the refreshment of a cool sea breeze, which at that moment was springing up with the rising tide, I unconsciously wandered to a convict's hut, which stood on the borders of the coast. Attracted by the sound of voices, as if of children reading, I paused to listen; and, although still too far from the dwelling distinctly to hear the subject of such discourse, I saw through the open door-way what was passing within. The father of the family, *a convict*, sat near the entrance, with a young child on his knee, while three older ones were grouped around him reading from the scriptures, which from time to time he explained to them, and appeared earnestly exhorting his children to love and obey God, even as they were required by the will of God to do. Unwilling to intrude upon a family thus engaged, I returned home, unperceived by those who had thus attracted and interested me; but on the following day I heard from the lips of his own wife the circumstances of this convict's transportation, and of her own heroic resolution, from the moment of his condemnation, never to leave or to abandon him, whatever might be his destiny. Providentially he had been assigned to the service of the Agricultural Company, and, under the Christian teaching of sir Edward Parry, both he and his wife had, humanly speaking, been led to see the folly of worldly wickedness, and the deep importance of those better things which now formed their highest privilege and consolation. Her husband, she said, had long since become a reformed character, and was now all she could wish as a Christian husband and father. This account was afterwards confirmed to me by others, who spoke of him as an honest, industrious, and most deserving man; and I also found that he gave many sweet evidences of his sincerity as a professing Christian. He never entered upon his daily labours, nor lay down to rest at night, without reading a portion from the bible, and gathering his little family around him for prayer and thanksgiving. He devoted all his leisure hours to the instruction of his children in reading, writing, and arithmetic; and many there are who might add their testimony to mine, that these children, who never failed in their attendance on the church services, behaved with a quietness and reverential attention during the time of such services, that might prove them examples to many of our own more civilized families at home, who are educated with far higher advantages.

* From "The Prisoners of Australia." A Narrative. By the author of "Miriam," &c. London: Hatchard. 1842.

INVALIDATION OF OATHS.—The Roman pontiffs, unsatisfied with the sovereignty over kings and heretics, aimed, with measureless ambition, at loftier pretensions and more extensive domination. These vice-gods extended their usurpation into the moral world, and invaded the empire of heaven. The power of dissolving the obligation of vows, promises, oaths, and indeed all engagements, especially those injurious to the church and those made with the patrons of heresy, was, in daring blasphemy, arrogated by those vicegerents of God. This involves the shocking maxim, that faith, contrary to ecclesiastical utility, may be violated with heretics. The popedom, in challenging and exercising this authority, has disturbed the relations which the Deity established in his rational creation, and grasped at claims which tend to unhinge civil society and disorganize the moral world. Christendom, on this topic, has witnessed three variations. The early Christians disclaimed, in loud indignation, the idea of perfidy. Fidelity to contracts constituted a distinguished trait in the Christianity of antiquity. A second era commenced with the dark ages. Faithlessness, accompanied with all its foul train, entered on the extinction of literature and philosophy, and became one of the filthy elements of Romish superstition. The abomination, under the patronage of papacy, flourished till the rise of protestantism. The reformation formed a third era, and poured a flood of light which detected the demon of insincerity, and exposed it to the detestation of the world. Fidelity to all engagements constituted one grand characteristic of primeval Christianity. Violation of oaths and promises is, beyond all question, an innovation on the Christianity of antiquity, and forms one of the variations of Romanism. The attachment to truth and the faithfulness to compacts evinced by the ancient Christians, were proverbial. The Christian profession, in the days of antiquity, was marked by a lofty sincerity, which disdained all falsehood, dissimulation, subterfuge, and chicanery. Death, says Justin and Tertullian, would have been more welcome than the violation of a solemn promise. A Roman bishop, in those days of purity, would have met an application for absolution from an oath with holy indignation; and the humblest of his flock, who should have been supposed capable of desiring such a dispensation, would have viewed the imputation as an insult on his understanding and profession. But the period of purity passed, and the days of degeneracy, at the era of the dark ages, entered. The mystery of iniquity, in process of time, and as Paul of Tarsus had foretold, began to work. Christianity, by adulteration, degenerated into Romanism, and the popedom became the hot-bed of all abomination. Dispensations for violating the sanctity of oaths formed, perhaps, the most frightful feature in the moral deformity of popery.—*Edgar's Variations of Popery.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THOUGHTS ON THE PRACTICAL BENEFITS OF THE SUNDAY-SCHOOL, AS VIEWED ESPECIALLY IN ITS RELATION TO BAPTISM AND CONFIRMATION.

BY THE REV. W. WELDON CHAMPNEYS, M.A.,

*Rector of Whitechapel, London.*

PERHAPS there are few clergymen, even among those most favourably circumstanced, who have not felt difficulties arising out of or connected with the subject of infant baptism and sponsorship. Satisfied in his own mind, on the one hand, that the baptism of infants is in any wise by all means to be retained as most agreeable to the institution of Christ, and convinced of the wholesomeness of that regulation of the church of England which requires that the baptised child shall give bail, as it were, to the body of believers for the right use and improvement of baptismal privilege and blessing, the pious clergyman, especially if his field of labour lies among the poor of a large town or city, is often in a strait between two things. As a Christian, his Master's plain command leads him to wish that every little one in the land could be brought within the covenant, and that the blessings so freely purchased by Christ should be sealed to those within his reach: as a minister of the church, he desires to carry out the requirements of that church, and to have the solemn promise of Christians pledged for the child that it shall be brought up as a Christian child, and taught what it ought to know, in the hope that it will, by God's grace, be led also to believe what it must believe and do in order to be saved. The pious clergyman earnestly desires to fulfil both these things—to bring the little ones of his charge, by baptism, to him who loved little children, on the one hand; and to carry out the wholesome rule of that branch of Christ's church to which he belongs, on the other: and although, in common with his church, he feels that the essential part of the source of baptism is that which his Lord and the church's Lord has ordained, still he is so well satisfied of the blessing that would follow if the duties of sponsorship were rightly understood and faithfully discharged, that it is a continual source of disquiet to him to observe the evident ignorance with which too many undertake that solemn duty; and he cannot bring himself even to hope that, in a majority of cases, it is gone through as any thing more than a mere form, as carelessly got over as it is speedily forgotten. He seems, therefore compelled to accept one of two practical evils—either to refuse the ordinance of Christ to such children as have not proper sponsors, on the one hand; or to admit improper persons to sponsorship, on the other. The effect of the one course he feels would be to shut out many from Christ's ordinance; the effect of the other is to allow what was appointed as a most useful auxiliary and profitable accompaniment of infant baptism, to become too often a mere unmeaning ceremony. His course, however, under these difficulties, is, notwithstanding, a clear one. As a servant of Christ, his duty is first to obey his plain command; as a minister of a branch of Christ's church, his duty is next to carry out, as far as he can, the rules and requirements of that church. The first "he is to do," and yet, as far as he can, not "leave the other undone."

But, amidst the anxiety which he thus ex-

periences from his felt and acknowledged inability both to administer the sacrament rightly, and fully to carry out the sponsorial requirements of his church, he finds in the well-worked Sunday-school a spot on which his mind rests with comfort. He sees there, gathered from the dense masses around him, numbers of children for whose souls, perhaps, no sponsor has ever cared at all, and their parents, it may be, but little; whom yet he sees grouped every sabbath day round those young Christians who, compelled by no solemn promise and bound by no pledge to this particular "work of faith and labour of love," yet, "for love's sake," are practically supplying the lack of service on the part of parents and sponsors, and endeavouring not only to see that they are taught what a Christian ought to know and believe to his soul's health, but patiently and prayerfully to teach them. The sabbath school presents in its teachers a band of voluntary sponsors, whose prayers and influence and diligence are all directed to do that for their several charges which parents would do if they were truly Christian, and which sponsors are bound to do by their promise before God. Thus the Sunday-school is a source of comfort to the pious clergyman for many reasons; and not least for this, since it enables him to supply to many who have been baptized in infancy, but who, without the instruction of the Sunday-school, would have never received it, the teaching and oversight of Christian love.

There is another pleasing and comforting view which the Sunday school opens to the clergyman, in its connexion with confirmation; and that not so much from its supplying proper and well-instructed candidates for that important ordinance from among the children who have been brought under its influence, as from its affording, after confirmation, a simple and legitimate field for the exercise of those Christian principles which may have been either implanted or developed during the preparatory instruction for that apostolic rite. Experience has convinced him of the blessedness of that opportunity which confirmation affords him for gaining an influence over the younger members of his charge, at a time of life when their mind is tender, and therefore more impressible—when the sins and follies of the world are yet practically unknown, but when, from suspecting no evil, they are more liable to be caught by the deceitfulness of sin, and when their senses, as yet unexercised to discern between good and evil, are more likely to be deceived by the vain but spurious appearance of things. The Christian minister has found that the season of patient, diligent, and affectionate instruction has been often richly blest, and never been spent in vain; and when by individual and personal converse, he has been enabled to judge of the state of mind of those whom he has thus instructed, and has been led to believe concerning some, and hope concerning more, that a work of grace is indeed begun in their hearts, he is thankful for the Sunday school; which affords him the means of keeping them still within his reach and observation; which gives them, in their little class, a subject for the exercise of love to their Redeemer and the souls of others; which supplies to them at once a "work of faith," and enables them to engage in "a labour of love;" which, by exercising their religious feelings and principles, strengthens and confirms them, and brings down on their own souls the blessing of being watered from above, while endeavouring to sow and water the hearts of others; which throws them into the company of those who are walking in the same way of humble, unpretending, yet most self-denying duty, and joins them to a little band who give up their day of rest to be a day of labour, though love makes it no day of toil.

Thus the Sunday school is not only the church's nursery for babes, but a school of catechumens—those learners who are teaching what they have learnt, and still learning what they may teach. And in meeting from time to time the teachers of his Sunday schools, the clergyman is enabled not merely to instruct them for the particular work of teaching children, but to overlook a body of young Christians, gathered out of the world, and whom he can thus more privately exhort and rebuke, to teach with all long-suffering and doctrine. And thus, in its connexion with confirmation, the Sunday school is a valuable and efficient auxiliary to the pious clergyman; and as its direct work begins in bringing the baptised, but too often neglected, children of the church within the range and benefits of individual instruction and personal religious influence, so one of its incidental and indirect advantages is that it opens a school, where those who have lately renewed in their own persons the solemn promises of baptism, and taken up, as it were, their religious freedom, may at once become "teachers of babes," while they are yet learners in the school of Christ.

Thus the Sunday school is in a twofold way a feeder to the church; and while many will, on the great day, thankfully bear their record to the blessings which they derived from that word of God which they were taught with such patient and persevering meekness when in the Sunday school, and which, through the divine blessing, became the seed of eternal life to their souls, there will not be wanting others who will bear

their cheerful witness to the blessing which they obtained while teaching what they themselves had learnt to value, and while bearing their little charges on their hearts before the throne of grace.

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## NED BOTELER*.

### A SKETCH FOR DOMESTIC SERVANTS.

WHEN masters become perfect characters, there may then be some hope of finding faultless servants. To a far greater degree than is commonly imagined, the servant is the creature of the master—not meaning the word in a fawning and despicable sense, but in a creative sense, servants are what the masters make them: they are the master in small type—his image, echo, and average presentment. Let them begin early and live long enough in the same place, and it is contrary to the natural course of cause and effect that the servant should present any striking dissimilarity of habit and general character from his master. Man is an imitative animal, and the state of servitude is peculiarly favourable to the development of the mimic faculty; when the force of example is aggravated by the influence of authority, as in the relation of master and domestic, it is scarcely possible for the latter to escape the identifying impressions reflected from the former. If "a man may be known by his friends," he may be better known by his servants—their characters, under the circumstances above supposed, being not a mere parallel, but a creation of his own.

I have no wish to panegyrise beyond his merits my own excellent father, but it is a fact well known to the numerous circle of friends with which our large family was privileged, that his servants—I allude in this paper exclusively to men servants—were, with one exception, most respectable characters, and were most of them comfortably settled in life on the strength of the reputation they acquired in my father's service.

Ned Boteler, if I remember rightly, was a raw lad from Swanage, Dorset, when he entered our family; his chief accomplishments consisting in some brief experience in the mystery of milking cows, churning butter, &c., including a limited acquaintance with the domestic economy of swine, and other familiars of the farm-yard.

He had few qualifications for service in a gentleman's household, but he possessed one qualification which soon supplies the defect of all others—an aptitude and willingness to be taught. Boteler was not above learning, and therefore his master was not above teaching him; in the course of a year or two he became one of the most useful domestics we ever possessed. Skilful in the art of "turning his hand" to anything, he made a difficulty or hardship of nothing; and in the multifarious duties which his position as "man of all work" in a large family entailed upon him, he secured the respect of his fellow-servants, the confidence of his master, and the esteem of all the family. I have sometimes seen the written characters given by employers to discharged domestics, some of which were too excellent to induce us to think the master would have parted with such accomplishments, had they been genuine. Other characters have fallen into the opposite extreme, and scarcely done justice to the parties discharged.

The law very fairly interferes, and precludes an unjust master from injuring the reputation of an innocent servant, and on the other hand protects masters by inflicting a penalty upon all individuals who are parties to a fictitious character. Even-handed justice should be conscientiously administered on both sides. Boteler came to us without any particular recommendation; his youth and inexperience had hitherto prevented his acquiring a character—his last master had told him, as the Yorkshireman naively admitted on a similar occasion, "he would do better without one;" which only meant in Boteler's case, he had best present himself as he was, without professing qualifications, his deficiency in which would be immediately detected.

The only character with which he came to us was, that he was "a good lad, and willing to learn." Now, it is an act of real and enlightened charity to afford such a character an opportunity of gaining an honest livelihood; my father gave that opportunity to Ned Boteler, and never had reason to repent it.

First of all, Boteler secured our confidence in his integrity. His honesty was based upon the stable principle of piety. Ned had been taught to pray and to read his bible, and though his scholarship was defective, his sincerity I believe was entire. I have occasionally overheard him reading to his fellow-servants in the kitchen, and barring a slight touch of the pompous in his intonation, and an innocent insensibility to the vulgar claims of orthography, it was interesting and affecting to witness his simple-hearted zeal for the edification of his domestic peers. They loved Boteler for his civil and obliging language. I have been often astonished at the amount of genuine politeness which the gentle spirit of Christianity infuses into the humblest and the homeliest of its professors. 'Twas not beneath the dignity of an apostle to prescribe to Christians, "Be courteous." I think it was a favourite maxim with Ned, "civility cost nothing, and sometimes was worth a deal."

I have known some servants in a family, who made no profession of religion, grow very jealous of a fellow-servant who did, on the score of the latter being supposed to be a greater favourite with the master—if it were so, they have no right to complain—but the simple exposition of the fact usually is, that Christian masters naturally feel a deeper interest in and affection for a fellow-Christian, though in the form of their servant, it is a bond of union between them twain, which the accidental and temporary relation of superior and dependent cannot put asunder—the one regards his servant in the light of a poor relation in Christ, and the other reverences his master as a father in Israel, whom he is bound by the law of God to honour and obey.

Boteler increased and confirmed his favour with the other servants, and the family at large, by his hearty and obliging manners. There are frequent opportunities in the kitchen, as well as in the "upper chambers of society," of fulfilling the law of Christ, which enjoins upon us, "Bear ye one another's burdens." By the interchange of kind offices on each other's behalf, the peace of the servants' hall is pleasantly maintained, and the family preserved from the unseemly and inconvenient nuisance of brawling domestics. Many a servant has lost a good place and injured a promising character, because he or she could not or would not agree with a fellow-servant. I think Boteler never quarrelled with any of them, with the exception of one instance, where he detected the party in a scheme of systematic purloining of small articles of her master's property; when he openly charged her with the thefts, at the same time interceding for her forgiveness. The poor creature eloped with a soldier, and followed the regiment to foreign parts, where she was left a widow with several orphans. Many years afterwards Boteler met with her, half famished, on the Point Beach at P——, and, with a liberality beyond his limited means, relieved her necessities, and moved his master's influence in her behalf, to lodge her rent-free in one of the "long-shore cabins."

There are as many servants ruined by hasty and

* From "The Midland Monitor." A paper which we have already brought before our readers as very useful and instructive.—ED.

imprudent marriages with our soldiers and sailors, especially in garrison towns, as from any other cause.

Ned Boteler set an example of habitual conscientiousness to the other servants. His opinion was, "If master gives me leave to go to church, I am bound in conscience to him, as well as to God, to go there. I've no more right to deceive him by spending the service time in gossiping or strolling elsewhere, than by telling him a lie in a more direct way." If beggars came to the door, it was not uncommon for the cook to give them broken victuals without consulting her mistress. "You're as much stealing those things," Ned would say, "as if you sold it unknown to the mistress. It's turning charity into a thief, and making honesty ashamed of her." One of Ned's aphorisms I have often found useful in experience, which was this, "A change of job is ease," *i. e.*, if he were fairly weary with any one employment, say cleaning his knives, &c., he would employ himself by turning to work for an hour or two in the garden, solacing himself with the adage above recorded; and I have frequently tested the truth of it myself, when the mind was worn out with close study and confinement, and panted for a breath of fresh air and physical exercise, I have found immediate and satisfactory relief by taking a pastoral tour through some district of my parish, and have remembered Boteler's philosophy, "that a change of job is ease."

If Ned ever found the servants repeating and canvassing in the kitchen what they had heard in the dining-room, his rebuke was characteristic of the man. "Did you ever hear tell of 'the dumb waiters'—a contrivance for gentle-folk to help themselves at dinner, when they don't want their secrets to be carried abroad by their servants?—them dumb waiters are a standing satire on such gossips as you, as made the invention necessary—our master han't insulted our feelings with such a rebuke, so let us be upon honour, and try to be 'dumb waiters' ourselves."

Sometimes the servants would indulge in a vein of scandal against the habits and customs of former families in whose service they had lived. Boteler always checked this propensity, as evincing want of gratitude and generosity. Never speak ill of the house whose bread you have broken," said he; "you were in their confidence, and it is a mean and petty treason to betray it; it's sinking the respectability of a servant into the infamy of a spy, and I can't abear it."

It was edifying to observe how many hours before and after daily labour Boteler could spare to the improvement of his mind. He made time for all his necessary purposes by the simple process of never wasting any in over-sleep, idle habits, or criminal indulgences. There was good reason to hope that a large proportion of his leisure was employed in devotional reading, meditation, and prayer, insomuch that Boteler's considerable acquaintance with scripture often surprised those who conversed with him.

As he advanced to mature manhood, his character was gradually developed and confirmed as a serious, thoughtful, sensible, and confidential servant; and my father felt himself bound to promote him to some better and more independent post of duty than the precarious tenure of domestic service afforded. This is the most useful mode in which masters can recompense fidelity and length of service, and my father was never the man to neglect the claims of any who were connected with him, whether in a public or private capacity. Ere long Boteler's turn arrived.

He married, and I am sorry to be compelled to admit, his marriage was a very imprudent one; and to this day, if Boteler is alive, he feels the ill-effects of neglecting the quaint but excellent adage, "If God be not asked in the match, he will not make one at the marriage." It was the only mistake of great *moment poor Boteler ever committed*, but it was a fatal one: it embittered the remnant of his days, and entailed upon his children the curse of a worthless, unprincipled mother's example.

A little beauty was her only recommendation—if the outward charm, unaccompanied by "the adorning of the inner man of the heart," be any recommendation at all. I need not particularise her faults, or rather vices; suffice it to say, she ruined herself, her husband, and her family. The last time I saw poor Boteler, a few years ago, he had lost all that trim and neat attention to his apparel, that comely and healthful complexion, and cheerful buoyancy of spirits, that once was natural to him; and in the stead of these was left their wreck—a thread-bare suit upon a scarcely less bare skeleton, a down-cast look, as of one who looked upon his peace as buried, and the untimely age of care and disappointment delving its unnatural furrows upon his brow deeper than length of years could plough them. I do not know a more painful spectacle than that which Boteler presented—a young old man. We exchanged a word or two, for the sake of auld lang syne. I dropped a hint of that divine source of consolation whose efficacy can reach even the severest trials; a tear gathered wistfully in his eye, as his memory ran back upon the peace and comfort of his earlier years, and he respectfully exclaimed in parting, "Ah, sir, there is one thing I shall have to repent of as long as I live, and that is, that I ever left the master."

I do not agree with Boteler as to the expediency of a servant remaining in a family any longer than they can procure a comfortable settlement in life; but whether male or female, they should exercise great caution in the connexions they form; or, like poor Boteler, they will exchange the comfort of domestic servitude for the mere liberty of rags and wretchedness.

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## DUELLING *.

"From whence come wars and fightings among you? Come they not hence, even of your lusts?"—JAMES iv. 1.

THE apostle is here speaking of the grounds, both of public and private dissensions; which all who have looked into the world, as well as the apostle, have given to the account of our inordinate lusts and passions.

The desolation brought upon mankind by our civil rulers can only be lamented. For who shall redress the disorders occasioned by those whose office it is, and who alone have it in their power, to prevent them? These must be left to the judgment of him whose substitutes they are.

But those audacious men who assume the right of sovereigns, and dare to determine their private quarrels with one another by the sword, can pretend to none of this exemption.

I shall, therefore, take upon me to censure the practice of duelling, as it affects civil society and religion, by shewing it to be a scandalous insult upon both.

On men's first entrance into society they agreed to refer all their quarrels and disputes of a civil kind to a common arbiter, who was indifferent to the parties contending. And, indeed, to procure this great commodity was one of the principal ends of entering into society; every man's judging in his own cause being what in a little time rendered the state of nature intolerable.

Now the duellist, by assuming the right to judge for himself, does, by his example, all in his power to bring men back again to that state of misery and confu-

* From "A Selection from Unpublished Papers of the right rev. William Warburton, D.D., late lord bishop of Glocester." By the rev. Francis Kilvert, M.A., late of Worcester college, Oxford. London: John Bowyer Nichols and Son, Parliament-street. 1841.

sion from which civil society has relieved them. Such an one, therefore, becomes (and should be so deemed) a declared enemy to all government and order. And what greatly aggravates the crime is this—that they who thus offend against law (for all well-policied states have concurred to make the crime of duelling capital, are generally the men whose superior stations place them amongst the framers, or at least conservators, of the public laws; such who lie under particular obligations to support them in vigour, and vindicate the violation of them.

Religion, in its directions to private men and particulars, expressly forbids the shedding of man's blood, except in one only case—the repelling immediate and mortal danger from themselves; and this under the severest penalty, the forfeited blood of the offender. "He that sheddeth man's blood, by man shall his blood be shed," saith the Lord of life and death. For this crime, and this alone, the God of mercy appears inexorable: he who, with regard to all other trespasses which we commit against one another, recommends to us mutual forbearance and forgiveness, shuts up both the doors of mercy, the human and divine. For the irremissible sentence, of offering up to eternal justice the blood of the murderer, is both a direction for human judicatories, and a declaration of his own pursuing vengeance, whereby he engages himself so to direct the course of his providence that second causes shall perform the office of the fabled furies, to hunt the offender through the world till they have brought him to the bar of civil justice; where, if he escape, the same avengers shall still dog his footsteps, till the torments of a distracted conscience, or another murderer like himself, have rendered him up to the tribunal of heaven.

But religion, for the security of man's life, does not stop here. It does not, like human laws, do its work imperfectly, and only punish when crimes are committed: it has contrived to prevent them, by restraining the first motion towards them, and guarding the remoter approaches towards their commitment.

Thus it enjoins the government of the passions; more particularly of anger and revenge. It allows us to be angry, and sin not; that is, it indulges our first motions, but forbids us to indulge them. It allows still less to revenge: it considers the gratification of this passion as an impious usurpation of the rights of heaven. "Vengeance is mine; I will repay, saith the Lord."

Religion goes still further. It not only restrains wrath, but commands forgiveness of injuries; and not only slight ones, but the most weighty; and not for once, but as often as they can be supposed to be repeated.

Lastly, as the most effectual barrier against all outrages of this kind, we are commanded "to love our neighbour (every one of our own species) as ourselves."

Our Lord and Master, therefore, having been pleased to put so many barriers round the life of man, how great must be the enormity of this offence, which cannot be committed till we have already despised and violated a hundred precepts of our holy religion, and broken loose, like savages, from all the ties of reason and humanity!

Thus we see, by this impious practice of duelling, society and religion are equally insulted, and their laws set at nought for trifles and airy visions, for empty honour or a painted mistress—the creatures of a heated fancy or disordered understanding.

Such is the charge which, by the duty of my office and function, I am compelled to bring against these *spadassins* and cut-throats without commission.

Let us now see what they have to plead in defence or excuse of so execrable a practice.

Such of them who have not yet been taught to speculate on the matter, rest their defence on custom and fashionable practice. We must descend, therefore, to talk with them according to their capacities.

Now, if we make custom the rule of our actions, and are not able to regulate it on the principles of right and fit, but on the practice of men, we should at least take for our imitation the wisest and most polished nations of the world, and not the most savage and barbarous. We should rather follow the example of the Greeks and Romans than the Goths and Vandals.

Now, amongst the Greeks and Romans, who did not want spirit (to use the fashionable cant), the practice of duelling was entirely unknown throughout the whole period of the existence of those great and extended empires. It came in with those desolators of the flourishing works of God, the Goths and Vandals of the north. Nor even amongst these did it make an original part of that rude and sturdy policy which more settled times made serve for the foundation of civil liberty. Nor did the feudal law itself, so well fitted to perpetuate war and discord, hit upon this rare invention of the duel to make the sword more widely destructive.

Its parent was not the fierceness of savage manners; these were only the nurse. It was brought into the world by that old breeder of monsters—superstition.

When these northern pagans suffered themselves to embrace Christianity, they received their new religion in a very corrupt condition from Rome; and church-men and church-canons having by that means polluted the pure source of justice in the civil courts, they soon borrowed from the Jewish law, misunderstood, that species of civil process called trials ordeal, in which the appeal is made to heaven. When things were got into this train, the trials ordeal by combat best suited the fiery temper of Gothic valour. It was so frequently demanded of the magistrate, and thence became so well established in practice, that the courts of justice were turned into a kind of tilt-yard. Nor did this satisfy the impatience of these savage contenders. Instead of demanding the combat of the magistrate, they abridged the process by demanding it of one another. Such was the base original of the modern duel. It began in superstition; it was nourished in barbarism; and it is supported by impiety and injustice.

Now that our swordsmen, who pretend to extreme politeness, and do more than pretend to a perfect freedom from what they call superstition, should choose to follow the practice of savage bigots rather than the polished manners of Greek and Roman freemen and freethinkers, is not a little extraordinary. But their plea (as we have said) is ignorance, and it would be uncandid to push them further.

A something better defence of this odious practice is, the preservation and support of honour. The word is, without doubt, a good word; and, if the thing meant by it was as substantial as plausible, it could not be too carefully guarded.

By honour, therefore, they would have us think they mean such a conduct throughout life as procures solid reputation to a man's self, and benefit to the community of which he is a member.

The finest gentleman would be ashamed to confess that this is not a true definition of his honour; for what other way is there in all nature to acquire this glory but by the strict observance of the laws of God and of the magistrate? But it has been shown that this barbarous mode of preserving honour violates our duty to both; so that whatever honour is thus preserved or procured is not the genuine honour above defined, but a bastard species—a counterfeit—an impostor, whose origin is this: in times of ignorance or licentiousness, many actions in themselves to be condemned, do, by a concurrence of fortuitous circumstances, pass for right, or what affords them an easier

reception, for great, and give the actor who has the boldness to commit them, vulgar fame and celebrity. And, for this bastard honour, the idol of the swordsman's devotion, he is ready to sacrifice his life and fortune, and what is dearer to the true soldier, all honest glory.

The wise and foolish are equally solicitous for the preservation of this brightest jewel of human life—their honour. In this they differ: the wise man is careful that his honour rises upon reason and virtue; the other is content to take for honour whatever the great drag-net of time brings fashionably down under that sacred denomination.

Law and religion, indeed, have given him one standard measure of honour; but he wilfully follows another—a shifting phantom raised by his lusts and passions.

Another defence or excuse for the practice of duelling (that is, for assuming the office of judge and executioner in his own cause) is, that courts of justice give us no relief in our complaints of violated honour: a certain sign that the injuries complained of are of so trifling and fantastic a nature that it would dishonour a court of justice to busy itself about them. Against all real and substantial injuries the laws have provided substantial remedies; and the courts of justice daily dispense them with a care, minuteness, and precision altogether admirable. But against imaginary injuries it would be endless, it would be impossible to make provision; and I call those injuries imaginary which not nature and reason, but capricious custom and corrupt manners, create or aggravate.

But supposing, what is not to be granted, that the magistrate, in his established courts of law, in certain cases, has not provided for the reparation of trifling injuries; is the person offended to fly to arms for satisfaction? This would be (as much as in him lay) to dissolve the bonds of society, and to reduce us back to the disorders of savage life; the miseries of which state arose from every man being his own avenger. To remedy this evil, social life was introduced, and a common arbiter established. But is perfection to be found in any human institution? If life, property, and reputation be in general secured by the laws of society, this is more than enough to dispose every good man to bear with content the small inconveniences which may possibly exist in that to which he belongs.

Another more plausible excuse for this barbarous practice is peculiar to the military gentlemen. They tell us "they are driven to the field by necessity; that they must either meet their adversary on the point of their swords, when he calls them thither; or their swords—or what is worse, themselves—must be broken for cowardice." But we should be cautious how we credit so strange a story. The laws of a Christian legislature make slaughter by the duellist a capital crime; and yet they would persuade us that the supreme magistrate, the executor of those laws, punishes with almost equal severity such who are disposed to avoid the breach of them. Surely there must be some mistake in this matter. And, on further inquiry, they confess that authority is driven, as it were, to this severe measure; for that the officers of the corps will no longer roll with that poltroon who chooses rather to obey the laws of his country than their insolent practice in the breach of them. If there be any truth in this strange story, it hath not yet reached the ears of the sovereign; who would most assuredly send those who for this reason refuse to roll with him in their corps, to roll with the less audacious infringers of the laws in Newgate.

But in reality we may be assured that this inconsistent account of the military discipline can be no other than the absurd gloss of a few senseless subalterns to support a wicked practice of murder, for which (though disguised under the varnish of honour) our equal laws send the criminal to the gallows.

*If there be any* truth in the encouragement given to duelling amongst military men, it must have arisen from a very mistaken principle, that the duellist makes the best soldier; no more true, in fact, than that a good buffoon makes the best actor; which we know by experience to be false. For, that species of courage which makes the duellist, will unmake the soldier. The soldier is irresistible in war, when inflamed with the love of his country, and impatient to revenge its injuries: the duellist becomes terrible in peace by setting the laws of his country at nought, and by revenging his own injuries instead of those of the public.

But from excusing, the duellist rises at length to that degree of folly as to recommend, his practice to society. He pretends "that it is so far from being hurtful or injurious to the public, that it is the true source of good manners; one of the main blessings of social life: that these terrors of the sword teach men civility and politeness in their converse with one another, which would become savage and brutal but for this curb on the passions."

Who would not think but that this was a pagan apologist addressing himself to a pagan nation, ignorant of any other method to preserve peace and good manners than the sword at the throat, and who had never yet heard of the heavenly precepts of brotherly love and forgiveness. But this is a Christian country, at least in profession; and the bible, which lies open to all, shews us a more excellent way to peace. The swordsman, perhaps, may have read that the blessed Founder of our faith told his followers that "he came to send a sword upon earth—that is, duellists and cut-throats; but these were sent like snakes and vipers, and all other noxious animals, for punishment, in his wrath: the genuine fruits of his coming were, "peace and good will to mankind."

Since, then, good manners (the outward sign, at least, of peace and good will) is so useful to society that God has provided one security for it, and man another, viz., the gospel and the duel, let us aim at a reasonable choice.

Now it is a maxim, even in pagan politics, that when the same good can be procured two ways, the one by tolerating a less evil, the other by practising a greater good, the latter is to be preferred.

The swordsman and I are agreed that politeness and civility in human converse is a good to be procured. He proposes to do it by the pagan tolerance of evil; I by eschewing all evil, according to the rules of the gospel.

This is not all. He is contented, if by his method he introduces amongst men such a behaviour as is the exterior mark of "peace and good will." Mine goes further, and by mending the heart secures the government of the tongue. Whose method is more effectual and lasting, shall be left to themselves.

To sum up all in a word, I have shewn that the practice of duelling contradicts common sense, affronts the laws of society, and violates the sanctity of religion.

I have exposed the excuses, the justifications, and the recommendations of the practice; from whence it appears to be inconsistent with a free society erected on the principles of reason and nature.

False honour may thus tinsel over the gaudy slaves of an absolute master; and it may be of a piece with the unjust administration of despotic power; but that solid honour springing from the practice of virtue is the prize of the free citizen, and which he understands can be neither gained nor kept but by the observance of the laws of that society, and the precepts of that religion, which he has bound himself to obey, and which he professes to believe *.

* This subject has been handled with great force of reason in an admirable argument by the great lord Bacon (then sir Francis Bacon, and attorney-general), in a charge upon an information in the star-chamber, against Priest and Wright, 10 and 11 Jac. I., printed in the "Resuscitatio," by his chaplain Rawley.

## CHALDEAN CHURCH*.

On the second journey to Chaldea, through Mesopotamia, the travellers discovered the town of Sinna, remarkable for its extensive necropolis. The journey to Al Hadhr—an astronomical city of the Chaldeans, in the desert—has been already noticed in the *Literary Gazette*; but we cannot refrain from another quotation regarding their entrance into the country of the Chaldeans.

"About an hour's descent brought us to the village of Hayis, near which were two or three smaller villages, all belonging to Chaldeans. The waters from this point flowed to the Khabur, along the valley of the tributaries to which, and in the heart of the Bahtan country, there is said to be a considerable Chaldean population, and which we found indeed afterwards, extending to the banks of the Tigris, by the vale of the episcopate of Mar Yuhannah. At the village of Hayis, we found Ishiyah, bishop of Berrawi, with his attendants, waiting for us; although an old man, he had walked from his residence at Duri, a distance of nine miles, to meet us. This first specimen of a chief dignitary of the Chaldean church was highly favourable. I had expected a bishop with a dagger and sword—perhaps, as it was time of war, with a coat of mail; but, instead of that, we saw an aged man, of spare habit, with much repose and dignity in his manners, and a very benevolent and intelligent aspect, his hair and beard nearly silver-white, his forehead ample and unclouded, and his countenance, from never eating meat, uncommonly clear and fair. Welcoming us in the most urbane manner, he held his hand to be kissed—a common custom in this country—and accompanied the ceremony by expressions of civility and regard. Dr. Grant describes the same bishop as a most patriarchal personage. The bishop wished to walk back, but we offered him the use of a horse. I was not fatigued, and preferred walking; but he had never been accustomed to ride, and it was with some difficulty that we got him to mount a loaded mule, where he could sit safe between the bags. We then started, Kasha Mandu and a poorly dressed man, carrying a hooked stick, walking ceremoniously before.

"The happy moral influence of Christianity could not be more plainly manifested than in the change of manners immediately observable in the country we had now entered into, and which presented itself with the more force from its contrast with the sullen ferocity of the Mohammedans. The kind, cordial manners of the people, and the great respect paid to their clergy, were among the first-fruits of that influence which showed themselves. Nothing could be more gratifying to us, after a prolonged residence among proud Mohammedans and servile Christians, than to observe on this our little procession, the peasants running from the villages even a mile distant, and flocking to kiss the hand of the benevolent white-haired dignitary. This was done with the head bare, a practice unknown among the Christians of Turkey in Asia; and so great was the anxiety to perform this act of kindly reverence, that little children were held up in the arms of their fathers to partake in it. Kasha Mandu also came in for his share of congratulations and welcomings. Every where the same pleasing testimonies of respect, mingled with love, were exhibited. An hour's journey brought us to a perpendicular precipice about 250 feet deep, at the bottom of which rolled the Robar Elmei, a torrent which flows to the Zab. On the opposite side of the river was a conical hill, bearing a ruined castle, formerly very extensive: I could learn nothing concerning its history. It is called Kalah Beitannuri, and is said to belong to a tribe of Jews who reside at the foot of the hill in the village of Beitannuri (House of Fire), where they have a synagogue, and who lay claim to this place from remote antiquity. Our road lay down the Robar Elmei, which we crossed on a wooden bridge, passing several Chaldean villages, and then up a tributary stream to the large village of Duri, where the people were waiting for evening prayer; but the bishop, finding it late after performing his ablutions, renounced his intentions, and we walked from Duri about half a mile to a picturesque and wooded glen, wherein were a few hamlets, one of which was the bishop's residence; while up above, and surrounded by trees, appeared, at the foot of a cliff, the little white-washed church of Mar Kyomah, peeping through the trees, more like a hermitage than a temple. It is, however, an ancient structure, made by enlarging a natural cave by means of heavy stone walls in front of the precipitous rock. Within this church, which we visited the ensuing morning, it was dark as midnight. We were received at the bishop's house upon the roof, the most agreeable place at this season of the year, and pleasantly overshadowed in the day-time by large mulberry-trees. We joined in evening prayer, the bishop officiating. It was now that I first found out that the person whose clothes were all tattered and torn, whose aspect bespoke the greatest poverty, and who on the journey had always marched before the bishop, carrying a stick with a certain degree of pomp, was no other than the bishop's chaplain. After prayers came meals; the bishop and ourselves eating first, then the ragged but worthy chaplain, the priest Mandu, Davud, and other chiefs of the group; and lastly, the servants went to work with a general scramble. In the evening two deacons joined the party; these wore daggers in their girdles, and belonged to the mountains. There Kurdish soldiers came to levy provisions, and eyed us with mingled distrust and dislike; the bishop complained of this sadly, and said they were exposed to such visits daily. The Berrawi Chaldeans indeed occupy a most unfortunate position; not strong enough to assert their independence like their neighbours, the Tiyari Chaldeans, they are nominally under the Porte, to whom they look for protection, as the government to which they contribute, against the exactions of the Kurds; but this the Osmanlis are unable to give them, for Osmanli power only now and then extends to Amadiyeh, but such a thing as a government khawass is never seen in Berrawi. At night the roof of the house presented a happy scene of patriarchal simplicity—two peasants and their wives, two cradles and their noisy tenants, two deacons, the chaplain, ourselves, muleteers, servants, &c., were all picturesquely distributed over a place of about twelve yards by six.

"*Sunday, June* 14.—At divine service this morning, before day-break, the sacrament was administered to all present, boys included: raisin-water supplied the place of wine. The cross on the door of the church, the cross on the altar, the holy scriptures, and the bishop's hand, were alone kissed. The cross used by the Chaldeans is rather an emblem than a representation of the instrument of our redemption. Such crosses are made in brass, or cut in stone on the churches, at the doorways, and often on a large stone at the entrance of a Christian village, and are kissed by the devout on going out or coming in: the Chaldeans generally make the sign of the cross, but Mar Shimon, when prayers were said at Julamerik, observed no such form. Dr. Grant remarks, very justly, upon this subject: 'I must confess that there is something affecting in this simple outward expression, as practised by the Nestorians, who mingle with it none of the image-worship or the other corrupt observances of the Roman catholic church. May it not be that the abuse of such symbols by the votaries of the Roman see has carried us protestants to the other extreme, when we utterly condemn the simple memento of the cross?' To how many other little points of

* From Ainsworth's "Travels in Asia Minor, &c."

church-discipline might not this find an equally strong application? The form and manner of administering the holy communion was very simple, and unlike that of other oriental churches, who exhibit much ostentation of embroidered towels and napkins, &c. In the present case, the first preparation consisted in purification by incense, a deacon holding the chafing-dish, while each in succession exposed his hands to the smoke. The bishop then took in his hands a copper vessel, which contained the consecrated bread, while the priest held another cup, used instead of a chalice, to contain the consecrated wine: each person approached the bishop in succession, and received from him the bread, putting his hands one upon another, lest any of the substance should fall upon the ground. After this he went to the priest and partook of the cup, then drawing back to make way for another, and putting his hand to his face, remained for a short time engaged in inward prayer and meditation. The ecclesiastical dress is very simple; it consists of a large pair of trousers, white shirt, and surplice made of white calico. They curiously quote the Old Testament in favour of the large trousers. In the morning we went, without the bishop, to visit the church of Duri. It presented to our examination, like almost all others, a simply-constructed vaulted building of stone, into which light was admitted by very small apertures in the upper part of the west or rear gable-end. The altar was a simple table of stone, and behind it was a recess for the communion-table, approached by a low door placed laterally. This portion of the church is held as sacred. Upon the altar, or near to it, were the whole complements of the church service, consisting of manuscript copies of the New Testament and liturgy, a brass cross, a bell to ring, an incense chafing-dish, and two decent copper vessels for chalice and paten. It is to be observed, that generally the interior of the churches are lined with printed cottons, dresses, or other ornamental stuffs; but, being time of war, these were taken down for fear of plunder. The Chaldeans have a more marked dislike to images in their churches than even some of the protestants of Europe. There protestants have still a few remaining in some churches, although they neither bow, nor kneel, nor pray before them, nor kiss them, nor light lamps, nor offer incense before them; but the Chaldean has no pictures or images, and regards such in the light of a most superstitious idolatry. There are no seats in the churches, and the men and women stand together. The females do not cover their faces, as those of other Christian churches of the East, nor are they in any way prevented having open communication with friends or with strangers. The people were free yet respectful in their manners. Their curiosity was very great, and became sometimes rather trying on the road. Of arms especially they are very fond, and could never let ours alone, although percussion guns and pistols are dangerous things to play with; there was also no keeping their hands out of our travelling-bags. The men wear their hair plaited in a single tress, which falls from the back of the head; this is surmounted by a conical cap of white felt, which makes them look uncommonly like the pictures given of the Chinese. Their best travelling shoes, or sandals, are made of chamois-skin, with a strong netting of string; but those for ordinary wear are made of raw hide or leather, and sometimes of hair, and little more than cover the sole of the foot, and require mending every journey, for which purpose each man carries a large needle in his breast."

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## THE LAMB OF GOD:

## A Sermon,

By the Rev. Frederic W. Trevanion, M.A.

*Vicar of Wadworth, near Doncaster, Yorkshire.*

John i. 35—39.

"Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He saith unto them, Come and see."

What a scene does the first part of the text bring before us! By the side of the Jordan—but on the very same spot where the waters had divided and the torrent stood still, that the people of the Lord might pass over dry and in safety to their inheritance, even the land which the Lord their God had given them—there were gathered a multitude of the descendants of faithful Abraham, of the descendants also of the murmurers in the wilderness, with hearts as unchanged as the course of the river. Rebellious in spite of mercy, hardened in spite of warning, their pride was as the mountain in which their Jordan rose; their corruption as the stagnant lake into which it fell, wherein nothing could live. And there stood the humble prophet, whose raiment was of camel's hair, whose meat was locusts and wild honey; there stood one than whom a greater had not been born of woman—one of whom it had been prophesied four hundred years before, that he should come to prepare the way of the Lord, to make straight the paths of the Redeemer of Israel; there stood John the baptist, a prophet, yea, and more than a prophet (and yet Christ has said, that "he that is least in the kingdom of God is greater than he").

And there stood two of his disciples, or more immediate followers, listening to his message with eager anxiety, waiting to hear they scarce knew what; looking for a deliverer they knew not whence; and for salvation, whereof the way as yet was hid from them. They were waiting for him to show them their salvation, to point out their deliverer. For John had cried the day before, saying, "Behold the Lamb of God, that taketh away the sins of the world;" and they waited to hear again the blessed proclamation. They listened then with eager anxiety, while their eyes were fixed upon the multitude. And whom sought they there? There were priests and Levites, but they had been sent to cavil, to question, and to doubt; from these they could expect no help, they were of the Pharisees. And there were

those who had come with so little sincerity to John's baptism, esteeming it (as some even now dare to do the baptism of Christ) a mere form, that they brought on themselves the severe rebuke, "O generation of vipers, who has warned you to flee from the wrath to come?" with these they could have no fellowship. And there were tax-gatherers, who were converting the yoke imposed on their country into a means of profit to themselves; but among these they had as yet no brethren. And there were the soldiers of the cruel Herod; but with these they could have had no sympathy. And there were those who, like themselves, had come to be baptised, confessing their sins — who, like themselves, were waiting for the salvation of Israel; but they sought not for a guide amongst the blind, they looked not amongst the sick for a physician.

Whom sought they then amongst the multitude? They looked for him concerning whom Moses and the prophets had written, who was to stand at the latter day upon the earth: they looked for him who stood among them, yet they knew him not; who had come to his own, but his own received him not. They were looking for Emanuel—for him who was called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. They were looking for the lamb of God that taketh away the sins of the world.

My brethren, do ye all understand what this expression means?—"The lamb of God." I may not take this for granted? Immediately after the fall of Adam sacrifices were appointed to be offered up, that man might see that nothing could atone for sin but death. And when the law was given by Moses, a lamb without spot was commanded to be offered up daily; one in the morning for the sins of the nation during the night, and another in the evening for the sins of the nation during the day. Over this victim the sins of the nation were confessed, and the guilt transferred by the ceremony of laying on of hands. But this lamb without blemish was but a type or emblem of him in whose mouth was no guile; who was without sin; who was brought as a lamb to the slaughter; who poured out his soul unto death; who was numbered with the transgressors, and bare the sins of many. And, O! my brethren, if the blood of the Lamb thus daily offered sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God!

And could we place ourselves in the same situation as these two disciples of John; could we be told that even now there was assembled on some well known spot in our neighbourhood a large multitude, and that Christ was standing in the midst of them, with what feeling should we hasten to the spot, with what anxiety should we wait till some one should say, "Behold the Lamb of God." But, though this privilege is denied us, let us not forget that we shall see him though not now; and if we walk by faith, and not by sight, we shall hear him say, "Blessed are they who have not seen, and yet have believed."

I trust you all understand why Christ is termed the Lamb of God. I trust you can now perceive what a cause of rejoicing it must have been to them, when John looking on Jesus as he walked, said, "Behold the Lamb of God."

Let us now proceed to consider the conduct of these two disciples. And first, you see, they believed the words which John had spoken. They waited not till they could reconcile his declaration to their own opinions; they sought not to bring down the offer of salvation to the level of human reason; they tarried not to examine the plan of redemption, which angels themselves desire to look into; they presumed not to pry into the counsels of the Most High. "Behold," said the baptist, "the Lamb of God," and the disciples heard him speak; and in simple, sincere, and lively faith, they followed Jesus. My brethren, these things were written for our warning, that we also should hear, should believe, and become followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice, for a sweet-smelling savour.

And out of all the multitude, could only two be found to follow Christ? There had gone out to John's baptism "Jerusalem and all Judea, and all the region round about Jordan;" and all these heard him say, "Behold the Lamb of God, that taketh away the sins of the world;" but they saw not, they believed not, they followed not. Priests there were and Levites, but they were of the Pharisees; and these teachers—not indeed of the law, but of their own opinions—were too proud to follow the "Man of sorrows, in whom was no beauty that they should desire him." And there were publicans and sinners, and the hardy soldier, whose business it was to die; but these were looking for an earthly kingdom—for the riches, for the pleasures, for the splendour and triumph of this world: and among those that love the world and the things of the world, the meek and lowly Jesus has no followers. "Behold," said the

baptist, "the Lamb of God;" but, among all that heard the voice that cried in the wilderness, two only obeyed, and followed Jesus.

Are there then few that shall be saved? My brethren, strive ye to enter in at the straight gate, for many now will close their eyes and stop their ears, who by-and-by shall strive to enter in, and shall not be able. These two however followed Jesus: and mark, they had no sooner acted upon their happy resolution, than Jesus turned and saw them following. Jesus saw them—saw their inmost hearts, their hopes, their fears, their eagerness, their faith. Jesus saw them; and there was not one guilty act, one secret transgression, one evil thought, that was not known to him. He had seen them from their mother's womb; he saw them now—saw their corruption, their ignorance, their sins—but he saw them following; and so he turned and spoke to them, for he had come to take away their sins. Brethren, Christ sees us likewise; and we too belong to a guilty, condemned, and sinful world. Are we then following Jesus, the Lamb of God that taketh away the sins of the world? Jesus then turned, and saith unto them, "What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?"

Observe how graciously and consolingly he addresses them. Does he turn from them because they are ignorant; does he rebuke them for their transgressions; does he reprove them for their presumption; does he set their sins before their eyes, and cover them with shame; does he see them by the way distressed and afflicted, and, as the priest and Levite in the epistle did, pass by on the other side? No; but he saith unto them, "What seek ye?"—not that he was ignorant of the reason of their coming to him, but that he might encourage them to address him, and to open their hearts unto him. Do we, my brethren, follow this bright example of charity? When, in the folly and vanity of our hearts, we believe ourselves pure, and perfect, and "wise unto salvation," how do we behave to them that are without? We pass by on the other side. The language of our hearts is, "Depart! you are not one of us." Nay, even when they seek instruction from us—even when they are indeed converted, and leaving their old companions, seek to join us in our heavenward path, how often do we forget that we once were, like them, lost, wandering sheep! How apt are we to doubt their repentance—how extreme to mark what they do amiss—how contemptible in our eyes do their first strugglings for life appear—how proudly do we *build up our own self-righteousness* upon a ceaseless remembrance of their former transgressions! But let the consideration of this instance of our Saviour's meekness lead us to a different conduct. Let us remember the exhortation of the apostle, "We that are strong ought to bear with the infirmities of the weak, and not to please ourselves." And again, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

And now let us consider the disciples' question—"Rabbi! where dwellest thou?" And first the question itself, "Where dwellest thou?" They were not, you see, contented with embracing this opportunity of drinking of the water of life—of receiving light from him who was light, and trusting to chance or a convenient season for another, but they asked at once, "Where dwellest thou?" that they might come then, that they might come often, to hear the law from his lips. So let it be with us.

Secondly, let us consider the spirit of the question. It was that of total abandonment of self—a neglect of their own comfort and convenience, of resignation of their own inclinations to his will, and of a determination to follow him at every risk. What was it to them that the evening (as we learn from the latter part of the 39th verse) was near at hand, and therefore for them to return home was impossible; what was it to them that they might on that account suffer loss, and that their business must be neglected; what mattered it that friends should wonder at their absence, that blame should attach to them, that men should scoff at them? None of these things moved them, for in their hearts, at least, they had given them up already, to follow Jesus. One thing alone possessed their thoughts, and filled them with joy and gladness—that they had found the Christ, the anointed Saviour of Israel. The spirit of their question was that of the desire of the royal psalmist when he sang, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." It was the spirit of the prayer of the faithful Ruth to her mother-in-law, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God." My brethren, the example which they have set us is too plain to need any comment.

Lastly, let us hear our Saviour's gracious answer—"Come and see." But O! my brethren, the most eloquent could not describe, the

most fertile imagination could not conceive, nay, even prayer could not call down the knowledge of the depth of the riches of those treasures which that one question—"Where dwellest thou"—had brought those disciples, and the full enjoyment of which was secured to them by this gracious answer, "Come and see." And when did he ever turn from those that sought him? When the prodigal son repented, and went to his father, when he was yet a great way off his father saw him, and had compassion on him, and ran and fell on his neck, and kissed him. And this is our Saviour's parable to show that so likewise hath he compassion on every soul that cometh to him, saying, "I have sinned." When the chief of the publicans climbed up in the tree to see Jesus, did he pass by without regarding him? far from it: "Zaccheus," said he, "make haste and come down, for this day I must abide at thine house." But, not to multiply instances, hear his own blessed declaration: "All that the Father giveth me, shall come to me, and him that cometh to me I will in nowise cast out."

Let us, in conclusion, make a brief application of these things to ourselves. In the collect which I have used this evening (than which a better could not, perhaps, be chosen to be used before a sermon), we find a comparison drawn between the present ministers and stewards of Christ's mysteries*, and John the baptist; and we pray that as he prepared his way before him at his first coming, so may they now prepare for his second coming by turning the hearts of the disobedient to the wisdom of the just. The comparison is a just one. We are all standing by the side of the Jordan—by the side of the river that divides us from our inheritance in the heavenly Canaan—by the side of the river that runs through the valley of the shadow of death, and into its swelling and fearful torrent we must all soon be plunged; through this stream we must all pass before we can stand by the river of the water of life. And there stands the minister of Christ baptising; but with a more excellent baptism than John, for he indeed baptised with water, but they baptise "in the name of the Father, and of the Son, and of the Holy Ghost." They are still preaching—what, my brethren? "Behold the Lamb of God, that taketh away the sins of the world." Christ too is in the midst of us; and here also the comparison holds good, for among those who come to baptism, who come to hear him preached, there are many who know not so much as that there is a Holy Ghost—who know him not, though he standeth in the midst of them—who come to question, come in unbelief—who, though they hear of the Lamb, yet follow him not, because he came to take away the sins they love far more than heaven or their God.

My brethren, is Christ known among you? Let such of you as can answer this question in the affirmative, remember that even John did not know him till it was revealed to him from above; so likewise would not you have known him, if the Spirit of God had not shown him unto you: be not, therefore, high-minded, but fear. And let me remind such of you as know him not, that the Lord's hand is not shortened that it cannot save, that it is your iniquities which have separated you from your God, for he is hid only from the impenitent and unbelieving—from those that seek him not; for thus it is written, "I love them that love me, and they that seek me early shall find me." Again, "I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, seek ye me in vain." O then, my brethren, what seek ye? If where Christ dwelleth, hear first, my brethren, where he dwelleth not; not amidst worldly pleasures—not where the drunkard proclaims his corruption, the careless their folly, the wanton their shame: his kingdom is not of this world. But do ye ask indeed, in the spirit of the two disciples of John, where Christ dwelleth—in the spirit which made them call him "Rabbi"—Master, the answer you will receive will be, "Come and see;" and you will find he dwelleth in the contrite heart, with them that love him and keep his commandments. Ask you, my brethren, where Christ dwelleth? He inhabiteth eternity—he dwelleth in the high and holy place; but still your answer will be, "Come and see." Let us then doubt no more; for where he is, there shall we be also: and though the valley of the shadow of death must be passed—though we must go through the troubled tide of Jordan, remember, brethren, we do but follow Jesus; and if we follow him in life, we shall follow him in death. Let nothing shake our faith, and the waters shall divide, and the torrent shall stand still, till the redeemed of the Lord have returned, and come to Sion with songs and everlasting joy, giving glory to God and to the Lamb for ever.

* "Stewards of the *mysteries* of God" are those to whom is committed the dispensing of those truths which are the "*hidden* wisdom which God ordained before the world" (1 Cor. ii. 7); truths which would never have been known had not God *revealed* them by Christ.—Ed.

## SUCCESSION OF BISHOPS IN THE IRISH CHURCH.

By C. H. Davis.

[The name of Mr. Davis was by mistake omitted in his former paper, No. 355, July part.—Ed.]

"Who first introduced Christianity into Ireland is not known (*a*); nor does it signify, for the founder, under God, of the existing church was the great St. Patrick (*b*). From him the clergy of the catholic church established in Ireland derive their apostolical descent. By a regular series of consecrations and ordinations our clergy, and they only, can trace their succession from him, and through him from the apostles."—*From a speech by the rev. W. F. Hook, D.D., given in the Church Magazine for January*, 1842, p. 8.

"I now come to the Cottonian MS. This very curious and important document concurs entirely with the hymn of Fiech. It makes him (St. Patrick) a student of Lerius. It says that the bishops German and Lupus nurtured him in sacred literature; that they ordained him, and made him the chief bishop of their school among the Irish and Britons."—*Dean Murray's Outline of the History of the Catholic Church in Ireland, p.* 14.

"Here we may observe the apostolic succession of the Irish church clearly pointed out. St. John the evangelist; Ignatius, the immediate disciple of St. John; Polycarp, the disciple of Ignatius; Pothinus, Irenæus, and others, the disciples of Polycarp, who preached the gospel with great success in Gaul, through whose means flourishing churches were established in Lyons and Vienne, of which (Lyons) Pothinus was the first bishop; from thence the gospel sounded forth throughout all that country. Bishops Lupus and German, the descendants of these holy men, ordained St. Patrick, and made him chief bishop (*c*) of their school among the Irish; and from St. Patrick to the present day we have our regular succession of bishops, NOT FROM ROME OR THROUGH ROME, BUT THOUGH THE SUCCESSORS OF THE APOSTLE JOHN, THE PATRON OF THE IRISH CHURCH."—*Dean Murray's History, pp.* 29, 30.

(*a*) The gospel was preached in Ireland at a very early period. In the second century we hear of St. Cathalgus, a celebrated Irish missionary; and in the fourth century a school was founded at Beglire, in Leinster, by Heber or Iber; and another at Emly by St. Albe, an Irish prelate. When Palladius, the *Roman* missionary, arrived in Ireland, A.D. 430, he found a church there which rejected and *protested* against him and his doctrines, and compelled him to withdraw in three weeks. See "Dean Murray's Hist.," pp. 1-8.

(*b*) St. Patrick was born in North Britain, about A.D. 372, being son of a deacon and grandson of a priest; which clearly proves that St. Patrick could not have been opposed to the marriage of the clergy. He spent some time in France, under the tuition of his uncle, the celebrated St. Martin, bishop of Tours, and was ordained deacon by him. He was ordained priest by Germanus, bishop of Auxerre; about A.D. 432 he was consecrated bishop by Germanus, bishop of Auxerre, and Lupus of Troyes. He then went to Ireland, and preached the gospel with great success there, and fixed his residence at Armagh about A.D. 444. See "Dean Murray's Hist.," p. 16, &c.

(*c*) "There were no *arch*bishops in the primitive Irish church, the chief bishop was called primate; nor had they a hierarchy formed on the model of the Romish plan."—*Dean Murray's Hist., p. 18.*

### BISHOPS AND ARCHBISHOPS (*a*) OF ARMAGH AND DUBLIN.

| | *Armagh* (*b*). | *Dublin* (*c*). | A.D. |
|---|---|---|---|
| 1 | St. Patrick | | 444 |
| 2 | St. Binen | | 455 |
| 3 | Jarlath | | 465 |
| 4 | Cormac | | 482 |
| 5 | Dubtach | | 497 |
| 6 | Ailild | | 513 |
| 7 | Ailild II. | | 526 |
| 8 | Dubtach II. | | 536 |
| 9 | David Mac Guaire Hud Farannah | | 548 |
| 10 | Fiedlemid | | 551 |
| 11 | Cairlan | | 578 |
| 12 | Eschaid Mac Dermod | | 588 |
| 13 | Senach | | 598 |
| 14 | Mac Lairsir | | 610 |
| 15 | Thomian Mac Ronan | | 611 |
| | | 1 Livinius (ob.) | 639 |
| | | 2 St. Wiro (ob.) | 653 |
| 16 | Segene | | 660 |
| | | 3 Disibod (res.) | 675 |
| | | 4 Gualafer | ——— |
| 17 | Flan Febla | | 688 |
| 18 | Suibhney | | 715 |
| 19 | Congusa | | 730 |
| 20 | Cele Peter | | 750 |
| 21 | Fredachry | | 758 |
| 22 | Fœndelach | | 768 |
| | | 5 St. Rumold (ob.) | 775 |
| 23 | Dubdalethy | | 778 |
| | | 6 St. Sedulius (ob.) | 785 |
| | | 7 Cormac | ——— |
| 24 | Affiat | | 793 |
| 25 | Cudiniscus | | 794 |
| 26 | Conmach | | 798 |
| 27 | Torbach Mac Gorman | | 807 |
| 28 | Nuad Mac Segine | | 808 |
| 29 | Mac Loingle Flanguss | | 812 |
| 30 | Artrigiues | | 822 |
| 31 | Eugene Monaster | | 833 |
| 32 | Faranan | | 834 |
| 33 | St. Dermod O'Tigernach | | 848 |
| 34 | Factna | | 852 |

(*a*) Giraldus, a diligent and faithful author, and a *Roman* catholic, who accompanied king John to Ireland in 1185, where he collected materials for his work on Ireland, expressly asserts that, though St. Patrick made Armagh his residence, and, *as it were*, a metropolitan see, yet there were no *arch*bishops in Ireland until John Papyrio, the pope's legate, brought four palls for the four sees which were then for the first time *archi*episcopal (see "Giraldus Top. Hib.," lib iii. c. 16, 17). It is worthy of remark, that Giraldus says nothing of St. Patrick's having been at *Rome*, which he certainly, from his attachment to Rome, would have done had he known it. An *eloquent* silence concerning the Roman mission of St. Patrick is also observable in the confession of St. Patrick himself, the hymn of Fiech, and the Cottonian MS. See "Dean Murray's Hist.," pp. 11-14.

(*b*) Armagh took its name from its situation, viz., a number of fallows near the river side. Its first name was "Druim Sailec;" but, from its situation on a rising ground, was afterwards called "Arhmach," or "Ardmach," that is, "a high field." The first church was built about A.D. 445; one Daire, a man of great affluence and reputation among his own people, having granted the site on which the church was built, near the river Calin.

(*c*) The see of Dublin is supposed to have been founded by St. Patrick about A.D. 448; but nothing more is known of it till the seventh century. It was made *archi*episcopal in the 12th century.

| *Armagh.* | *Dublin.* | A.D. |
|---|---|---|
| 35 Aimire | | 874 |
| 36 Catasach Mac Rabarlach | | 875 |
| 37 Mœlcob Mac Crumvail | | 883 |
| 38 Mœl Brigid Mac Dornan | | 885 |
| 39 Joseph | | 927 |
| 40 Mœl Patrick Mac Maoltule | | 936 |
| 41 Catasach Mac Dulgen | | 937 |
| 42 Muredach Mac Fergus | | 957 |
| 43 Dubdalethy Mac Kellach | | 966 |
| 44 Murechan | | 998 |
| 45 Mælmury, or Marian | | 1001 |
| 46 Amalgaid | | 1021 |
| | 8 Donagh (*a*) | 1038 |
| 47 Dubdalethy III. | | 1050 |
| 48 Cumasach O'Herudan | | 1065 |
| 49 Mœlisa Mac Amalgaid | | 1065 |
| | 9 Patrick (*b*) | 1074 |
| | 10 Donat O'Haingly | 1084 |
| 50 Donald Mac Amalgaid | | 1092 |
| | 11 Sam. O'Haingly (*c*) | 1095 |
| 51 Celsus Macaid Mac Mælisa | | 1106 |
| | 12 Gregory (*d*) | 1121 |
| 52 Maurice Mac Donald | | 1129 |
| 53 Malachy O'Morgair | | 1134 |
| 54 Gelasius Mac Roderick | | 1137 |
| | 13 Laurence O'Toole | 1162 |
| 55 Cornelius Mac Concalede | | 1174 |
| 56 Gilbert O'Caran | | 1175 |
| | 14 John Comyn | 1181 |
| 57 Mælisa O'Carrol | | 1184 |
| 58 Amlave O'Murid | | 1184 |
| 59 Thomas O'Connor | | 1185 |
| 60 Eugene Mac Gillivider | | 1206 |
| | 15 Henry de Loundres | 1213 |
| 61 Luke Nettervill | | 1220 |
| 62 Donat O'Fidabra | | 1227 |
| | 16 Luke | 1228 |
| 63 Albert of Cologne | | 1240 |
| 64 Reiner | | 1247 |
| | 17 Fulk de Saunford | 1256 |
| 65 Abraham O'Conellan | | 1257 |
| 66 Patrick O'Scanlain | | 1261 |
| 67 Nich. MacMolissa | | 1272 |
| | 18 John de Derlington | 1279 |
| | 19 John de Saunford | 1284 |
| | 20 William de Hotham | 1297 |
| | 21 Rich. de Ferings | 1299 |
| 68 John Taaf | | 1305 |
| 69 Walter de Jorse | | 1306 |
| | 22 John Leek | 1310 |
| 70 Roland Jorse | | 1311 |
| | 23 Alex. de Bicknor | 1317 |
| 71 Stephen Segrave | | 1322 |
| 72 David O'Hiraghty | | 1334 |
| 73 Rich. Fitz-Ralph | | 1347 |
| | 24 John de St. Paul | 1349 |
| 74 Milo Sweetman | | 1361 |
| | 25 Thos. Minot | 1363 |
| | 26 Robert de Wikeford | 1373 |
| 75 John Colton | | 1382 |
| | 27 Robert Walby | 1391 |
| | 28 Rich. Northalis | 1396 |
| | 29 Thos. Cranley | 1397 |
| 76 Nich. Fleming | | 1404 |
| 77 John Swayn | 30 Rich. Talbot | 1417 |
| 78 John Prene | | 1439 |
| 79 John May | | 1444 |
| | 31 Michael Tregury | 1449 |
| 80 John Bole | | 1457 |
| | 32 John Walton | 1472 |
| 81 John Foxalls | | 1475 |
| 82 Edm. Connesburgh | | 1477 |
| 83 Octavian de Palatio | | 1480 |
| | 33 Walter Fitzsimons | 1484 |
| | 34 Wm. Rokeby | 1511 |
| 84 John Kite | | 1513 |
| | 35 Hugh Inge | 1521 |
| 85 George Cromer | | 1522 |
| | 36 John Allen | 1528 |
| | 37 George Brown (*a*) | 1536 |
| 86 George Dowdall (*b*) | | 1543 |
| 87 Hugh Goodacre (*c*) | | 1553 |
| | 38 Hugh Curwin (*d*) | 1555 |
| 88 Adam Loftus (*e*) | | 1563 |
| | 39 Adam Loftus | 1567 |
| 89 Thos. Lancaster (*f*) | | 1568 |
| 90 John Long | | 1584 |
| 91 John Garvey | | 1589 |
| 92 Henry Usher | | 1595 |
| | 40 Thomas Jones (*g*) | 1605 |
| 93 Chris. Hampton (*h*) | | 1613 |
| | 41 Launcelot Bulkeley (*i*) | 1619 |
| 94 James Usher (*k*) | | 1624 |

(*a*) Consecrated by the abp. of Canterbury.

(*b*) Patrick was consecrated in St. Paul's church, London, by Lanfranc, abp. of Canterbury.

(*c*) S. O'Haingly was consecrated by Anselm, abp. of Canterbury, assisted by four of his suffragans.

(*d*) Gregory was consecrated at Lambeth, 2nd Oct., 1121, by Ralph, abp. of Canterbury, assisted by bps. R. de Belmis of London, Roger of Salisbury, R. Blovet of Lincoln, Everard of Norwich, and David of Bangor. This Gregory became in 1152 the first *arc*Abishop of Dublin, for in that year John Papyrio came from Rome with the palls for the four archbishops.

(*a*) Geo. Brown, the first protestant abp. was consecrated 19th March, 1535-6, by T. Cranmer, abp. of Canterbury; N. Shaxton, bp. of Salisbury; and J. Hilsey, of Rochester.

(*b*) G. Dowdall, consecrated Dec., 1543, by Edw. Staples, bp. of Meath, and other bishops.

(*c*) H. Goodacre, consecrated, together with J. Bale, bp. of Ossory, on 2nd Feb., 1552-3, by G. Brown, abp. of Dublin; T. Lancaster, bp. of Kildare; and E. Magennis, of Down and Connor.

(*d*) H. Curwyn,' consecrated 8th Sept., 1555, together with J. Tuberville, bp. of Exeter; and W. Glynne, of Bangor, in the bp. of London's chapel.

(*e*) A. Loftus, consecrated 2nd March, 1562-3, by H. Curwyn abp. of Dublin, and other bps. He was translated to Dublin in 1567.

(*f*) T. Lancaster, consecrated abp. of Armagh, 13th June, 1568, by A. Loftus, abp. of Dublin; H. Brady, bp. of Meath; and R. Daly, of Kildare.

(*g*) T. Jones, consecrated bp. of Meath, 12th May, 1584, in St. Patrick's Cathedral, Dublin, by his brother-in-law, A. Loftus abp. of Dublin, &c.; translated to Dublin, 1605.

(*h*) C. Hampton, consecrated 8th May, 1613, by T. Jones, abp. of Dublin; G. Montgomery, bp. of Meath; W. Pilsworth, of Kildare; and J. Rider, of Killaloe.

(*i*) L. Bulkeley, consecrated 3rd Oct., 1619, by C. Hampton, abp. of Armagh; T. Moygne, bp. of Kilmore; and T. Buckworth, of Dromore.

(*k*) J. Usher, consecrated bp. of Meath, 1621, by C. Hampton, abp. of Armagh; T. Moygne, bp. of Kilmore; R. Echlin, of Down and Connor; and T. Buckworth, of Dromore.

| *Armagh.* | *Dublin.* | A.D. |
|---|---|---|
| 95 John Bramhall (*a*) | . . . . . | 1660 |
| | 42 Jas. Margetson (*b*) | 1661 |
| 96 Jas. Margetson (*b*) | 43 Michael Boyle (*b*). | 1663 |
| 97 Michael Boyle (*b*) . | 44 John Parker (*b*) . | 1678 |
| | 45 Francis Marsh . | 1681 |
| | 46 Narcissus Marsh . | 1694 |
| 98 Narcissus Marsh . | 47 Wm. King . . | 1702 |
| 99 Thos. Lindsay . | . . . . | 1713 |
| 100 Hugh Boulter (*c*) | . . . . . | 1724 |
| | 48 John Hoadley . | 1729 |
| 101 John Hoadley . | 49 Chas. Cobbe . . | 1742 |
| 102 George Stone . | . . . . . | 1747 |
| 103 Rich. Robinson . | 50 Hon. Wm. Carmichael . . | 1765 |
| | 51 Arthur Smythe . | 1766 |
| | 52 John Cradock . | 1772 |
| | 53 Robt. Fowler . | 1778 |
| 104 Wm. Newcombe | . . . . . | 1795 |
| 105 Wm. Stuart (*d*) . | . . . . . | 1800 |
| | 54 Chas Agar . . | 1803 |
| | 55 Euseby Cleaver . | 1809 |
| | 56 John G. Beresford | 1819 |
| 106 John Geo. Beresford, D.D. (*e*) . | 57 Wm. Magee . . | 1822 |
| | 58 Richard Whately, D.D. (*f*) . . | 1831 |

In the Scotch and American churches the succession of bishops is derived from England. For the former church four bishops were consecrated 15th Dec., 1661, viz., James Sharp, to St. Andrew's; Andrew Fairful, to Glasgow; Robert Leighton, to Dumblane (afterwards archbishop of Glasgow); and James Hamilton to Galloway, by Gilbert Sheldon, bishop of London (afterwards archbishop of Canterbury); George Morley, of Worcester (afterwards of Winchester); Richard Sterne, of Carlisle (afterwards archbishop of York); and Hugh Lloyd, of Llandaff. From these four bishops the bishops of the Scottish church derive their orders. The present *primus*, Dr. William Skinner, bishop of Aberdeen, was consecrated 27th Oct., 1816, by George Gleig, bishop of Brechin, and *primus*; Alexander Jolly, of Moray; Daniel Sandford, of Edinburgh; and Patrick Torry, of Dunkeld; and was elected *primus* 2nd June, 1841. For the latter Dr. Samuel Seabury was consecrated bishop of Connecticut, 16th Nov., 1784, by Robert Kilgour, bishop of Aberdeen, and *primus* of the Scottish church; Arthur Petrie, of Moray; and John Skinner, suffragan bishop of Aberdeen. Afterwards on 4th Feb., 1787, Dr. William White, to the see of Pennsylvania, and Dr. Samuel Provoost, to that of New York, were consecrated at Lambeth, by John Moore, archbishop of Canterbury; Wm. Markham, archbishop of York; Charles Moss, bp. of Bath and Wells; and John Hinchcliffe, of Peterborough; and on 19th Sept., 1790, Dr. James Madison was consecrated bishop of Virginia, at Lambeth, by John Moore, archbishop of Canterbury; Beilby Porteus, bishop of London; and John Thomas, of Rochester. These four bishops, on 17th Sept., 1792, united in the consecration of a fifth, viz., Dr. Thomas John Claggett, to the diocese of Maryland; and from these all the bishops in the United States derive their orders. Dr. Alexander Viets Griswold, the present *presiding bishop*, was consecrated 29th May, 1811, by bishops Wm. White, of Pennsylvania, and S. Provoost of New York (the two who were consecrated in 1787), and Abraham Jarvis, bishop of Connecticut.

In the foregoing catalogues of English and Irish archbishops, it has been shown that "from the apostles' time" there has been a regular series of bishops in the Christian church, and that this succession has been continued "in the united church of England and Ireland." We have no more reason to doubt the correctness of the above succession of bishops from the apostles to the present archbishops of Canterbury, York, Armagh, and Dublin, than we have to question the genuineness of the accepted list of sovereigns of England from William the Conqueror to the present queen. When there was a vacancy, the succession was not broken, because the succeeding prelate was consecrated by other apostolical bishops. If on the demise of the present archbishop of Canterbury, the vacancy was not filled up for 20 years, yet at the end of that time an archbishop were regularly consecrated by other bishops, or a duly consecrated bishop translated to the vacant see (as was Dr. Wm. Juxon to the see of Canterbury, after the vacancy occasioned by the murder of archbishop Laud) it is quite evident that the succession would still be unbroken. This remark applies to every case where a vacancy occurs.

*Wadham College, Oxford.*

(*a*) Abp. Usher died in 1655, and the see was vacant till 1660, when J. Bramhall was translated from Derry, to which he had been consecrated 26th May, 1634, by J. Usher, abp. of Armagh; A. Martin, bp. of Meath; R. Echlin. of Down and Connor; and R. Boyle, of Cork.

(*b*) J. Margetson to Dublin; M. Boyle to Cork; and J. Parker to Elphin, were consecrated, together with nine other bishops, in St. Patrick's cathedral, Dublin, 27th Jan., 1660-1, by J. Bramhall, abp. of Armagh; J. Lesley, bp of Raphoe; G. Williams, of Ossory; R. Maxwell, of Kilmore; and H. Jones, of Clogher. Margetson afterwards became abp. of Armagh; Boyle successively of Dublin and Armagh; and Parker of Tuam and Dublin.

(*c*) H. Boulter was translated from Bristol, to which he had been consecrated 15th Nov., 1719, by Wm. Wake, abp. of Canterbury; J. Hough, bp. of Worcester; W. Talbot, of Salisbury; W. Fleetwood, of Ely; and R. Willis, of Gloucester.

(*d*) Wm. Stuart was translated from St. David's, to which he had been consecrated 12th Jan., 1794, by J. Moore, abp. of Canterbury; R. Watson, bp of Llandaff; and R. Beadon, of Gloucester.

(*e*) Lord John George Beresford, D.D., the present primate, was consecrated bp. of Cork and Ross, 24th March, 1805, by Chas. Brodrick, abp. of Cashel; Wm. Knox, bp. of Derry; and John Porter, of Clogher; translated to Raphoe, 1807; Clogher, 1819; Dublin, 1819; Armagh, 1822.

(*f*) Richard Whately, D.D., the present abp., was consecrated abp. of Dublin, Dec., 1831, by Rich. Laurence, abp. of Cashel (who was consecrated by J. G. Beresford, abp. of Armagh, &c.); Chas. Lindsay, bp. of Kildare; and Sam. Kyle, of *Cork and Ross.*

## The Cabinet.

THE CHURCH OF CHRIST*.—That if the Lord added to the church daily such as should be saved, those who are to be saved must be added to the church; and that therefore the church is the appointed medium, or instrumental means, in and through which individual sinners must appropriate to themselves the pardon which Christ has purchased for all; first being admitted by baptism into the church, and so acquiring a title to its privileges,

* From bp. of London's "Three Sermons on the Church:" preached at St. James's, Westminster, in Lent, 1842. London: Fellowes.

and grace to use them; and afterwards being nourished with the food of sound doctrine, and of the sacrament of the body and blood of our Saviour Jesus Christ, who was given, as our church declares, "not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament." This being the case, it is manifestly a question of very great importance to every one of us to ascertain whether he be really a member of the church; and in order to determine this, it is necessary that we should know what that church is of which the sacred historian speaks, and of which our Lord himself had declared, that he would found it upon a rock, and that the gates of hell should not prevail against it: for it is manifest from this expression, as well as from those which have been already cited from the writings of the apostles, that the church is one distinct and compact body; and since those who are to be saved must be added thereto, there cannot surely be wanting some distinguishing marks, wherein those who seek for refuge in that ark of safety may recognise the impress of its divine origin and authority. Now that our blessed Lord did not himself build his church, but only laid its deep and immoveable foundations, is an indisputable truth. He gave to his apostles the commission of master-builders, but did not qualify them for the execution of their task, till he fulfilled his promise of sending to them the Comforter. The work of building the church of Christ commenced upon the day of Pentecost. Neither did he give them precise directions as to the outward form which the spiritual building was to assume; for the guidance of the same Holy Spirit would be sufficient to instruct them in that, as in every other part of their duty: and we are to inquire in what manner they fulfilled it; and how far their example and authority, in the constitution of the visible church, is binding upon the whole body, of which Jesus Christ himself is the head. We shall be greatly assisted in this inquiry, if we can ascertain in what light the church was considered by those who lived much nearer than ourselves to the time of its first foundation, and were themselves amongst the most conspicuous of the lights set upon that candlestick of gold to give light to the world. The following clear and compendious account of it is given by Tertullian, who wrote before the end of the second century, and who could hardly have been deceived as to the history of the church's constitution, into whatever errors he might fall as to points of doctrine or discipline. "Christ," he says, "during his residence on earth, declared the purposes of his mission, and the rule of faith and practice, either publicly to the people, or privately to the disciples, of whom he attached twelve more immediately to his person, intending that they should be the teachers of the Gentiles. One of them betrayed him; but the remaining eleven he commanded to go and instruct all nations, and baptize them in the name of the Father, Son, and Holy Ghost. These eleven having added to their number a twelfth, in the room of him who had been cut off, and having received the promised effusion of the Holy Spirit, by which they were endued with supernatural powers, first preached the gospel and founded churches in Judea: they then went forth to the Gentiles, preaching in like manner, and founding churches in every city. From these churches others were propagated, and continue to be propagated at the present day, which are reckoned in the number of apostolic churches, inasmuch as they are the offspring of apostolic churches. Moreover, all these churches constitute one church: being joined together in the unity of the faith, and in the bond of peace." Such is the language of that early father who, in arguing upon points of doctrine or of discipline, never fails to appeal to the belief or practice of those churches which had been actually founded by the apostles; on the ground that in them the faith taught and the institutions established by the apostles were still preserved." To the same effect Clemens of Alexandria, who was nearly contemporary with Tertullian, describes the church as "the congregation of the elect; the image of the church in heaven; collecting men through one Lord into the unity of one faith, in which ancient church alone is the true knowledge to be found, because in it is preserved the apostolic right division of doctrine." Hence, then, we infer that all churches, derived from other churches of apostolic foundation, holding the same faith, and preserving the same ordinances, are parts of that general and universal church, in which we profess our belief in the words of the creed, "I believe one catholic and apostolic church." Now let us see how this agrees with the definition of the church given in our 19th article. "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same;" where I conceive is intended, not any particular congregation of believers, but the whole body of the faithful in all parts of the world, as it is explained in the 55th of our canons—"Christ's holy catholic church, that is, the whole congregation of Christian people dispersed throughout the world." In this church the pure word of God is preached; consequently there must be unity of doctrine in all points of faith necessary to salvation; and the sacraments are duly ministered according to Christ's ordinance, in all things requisite to the essence and efficacy of a sacrament. This definition is of a very general kind, as to every thing but the purity of the word preached, and the observance of all things essential to the due administration of the sacraments, leaving it still open to inquiry what those things are. From the view which we have now taken of the subject, the following conclusions may seem to be established: first, that the church is a spiritual society, the foundations of which were laid by Jesus Christ himself, its divine and perpetual head; its frame and constitution being afterwards constructed and settled by his apostles, acting with his authory under the guidance of the Holy Ghost. Secondly, that its office is to bring sinners to Christ, by furnishing to those who are incorporated into it the means of knowledge and holiness; and that it is therefore not merely instrumental as a teacher, but sacramental as a medium of the believer's personal union with his Saviour, conveying and dispensing grace. Thirdly, that it consists of all those who, having been admitted into it by baptism, hold the faith as it is in Jesus, and who use, or do not obstinately refuse, their spiritual privileges; and that all local churches which can trace their apostolical descent, and teach the pure word, and duly administer the ordinances of Christ, are branches more or less flourishing, more or less profitable, of the one holy universal church.

## Poetry.

### THE MISSIONARY'S HOME.

*(For the Church of England Magazine.)*

It stood amid the mountains;
From whose crown'd crests sublime
Came the voice of many fountains,
And the faint winds' passing chime.
The giant river rush'd like light
Through all th' unbounded plain,
Or warrior to the field of fight;
So dash'd it to the main.

A home to dream of—beautiful!
It stood beneath the trees
That gave the fragrance of their breath
To every passing breeze.

A lovely dwelling, low and lone,
A calm and sure abode,
A habitation fit for one
Whose life was given to God.

The Indian from the forest,
From the prairie, from the wild,
Beheld that habitation
With the gladness of a child.

And his weariness would pass away,
And many thoughts of sin,
Because of him, the old man grey,
The priest of God within.

O softly fell the twilight,
And the sunlight of the clime,
On that dwelling 'mid the mountains!
Whose crown'd crests sublime

O'erlooked a thousand humble homes;
But only one abode,
Of a husbandman, whose life was spent
In sowing seed for God.

E. Scaife.

*Maryport.*

## Miscellaneous.

The Monks of La Trappe.—Having visited the convent I may offer a few observations. In the course of conversation with the superior, I expressed surprise, as I had done to the friars at Jerusalem, that they should live in profound seclusion from all intercourse with society, which religion did not seem to enjoin, but was rather opposed to the spirit of universal love for all men which breathes in the gospel; nor did I conceive that so rigid a mortification to all the innocent pleasures of life was essential to the highest attainment or the most pure enjoyment of spirituality; while it evinces more of contempt than of gratitude to despise the gifts of God as hurtful, not in their abuse only, but in the very use of them at all. The most sacred ties of nature bind us to one another, and the blessed Author of our religion, who felt in all their sinless energy in his own bosom the amiable humanities and tender sympathies of that flesh which he took upon him, said, "Ye are brethren;" and speaking that beautiful parable which teaches his disciples that their kindred embraces all the sons and daughters of mankind. He also embodied it in the uniform and unwearied practice of his whole lifetime, so that he incurred the proud censure of his pharisaical enemies, as being the friend of sinners, and companion at the table of publicans. The superior answered, that we live in a world of sin and misery, on which the curse of an offended Deity has fallen, and possession of it been usurped by him who is worshipped as the prince of it. Under the potent enchantments of that dire magician, it was filled with lying vanities, which every moment are forcing their way by the open portals of the senses into the soul, and enticing it, with a captivation which too often prevails, to render it a slave to sense, to sin, and to Satan. He argued that we must not seek for temptation, and that if we did not shun it when in our power, we were equally culpable; and further insisted that all great achievements in human learning were the fruits of solitude, and much more did the study of heavenly truths require undisturbed devotedness to the contemplation of them. He contrasted with such religious houses as that to which he belonged, the wealthy foundations of our English universities, and contended for a preference of the former, whose cloisters were not retreats of literary leisure and barren scholarship, but of prayer and praise, of reading and reflecting on the word of God; where celibacy was not enjoined for the sake of *exclusive dedication* of the man to art or science, but of the whole heart to God; and where, instead of the pride engendered by lofty attainments in such carnal studies, the humbling doctrines of the scriptures formed the subjects of their continual investigation, not as affording room for the display of intellectual superiority, but improving the heart, as the rule and guide of life, and alone able to make them wise unto salvation. True peace and the most unalloyed happiness which our present imperfect condition would allow, he said, from long experience, was to be found in these hallowed abodes. Their inmates have no care but of pleasing God, and making always nearer approaches to him in divine love, by which they were growing in conscious meetness for heaven, and the beatific vision of him who sitteth upon the throne, and of the Lamb for ever. There was no distraction and diversion in this secluded region of their faculties and affections upon any but the most excellent things, which, like ourselves, are eternal. Their hopes, resting on the sure word of promise, and centred in realities which lie beyond the region of death and the reach of chance and change, never meet with disappointment, but were always brightening as the morning light. Even the sages of antiquity reckoned it as the sole proper business of life to make preparation for death, and ceasing to live to the world, as they did, he conceived was doing this most effectually. In a word, his opinion regarding both conditions—the one he had abandoned and the one he had adopted—was expressed in this motto, which he took for his own:—

Inveni portum! Spes et fortuna valete,
Sat me lusistis, ludite nunc alios.

There are several men of rank here, altogether unknown to the world; and also many English, Irish, and Scotchmen; but the most inviolable secrecy is observed as to their former history and connections. All drop their Christian and assume scriptural names, and the person who attended me in disguise, but would not sit down or eat or drink with me, and had all the manners of an accomplished gentleman, was named Malachi, who I afterwards discovered had been an officer of British dragoons! On the death of any of the fraternity, his name is not mentioned in any written communication to his friends, but there is merely sent, in this mode, a notice to the friends that a brother has died, so they are left to find out if the intimation relates to their own relatives or not. A singularly curious and interesting volume, or rather series of volumes, might be formed by any writer who could relate to the world the lives of some of the individuals who have sought an asylum in this death-like abode, where all human passions—all the fears and hopes of mortal existence, are entombed: the inmates of these melancholy walls have brought hither with them nothing but the memory of their former vanities, and their former frailties. Many have been driven hither by disgust, by remorse, by despair—nay, as I have occasion to know, by disappointment in their addresses to the fairest of the fair; and then, not a few, I fear, have moved in the gay circles of fashion and pleasure. What then must have been the contest in their hearts ere they could renounce such alluring scenes to immure themselves where existence is but protracted and self-elected mortification? A minute description of the brethren of La Trappe would form an important chapter in the history of men, a stumbling block to all philosophy and theories, particularly to their creed who persuade themselves that the chief and sole end of this present existence is to enjoy.—*Rae Wilson's Travels.*

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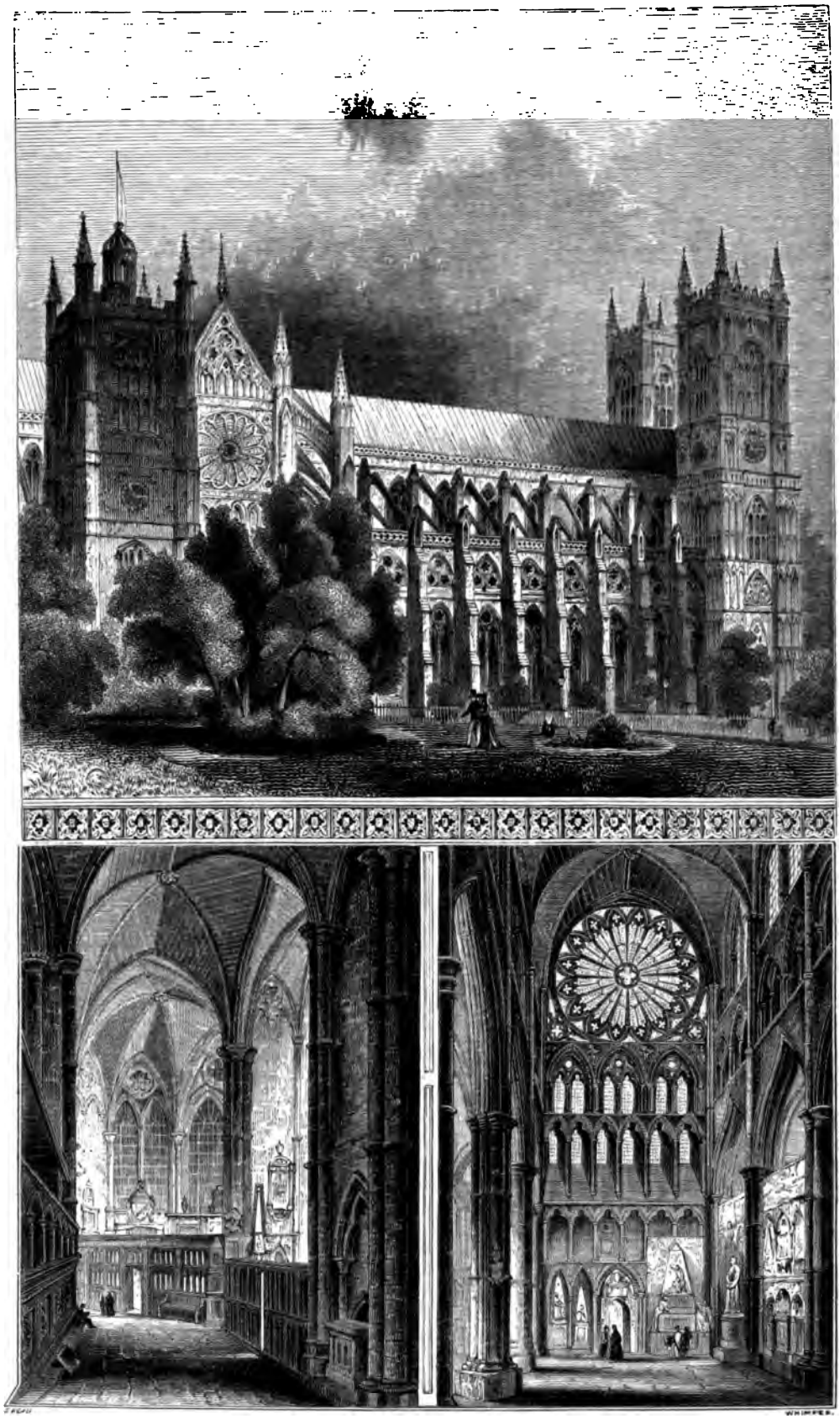

WESTMINSTER ABBEY.

THE

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## WESTMINSTER ABBEY.

No. I.

WESTMINSTER abbey has been pronounced a part of the English constitution. There are indeed circumstances which invest this fabric with a greater interest and call forth a deeper reverence for it than can belong to any of our other ecclesiastical buildings. For, besides that it is of the first order of architectural merit, it presents associations of a peculiar kind. It stands in that part of the metropolis which is the seat of government. Within its walls the sovereigns of England have for centuries received their solemn coronation. It contains the monuments, and in many instances the ashes, of the most illustrious men who have done honour to our country. A walk in Westminster abbey is a pictured lesson in British history. The expectation of being enshrined here has urged on our heroes to victory: "A peerage or Westminster abbey," were the words of Nelson previously to the battle of the Nile. But, though I shall not fail to notice what in this way renders the abbey more than a mere ecclesiastical structure, it is of course its ecclesiastical character which demands in these pages primary consideration.

Prior to the establishment of Christianity in England, it is said that a heathen temple, dedicated to Apollo, occupied the site whereon at present stands Westminster abbey. As paganism however disappeared before the light of the gospel, the spot, where sacrifices had been offered to a demon, was destined to be consecrated to the worship of the true God. In or about the year 604, it is supposed that Sebert, king of the East Saxons, a Christian convert, founded a church in Thorney Island, and dedicated it to St. Peter. This island appears to have been of a triangular form, which may even now be traced, and marshy in its character, overgrown with thorns, whence it derived its name. The church erected by Sebert was destroyed in a Danish invasion, and it was not till the reign of Edgar that it was restored. This monarch, at the suggestion of the celebrated Dunstan, and, as it is said, to atone for a crime he had committed, rebuilt the church, and gave it, with valuable endowments, to the order of St. Benedict. I shall not further mention its renovation by Edward the Confessor, than merely to remark that then it first assumed the form of a cross. I shall hasten to the history of the present structure.

In 1220, Henry III. laid the first stone of a chapel of the Virgin, and in 1245 he began entirely to re-erect the abbey. The sums he expended on the building were enormous: the amount laid out between 1245 and 1261 on the lady chapel alone is stated to have been 29,605*l*. When this chapel was completed, the king removed thither the remains of Edward the Confessor; and, as of course on so remarkable an occasion it was necessary to intermix a dash of the supernatural, the translation is thus described by an old writer: "In sight of all the principal nobility and gentry of the land who were assembled here, he (the king) and his brother Richard carried the chest containing St. Edward's remains upon their shoulders with vast ceremony. On seeing it exalted the devils were instantly cast out of two possessed persons, who had come purposely (the one from Ireland, the other from Winchester) to receive that benefit."

The abbey was not completed in Henry the

third's reign, and in 1297 it suffered much by fire; it was shortly, however, repaired by the abbot, and in the succeeding century many additions were made. The eastern parts of the nave and the aisles were rebuilt and finished in 1307; and between that time and 1386, when the abbot, under whose direction the works latterly were, died, the cloisters and the principal monastic buildings were erected. The civil wars which desolated England during the fifteenth century retarded the completion of Westminster abbey, but by degrees the western parts of the nave and aisles and the west front were built, though it was not till the time of Sir Christopher Wren that the completion of the two western towers was undertaken. They were finished as we now have them in 1735.

Henry VII. commenced his chapel in 1502, on the site of that dedicated by Henry III. to the Virgin; and it was completed by Henry VIII., the total amount expended upon it being 14,000*l.*, equivalent to an enormous sum of our present money. By Henry VIII. the monastery was suppressed, and Westminster erected into a bishop's see: one prelate, however, alone sat here. Its revenues at the time of the dissolution were 3,976*l.* per annum, and it possessed two hundred and sixteen manors, besides other property. The monastery was re-established by queen Mary, and finally dissolved under Elizabeth.

This edifice shared the fate of most of our noblest ecclesiastical buildings in the troubles occasioned by the great rebellion. In 1643 it was converted into barracks for the parliamentary soldiers. Of course the usual outrages were committed: the tombs were mutilated or destroyed, the altar rails were broken down and burnt, the organ was pulled to pieces, while the venerable church itself was the scene of the vilest indecency—the troopers drinking, smoking, and committing worse sacrilege within its walls. Little was done to repair the injuries thus sustained till the reign of William III. A parliamentary grant was then obtained for its restoration, and Sir Christopher Wren, as already stated, employed. I have only to add that in the year 1809 the beautifying of Henry the seventh's chapel was commenced under Mr. Wyatt's direction, 42,000*l.* being on the whole expended upon it. Much has also been done during the present century in restoration and in repair of the parts injured by fire.

At the western end of the abbey rise two lofty towers; but they are not, unfortunately, in accordance with the rest of the building, Sir Christopher Wren having introduced ornaments little in the Gothic style of architecture. The base of the southern tower is hidden by the gable of the Jerusalem chamber. Here a portal, above which is the great western window, gives admission into the nave. But the most imposing entrance is in the northern wing of the transept, which has been thus described: "This portico has a most noble door or portal, which leads you into the cross of the church, with two lesser porches on each side, one of which serves for the conveniency of entering therein. Its remnants, or ruins, sufficiently speak what a curious piece this portico has been in former times; for here were the statues of the twelve apostles at full length, with a vast number of other saints and martyrs, intermixed with intaglios, devices, and abundance of fretwork, to add to the beauty thereof, but all much defaced and worn out by time and the corroding vapours of the sea-coals; and it is doubtless owing to its excellency that some in former ages have bestowed upon it the title of 'Solomon's Porch;' judging that a piece of work, far surpassing any thing of that kind in those days, might very well challenge an uncommon name. The very remnants, which are obvious to our sight even to this day, may soon convince us of its ancient beauty and magnificence; for this portico still retains entire below two of these admirable statues, besides three others quite defaced, and two more over the eastern part of the portico, and as many more over the western door, pretty entire, and all undeniable witnesses of their former excellency." It must be added that the northern entrance has been repaired and beautified since the above was written. The buttresses are crowned with pinnacles, and there is in this transept a beautiful rose window, filled with coloured glass, more than thirty feet in diameter. Above it is the gable, surmounted by a pinnacle. The south side of the abbey is much blocked up with buildings, and along it for a considerable length runs the cloister. Adjoining the southern transept is the chapter-house; at the eastern extremity of the church is Henry VII.'s chapel. "There is no other edifice in the kingdom," says Mr. Brayley, "the external ornaments of which have been spread over the surface with such exuberant luxuriance as those of this chapel. It would seem, indeed, as though the architect had intended to give to stone the character of embroidery, and enclose his walls within the meshes of lace-work. With the exception of the plinth, every part is covered with sculptural decorations: the buttress towers are crested by ornamental domes, and enriched by niches and elegant tracery; the cross springers are perforated into airy forms, and the very cornices and parapets are charged, even to profusion, with

armorial cognizances and knotted foliage. The vaulting and roof are supported by fourteen octagonal buttress towers, viz., six on each side, and two eastward, between which are thirteen lofty windows; those of the aisles being embowed, and those of the chapels projecting in three angles—the central angle forming an acute point. The buttress towers extend to a considerable height above the parapet, and are each crowned by an octagonal dome, of a graceful contour, having sockets springing up at every angle, and terminating in a richly crusted finial. An embattled cornice surrounds each dome, and at the angles are either a lion, a dragon, or a greyhound, in a descending attitude. Below these, in front of each side tower, are three canopied niches with pedestals for statues, and on each pedestal is a label, inscribed in black letter, with the name of some prophet, apostle, or saint. The canopies are gracefully formed, and the drops are enriched with foliage. The flying buttresses, or cross springers, which extend over the side aisles and east end from the base of the turrets, are most ingeniously contrived; not only to resist the immense pressure of the vaulting roof, but likewise to connect the parts of the buildings and associate by their lightness and ornaments with the general mass. They are each pierced into circles and other forms; and the lion, the dragon, and the greyhound are sculptured in full relief, as creeping down the weatherings. The windows, which occupy a considerable space between the piers, are each divided into three tiers, and further divided at the apex by handsome tracery."

The general form of the abbey is a cross, but the outline is obscured by numerous chapels. At the centre is a very low tower, scarcely rising above the ridge of the roof. It was probably intended to raise this to a greater altitude.

Such is a brief description of the exterior of this noble fabric. An account of the interior will be hereafter supplied.

(To be continued.)

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## THE SHEPHERD'S VOICE FROM THE TOMB*.

BY THE REV. GEORGE RENAUD.

FROM the tomb! Yes, reader, those lips that were so dear to us, on which we so delighted to hang while they delivered to us the messages of heaven, are now silent in the grave. Your beloved and affectionate minister has finished his work on earth, and entered into the joy of his Lord. Warm and large and overflowing was his love for your souls, over which he so long watched as one that must give account; earnestly did he desire and labour and pray for your highest interests in time and in eternity. You were always near to his heart—you, perhaps, know not how near; but it was not only when he addressed you from the pulpit, or taught you in the bible-class, or pleaded with you in private, that you were in his heart: those who enjoyed the privilege of his society can testify how often you were the subject of his conversation and affectionate interest; how he devoted to you the time and strength which were granted him; how he prayed for you, and, being affectionately desirous of you, would have imparted to you not the gospel of God only, but also his own soul, because you were dear to him.

And this love towards you I well know was not unreturned; you loved him, and I feel assured there is not one of you who does not lament his loss. To us the loss is great indeed; from this cold and heartless world we can ill spare the tender-hearted, the affectionate, and the benevolent. But he is gone, and in our present state we shall never again see his beloved countenance, or hear his welcome voice. He is gone, and we mourn and weep; but, let us say from our hearts in humble submission, "the will of the Lord be done;" let us say from our hearts in child-like confidence, "he doeth all things well." Hard words to utter when we realize what we have lost. May God's Holy Spirit enable us to say them in truth!

But what has been so heavy a loss to us, has been unspeakable gain to our departed friend. There he is—in paradise—in the bosom of his Saviour—never again to be separated from him, by even a moment's cloud, for ever and ever. Happy, happy saint! He will never again know what it is to have a single thought at variance with the will of God—never know another pang of sin or sorrow; he is made a pillar in the temple of his God, to go no more out; he is safely lodged in one of the many mansions of his Father's house, in whose presence there is fulness of joy.

* Our readers cannot have forgotten the interesting address which appeared last December, in Nos. 319, 320 of our magazine, entitled "The Shepherd's Voice speaking to the Flock from the bed of sickness." The rev. Benjamin Pelle, the author of that address, rested from his labour on the 12th of May, beloved and honoured by those amongst whom he had ministered, and followed by the affectionate respect of his brethren in the ministry—of those especially who best knew how much he loved, and delighted to labour in, the service of his Lord and theirs. The above address to the parishioners of Hatfield, on occasion of his death, is from the pen of one on whom the mantle of the departed should seem to have fallen. May a double portion of his friend's spirit rest upon him, and upon all who were associates with the late shepherd.—ED.

The death of a true Christian affords joy as well as sorrow. It calls upon us to rejoice with them that rejoice, as well as to weep with them that weep. Deeply, tenderly, constantly should we sympathize with one another in our loss, and especially with those mourners who were nearest and dearest to our departed friend. But with him we are called to rejoice; and, though no longer permitted to hold converse with him, we may praise and bless God for the happiness to which he has called him. This, if he could now speak to us, he would call on us to do, and would say, "If ye loved me, ye would rejoice because I am gone to my Father; I am with Christ, which is far better than the dearest, purest, and most cherished joy on earth."

He cannot, indeed, say this to us. His lips are silent in the grave; nor shall they speak again till, at the sound of the archangel's trumpet, this "mortal shall put on immortality," and shall point you who are penitent believers to the coming Saviour, saying, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him: we will be glad and rejoice in his salvation." Then, if we be true Christians, we shall see again the form of our beloved friend; not as it was here, weighed down latterly with deadly and complicated disease, but shining in glory, and made like the body of Jesus, full of health and holiness and happiness, imperishable and undecaying, a vessel fit for the Master's use. There is no more doubt that thus it will be, than that it was once a dying frame on earth.

But, though we must wait till the great day before we shall again hear his voice, we may imagine that he speaks to us from his silent resting-place. The apostle says of Abel, the first of those who, through faith in the blood of Jesus, entered paradise—"He, being dead, yet speaketh." Let us imagine that our departed friend speaks to us; let us try to imagine what he would say if permitted to address us from his grave; and let us pray to be enabled by God's Holy Spirit so to hear him speak, that the truths we may suppose him to utter may be brought home with power to our hearts.

And, first, I will imagine that he addresses me, the unworthy writer of these pages. Methinks I hear him say, "Write; but it is impossible for you to convey more than a whisper of the truth. Write; but, if you could exhaust all the power of words, never, never could you tell the thousandth part of the wonderful reality. Write; for God employs the foolishness of means; but write in *earnest; enough* of dreaming of eternity, enough of trifling with immortal souls. You know not what you do when you talk to souls, and forget that they will never die. O, be faithful, for eternity demands it; but be affectionate, for heaven indeed is love."

I have tried to imagine this, that I may be urged to write with greater plainness and earnestness, and that you may be more willing to receive without offence, however plain and unvarnished, the word of exhortation; but, ah! I should soon throw down my pen did I not feel I had a God who is ready to undertake for me, and that he can and does work by means the most contemptible and weak. I earnestly beseech him to enable me to proceed.

I will endeavour to mention two or three points which we may feel quite sure our beloved friend would touch upon if permitted to speak from his grave.

First, he would declare to you, with a force that can scarcely be imagined, the reality of things eternal. While on earth we live in a sort of dream. Those who are most awake to eternity know next to nothing of its awful realities. We live as if the little span of the present life were to be the whole of our existence; not as if we were to exist for ever in endless bliss or misery. In fact, eternity is treated like a dream—a shadow; but our beloved friend has entered eternity, and words cannot tell what a nothing this world is to him now. If he were permitted to speak but one word to you whom he so loved and warned and watched over upon earth, methinks that word would be "eternity." O then, my dear brethren, hear his voice; hear him declare—"Eternity is real; your souls are made to live for ever; it is no fable. When the hour of death arrives, then you begin eternity. It is just like awaking in the morning out of a dream to begin real life. The instant that the soul goes away from the body, and enters the world of spirits, that instant its realities begin, and it feels and knows itself to be without end. O that I could convey to you the feeling I now have of full knowledge and consciousness, that millions and millions and millions of ages shall not bring me an instant nearer an end. God made me deathless; you too are deathless. O that you could know how you are dreaming, trifling, playing with souls—your own souls and others—which will soon be roused up by the stroke of death to begin their real life of endless happiness or woe. O, my dear, dear fellow immortals, awake—open your eyes—see eternity! I implore you, I conjure you by every thing you hold dearest, to strive to see eternity; to shut out, if but for five minutes, every other thought that you may dwell only on eternity, and let

every thing of time, be it what it may, give way to the one thing real."

Another thing he would declare to you is the faithfulness of God.

He would say, "I can testify now more fully than on earth was possible, to the faithfulness of my God; he keepeth his promise for ever. I committed my soul to Jesus, and he has kept it safe, all guilty as it was before. I appointed to meet my Shepherd in the valley of the shadow of death, and he did meet me; his rod and his staff comforted me, and I am now more than conqueror through him that loved me. I find myself really washed in his blood and clothed in his righteousness, and that God has taken this as my complete title to heaven. I find, too, blessed be my God, that I am for ever delivered from sin; I am now one of those "spirits of just men made perfect" of whom I used to read in my bible, when my heart sometimes misgave me lest I should never join them. I chose God as the portion of my soul for eternity, and I am not disappointed: bliss for ever lies before me: I shall never feel the least thing wanting to my perfect happiness, for ever and ever. In my redeeming God I have all things my soul can desire for its eternal portion. I am swallowed up in his love. He is a fountain of living waters that will never fail me. O that you could but taste this perfect bliss, and know that there is no change in it possible, except its constant increase! O that you would trust this faithful God—you who have embraced his salvation, that you might enjoy all your holy privileges, and have your conversation even now in heaven; and you, unhappy souls, who have not embraced it, that you might hasten to the feet of Jesus, commit your souls to him, and find by your happy experience how he keeps his word to the trusting sinner."

I will mention but one thing more that I feel sure he would be eager to tell you—the freeness of salvation, from beginning to end.

We speak not this in a tone of controversy and dispute. God forbid! Could our dear friend now address us on this point, it would be simply from the overflowings of a heart bursting with gratitude and love; feeling that he owes his eternal all to the mercy of God his Saviour. "Grace, grace," he would say, "grace, grace, free, sovereign, undeserved mercy, has brought me here. When I look to the rock whence I was hewn, to the hole of the pit whence I was digged, I am lost in wonder and astonishment that I should now be a spiritual stone in the temple of my God. But he set his love upon me—I cannot even now tell why, except that it so pleased him. 'He will have mercy on whom he will have mercy,' and therefore I am in heaven: to him be all the glory. Had any thing been left to me to do, I should have undone every thing; but he made with me an everlasting covenant, ordered in all things, and sure; he undertook everything for me. I am saved by grace, through faith, and that not of myself; it is the gift of God, given me in Christ Jesus before the world began. Yet, so far am I from thinking that this would have excused me had I never turned to God, that I feel no sentence could have been too severe upon me. The mere fact of not loving such a God would have been enough to justify my condemnation; added to which, I had the offer of salvation through Jesus; I felt the strivings of the Spirit: and all this would have rendered me speechless, as it will render you speechless, if you do not turn to God. The offers of forgiveness, the offers of the Spirit, the pleadings of conscience, the entreaties of ministers, nay, this very voice of warning may (God forbid it should!) increase your condemnation if you do not repent. I implore you then not to throw away all your opportunities and privileges; I entreat you not to turn them into your accusers at the great day; but, while you remember that it is God that worketh in you, and give him all the glory, strive and agonize to enter in at the strait gate, and 'work out your own salvation with fear and trembling." O, my dear flock, strive and wrestle, watch and pray without ceasing, toil and fight; it is but for a little while, which, when you enter eternity, will seem less than nothing."

But, methinks, our departed friend would desire to call around his grave, if he could speak from it, some particular classes of his flock by turns.

And first, he would mention those who attended his bible class, whom he always had in his heart, and from whom he desired that some should be selected to carry his mortal remains to their long home. His delight was, and he often expressed it, to 'preach the gospel to the poor:" and his bible class was a means of usefulness which very greatly engaged his heart. He devoted much time to study how he could set forth the great truths of the bible with such plainness and simplicity that the most unlearned person who heard them might be able to understand them, and the hours he spent in this hallowed employment were some of the happiest of his life. At his own expence he fitted up that room in which you have spent so many happy hours with him on the Sabbath morning. There, alas! you can meet him no more; but come around his grave, and hear him say—"My dear men, I can no more address you at the bible class; my work on earth is done; but O that you may so live that you may come to

this place of happiness where I am, and some of you be my joy and crown of rejoicing at the great day. Forsake not the assembling of yourselves together, now that I am gone from you: sad would it be to prove that you valued the minister more than the ordinance, the man more than his message. You still have ministers who dearly love your souls, and anxiously watch for them. Yet not to them do I bid you look, except as God's instruments; they are but men, and you and they must part: look not to men, but to God. Long on earth was I learning that of myself I was nothing—that I gave God nothing except what was already his own—and that, if I did any thing, he alone did it by me. Blessed be his name, I could feel this in some degree when on earth, but now I feel it more than ever, and know it in all my soul. Look then to God, and to the word of his grace; and O press on for heaven. Strive with earnest prayer against your besetting sins; dread beyond every thing the thought of going back from whatever you have gained; shun whatever company would lead you one step aside; beware of the least breaking in upon your Sabbaths, or your private prayers. Though you may have to cut off a right hand, or pluck out a right eye, believe me, my dear men, heaven will make amends for all. My removal, which you so affectionately regret, will be good for you if it leads you to look more straight to God; yea, if you do but love and serve him, all things shall work together for your good. Farewell, my dear fellow-readers of God's word; be faithful to him till death, and then we shall meet in glory."

Your departed minister would also desire to call around his grave the thoughtless, the immoral, the profane, the drunkard, the Sabbath-breaker, and the despiser of holy things. I cannot suppose, however, that many of these persons would attend his call, for death to them is a dreadful subject, the grave a melancholy spot: they can laugh at it afar off, but they cannot endure it close at hand. If, however, the power of conscience, a momentary feeling of remorse, or a wish to pay some regard and respect to one who so faithfully warned and so earnestly prayed for you, should draw any of you around him, he would implore you in the most melting accents of affection and pity to abandon your destructive course, to change your oaths into prayers, your lusts for self-denial, your carelessness and trifling into serious alarm, anxious enquiries, and piercing cries for salvation. "Believe me," he would say, "without holiness no man shall see the Lord; and O, to see him not except in wrath, what must it be? Pity, O pity your precious souls; why will you throw away eternal treasures and stores of happiness which cannot be described, for what you know cannot satisfy you, and must plunge you into everlasting misery? God made you to be happy; God gave his own Son to die that you might be happy. 'God is love.' I have tasted and felt it in my whole soul: here is happiness; and it may all be yours: only turn to God, and he will pardon you, and make you his child; bliss, such as you have never dreamt of, shall then be yours. You may think that there is no happiness to be found in God, or at least, if there be, that you have no taste for it. The first is the greatest of all Satan's lies; the second is, alas, too true. But pray for the Holy Spirit; he will give you this heavenly appetite, and then satisfy it with 'a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined.' Dear fellow-creatures, do but turn to God and seek your happiness in him, and be assured that your labour shall not be in vain in the Lord."

If he could assemble such of you as are engaged in trade, business, or agriculture, around his grave, he would entreat you to beware of the temptation peculiar to your course of life; and, while you are diligent in business, he would urge you to be so on right motives, sitting loosely to the gains of this world, and seeking first the kingdom of God and his righteousness. "My dear friends," he would say, "though you may plead the necessary cares of your calling, and its demands upon your time and thoughts, I can assure you there is not a tradesman or farmer in heaven except those who, through faith, had overcome the world. O, if you had entered eternity as I have, you would know what this meaneth, 'One thing is needful': 'What is a man profited if he gain the whole world, and lose his own soul?' I implore you, for your soul's sake, to get this one thing needful; get that, and then, be the times good or bad, you are made for eternity; get that, and O how joyfully shall I welcome you to these blessed abodes! O remember that 'blessed' only 'are the dead which die in the Lord, for they rest from their labours, and their works do follow them.'"

And let not the rich and noble among those for whom the departed minister laboured and prayed be offended, if we venture to entreat them for a short time to assemble themselves in imagination at his grave. It was a rich man (beggared, alas, for eternity) who entreated that a glorified spirit might be sent to warn his five brethren, lest they also should come to a place of torment. The request was denied upon sufficient grounds; but, if some well-meaning, though feeble, hand had attempted to put a voice into the grave of

Lazarus, it might, by God's blessing, have been the means of so bringing home to their hearts "Moses and the prophets," that it might have been the power of God unto their salvation. In truth, you may well pardon the harmless artifice that would thus call your attention to "the things which belong unto your peace." It is a penalty which, while ministers of Christ have human feelings and human frailties, the great and noble of this world must too often pay, that they hear the great truths of God less pointedly and undisguisedly than their humble neighbours. To our shame be it spoken. But ministers, alas, are but men, and cannot always break through the chains which bind their fellows. It is notorious that in the houses of the rich, the subject of religion is introduced with more difficulty than in the cottages of the poor. There are bars of custom and etiquette by which Satan too often successfully shuts out those truths which might save the soul, from the rich and high in station. There are few who can fully take up the psalmist's words, "I will speak of thy testimonies even before kings, and will not be ashamed." Our beloved brother, though he had to a considerable degree overcome this weakness, would now doubtless confess that he was not insensible to it. But a disembodied spirit, if it could return to earth, could hold but one language. You would feel that all proprieties would be violated by putting into the mouth of a dead man, I will not say any thing approaching to compliment, but even those titles of respect which are here most properly accorded to distinctions of rank. Imagine then that while you stand by his grave you hear him exclaim, in tones of solemn but affectionate admonition, "My dear fellow mortals, believe me, God is no respecter of persons. I find in heaven none but those who, however exalted their station might have been on earth, were renewed by the Holy Spirit. The habits and maxims of society are not here taken into account. The riches and honours of the world, when not consecrated to God, are viewed only with pity. It is no figure of speech to say that the world is a bubble: for what is time to eternity?—a molehill to immensity. And whether, of the grains that form it, one be higher or lower than another, is of no importance except to the insects that creep upon it. This is not said to wound any proper sense of earthly dignity, or to lessen any feeling of gratitude to the Giver of all temperal blessings, but to urge you by the overwhelming importance of eternity to seek first, and far beyond any other, those spiritual blessings of pardon and reward which, when every trace of earthly distinction shall be for ever obliterated, can alone secure to you an inheritance incorruptible, and undefiled, and that fadeth not away."

Lastly, he would have much to say to those among you of all ranks and ages who are serving God. Amongst other things he would say, "My God is worthy of all your confidence and all your love. Trust him fully; he doeth all things well. I feel and know it in all my soul that he has led me in the right way. To think of it is ecstacy; to hear it gives pleasure to the blessed souls who have welcomed me home.

'Mine's a joyful wondrous story—
One that angels love to hear.'

"Had he answered the prayers you offered for my recovery, I had not been now enjoying this bliss. He did indeed spare me a little, that I might recover strength before I came hither and was no more seen; and this little strength completed my meetness for the inheritance and society of the saints in light. Trust then in God at all times, ye people; pour out your hearts before him. God is a refuge for us; and, while you trust him, be sure you love him. Who can tell what we owe him? Who can tell what he is to his creatures? Who can tell what he is to me now? O then love Jesus—love him supremely for what he has done and suffered for your salvation. Show that you love him sincerely, by giving him your whole hearts, and making him all your salvation and all your desire."

My readers, I have done.—Should one single sentence of the above be brought home by God's infinite mercy to any one single heart, let it be attributed under God to the influence which the memory of my beloved and talented friend has exercised on my unworthy pen; and he on his part, we know and are sure, would desire to give God all the glory. I would only remind you that it is written, "I have planted, Apollos watered, but God gave the increase; so then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

## Poetry.

### THE WIDOW OF NAIN.

St. Luke vii. 11.

*(For the Church of England Magazine.)*

THE note of sorrow, wild and loud,
Was issuing from the assembled crowd;
And sighs and sobbings fill'd the sky,
Even as Jesus passed nigh:
The general tone of deep distress
Proclaim'd its prevalent excess,
As, steep'd in tears, the funeral train
Moved through the city gates of Nain.

But, hark! more saddening than the rest,
Grief's piercing cry hath met the ear;
And, struggling in a mother's breast,
In all its plenitude was here.
Late of a husband's care bereft,
To her one only son was left;
And now that son, that only child—
He who so late her care beguil'd,
He who she hoped would be her stay,
And cheer her life's declining day—
That widow's prop, that mother's pride,
That comfort of her home, had died!

Must then the widow's tears roll on?
Still must the tide of anguish flow?
Can no one stem her grief? Can none
Pour balm into her cup of woe?
Condemned, whilst aught be left of life—
No more a mother, nor a wife—
To weep to-day, and wake to-morrow
To one sad scene of lonely sorrow?
Yes, grief will wear its sable hue;
Each morn must still those tears renew:
Nor human art, nor human skill
Have power that aching void to fill!

But when our blessed Lord passed by,
And marked the cloud that dimm'd each eye,
Touch'd with compassion, as the throng
And weeping widow pass'd along,
He sought to stay the falling tear.
"Weep not!" he said; then touch'd the bier:
Obedient to their Master's will,
Straight they that bare the corpse stood still.
"Young man," the Saviour cried, "Arise!"
Once more the life-blood ting'd his cheek;
And, whilst they gaz'd in mute surprize,
He that was dead began to speak.

Thus rescued from an early grave,
Christ to the trembling mother gave
Her son; who, not an hour before—
Pale, cold, and stiff—the grave-clothes wore;
Restored to life, to sense, to motion—
Fresh offspring of sepulchral birth;
Whilst awe-struck crowds, in rapt devotion,
Sung—"Glory be to God on earth!"

J. C. BADELEY.

*Chelmsford.*

## Miscellaneous.

DUELLING.—What, it may be asked, is the explanation of this term? Can it be shown to be any other but a resolution to deprive a fellow-creature of his existence in a present world, and hurl him in a moment into that which is eternal, and before the Judge of all? And, it may be added, is self-murder any other but, voluntarily and without necessity, adopting means to accomplish our own immediate death; and are not two persons engaging in this combat a conjunction of both? Let men who are prone to passion lay these considerations deeply to heart, and meditate on the awful consequences which arise, the horrors of conscience at the dying hour, and the terrors of eternal wrath before their eyes, in being the instrument of putting to death a fellow-mortal. By an ordinance *of Cromwell, fighting a duel* where death followed was adjudged "murder, and assistants banished for life, and in case of return suffer death." On the restoration a proclamation was issued by Charles, 1679, to prevent the "rash effusion of human blood;" declaring "no pardon will be given to any person or persons who fight." Would that this was held to be law at the present day! Let duellists keep in view God's own words under the thunders and lightnings of Sinai—"Thou shalt do no murder;" and figure to themselves the tears of the bereaved wife and children of him who has fallen victim to a bloody superstition, dignified, or polluted rather, with the name of "honour." What honour! Is this consistent with true honour? Is honour consistent with cruelty and injustice, and are you justified in making yourself judge and jury and executioner in your own cause? —*Rae Wilson on Norway and Sweden.*

PUBLIC MONUMENTS.—In a return of the number of monuments erected in Westminster Abbey and St. Paul's at the public expence, from the year 1750 to the present time, we find the following names and sums:—Westminster Abbey: General Wolfe, 3,000*l.*; lord Chatham, 6,300*l.*; William Pitt, 6,300*l.*; Spencer Percival, 5,250*l.* St. Paul's: Lord Rodney, 6,300*l.*; earl Howe, 6,300*l.*; earl St. Vincent, 2,100*l.*; lord Duncan, 2,100*l.*; sir Ralph Abercromby, 6,300*l.*; lord Nelson, 6,300*l.*; lord Collingwood, 4,200*l.*; captain Cook, R.N., 1,575*l.*; sir John Moore, 4,200*l.*; marquis Cornwallis, 6,300*l.*; lieut.-general sir Thomas Picton, 3,150*l.*; major-general sir William Ponsonby, 3,150*l.*

THE PRESS.—If there is any country newspaper, however popular, which by its advertisements gets a great circulation, and yet is revolutionary and irreligious in its politics, let the country gentleman discourage it among his tenantry, never allowing his wood sales or other advertisements to be inserted in it, and encouraging his neighbours to do the same. Much might be done by engaging respectable solicitors in the same cause. The neglect which has prevailed in the country on this head is very great. At a city which has been usually termed the capital of the north, every paper, of all politics, is in the hands of dissent; the greater number of booksellers' shops in the towns are also under the same management. The ease, therefore, with which they circulate their pernicious tracts is of course apparent. If the country gentlemen would only unite, and co-operate actively in these points, they could, in a few years, with God's blessing, work a greater moral reformation than can be well conceived. They have the time, the means, the power to do it; and that it is their duty as members of Christ's church, that it is their interest as supporters of the monarchy, they cannot doubt if they believe in those principles of good government which they profess to uphold.—*A Tract for Squires, by a Squire*, 1842.

LUTHER'S OPINION OF MUSIC.—"I always loved music," said Luther. "Whoso hath skill in this art, the same is of a good kind, fitted for all things. We must by all means maintain music in schools. A schoolmaster ought to have skill in music, otherwise I would not regard him; neither should we ordain young fellows to the office of preaching, except they have been well exercised before hand, and practised in the school of music. Music is a fair gift from God, and near allied to divinity.

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## IDLE WORDS.

BY THE REV. JOHN AYRE, M.A.,

*Minister of St. John's Chapel, Downshire Hill, Hampstead.*

No. I.

THE force of that expression of our Lord, "Every idle word that men shall speak they shall give account thereof" (Matt. xii. 36), is remarkable, and very comprehensive.

1. It does not imply merely profane words, though even then it would have condemned a vast class of persons. For the third commandment is very often broken by those who profess themselves shocked to use or hear an imprecation. Many indulge in a vicious habit of using God's name—that reverend and awful name at which the angels bow their faces—by way of exclamation. Others, again, call God to witness their commonest assertions, as if conscious that their credit and their character are so little trustworthy that their bare word could not be received unless backed by an appeal to the Deity. There are persons, again, who are fond of interlarding foolish tales with scripture expressions, and use the hallowed words which proceed through holy men from the very lips of the divine Spirit, to excite a witless laugh or point an empty jest. All this is broad and absolute profanity; and, however men may attempt to excuse it by saying that they meant no harm, or that their passions were excited, it shall certainly be condemned and punished when God shall sit in judgment.

2. Neither must our Lord's expression be confined to lying words. The practice of falsehood is most prevalent. It is one of the first vices evident in children; and fearful, let me say, is that parent's responsibility who does not watch against it in his child, and carefully use measures to correct the evil propensity. This sin, I say, prevails most widely both in the unblushing form of downright lying, and in the at least equally culpable though more disguised practice of evasion and equivocation. It meets you every where; in trade, where the buyer and the seller both resort to it to make, as they think, a better bargain; in social life, where empty compliments are bandied, and masters and mistresses actually instruct their servants to practise it by what is called denying them, forgetful that the crime which they so inculcate for their convenience will be turned against them by their apt scholars for their own advantage. Those who are guilty in the manner I have alluded to ought surely to recollect that scripture has declared, as it were with a peculiar emphasis, that "All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death" (Rev. xxi. 8).

3. Neither must the language of Christ be applied only to censorious words. There are those whose conversation is a perpetual series of accusations against their brethren. No individual can be mentioned but they have something to say against him, unkind and unnecessary if it was strictly true, but in all probability—for different forms of sin are generally seen linked together—falsified or exaggerated. This propensity is found among persons who make a high profession of religion, and who seem really as if the gospel had only made them more quicksighted to discern, and more austere to comment on, another's infirmity. Such individuals should

be reminded to cast the beam out of their own eye before they adventure to touch the mote in their brother's eye. Yea, rather they should be admonished of St. James's awful language—"If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart; this man's religion is vain."

4. The expression of our Lord, though it is considered to include the different evils I have adverted to, and to reprove the practice of profane, false, and censorious words, has a far more extended application. The precise meaning of the term rendered "idle," is useless, a word that produces no good effect; so that judgment is threatened against not only that conversation which is positively bad (to use the language of men), but that also which tends to no good. A negative character is often, in the eyes of the world, considered as of great value. A man thinks it a sufficient commendation of his conduct to have it said that he has done no harm: nay, often he presumes to plead this as a ground of merit before the throne of God. But it is remarkable how frequently and pointedly the scriptures condemn such negative virtues. I will quote an example or two. In the parable of the talents the unprofitable servant who was to be thrown into the outer darkness, where is weeping and wailing and gnashing of teeth, was so sentenced, not for any peculation or waste of his Lord's money, for he had kept it safe enough, and produced it entire—"there thou hast that is thine"—but for his not having improved and increased that which was intrusted to him. He had done no harm; but he was terribly condemned. The rich man, again, who is described as contenting himself with the fulness of his barns and store-houses, and saying, "Soul, take thine ease"—does not appear to have gained his wealth by fraud or crime: it was in all probability the produce of his honest industry, and he was just like so many among ourselves, determined on retiring from business, and living the rest of his days in self-enjoyment. He had done no harm; and yet the voice of God expressly pronounced him a fool, ignorant of that which is alone the true wisdom, destitute of that which only is genuine treasure. So that you see—and it is a most momentous conclusion to come to—that it is not enough to say of any practice or propensity, that there is no harm in it: the question still recurs, what good is there? and, till that be satisfactorily answered, no man's conscience ought to be content. All the votaries of pleasure, the persons who pursue the pomps and vanities of the world, can never get beyond this excuse in behalf of their favourite employments, that they see no harm in them. The gospel can, indeed, point out sufficient harm in these things; still it is not driven to the necessity of detecting specific evil in their results: it is sufficient to call on those who justify them to produce some actual good apparent; and, if they cannot do this now, will they not be speechless before the judgment seat of Christ? Now let these general observations be applied to the particular case before us: and, I ask, does not our Lord condemn frivolous and trifling words — those which, alas, I fear I may say form the staple of the conversation of the world? The same thing is reprehended by St. Paul, when he speaks of "foolish talkings" (Eph. v. 4), and reproves "tattlers." Certainly the scripture never meant to inculcate austerity, or induce a melancholy temperament; for, indeed, the Christian is the only person who can enjoy true felicity, and therefore may, nay, I will say ought, by every principle of gratitude to God, to show forth a cheerful demeanour: but I ask in all seriousness, whether we must not come to the conclusion that multitudes of the words esteemed very harmless among men are in utter opposition to the declaration of Christ? Some may say that it is very strict and harsh for any one so to condemn them; but, even were this charge true, it would not help them; it could not blot out from the page of scripture this record of Christ's words. And no man can detract from the authority with which they come; for they proceed out of the mouth of the incarnate Son of God, and, though heaven and earth pass away, not one jot or tittle of what he hath spoken shall fail. Neither can any one evade their force, for their meaning is too clear to be explained away. It is our wisdom, therefore, to reflect seriously upon this admonition, and to ask earnestly for the gift of God's good Spirit, that we may be enabled, by word as well as deed, to adorn the gospel of Christ. The apostle Paul will instruct us of what nature our words should be—"Let your speech (says he) be alway with grace, seasoned with salt" (Col. iv. 6).

## Biography.

### REV. ROBERT WALKER, P.C. OF SLEATHWAITE, LANCASHIRE.

THE poverty—perhaps the writer will not err in adding the epithet extreme—in which many of the clergy in the north of England were compelled years ago, and perhaps even now, to subsist, will scarcely be credited by the vast majority of the members of the church at the present day; more especially by those who live in the south, and who seldom come in contact with any save those who have had a regular university education, and are at least enabled to make somewhat of an outward show of worldly comfort. The details of their privations will appear to partake more of the character of romance than a faithful and

authentic narrative; and, even in the recollection of the writer, cases were not uncommon of zealously devoted, spiritually minded and talented clergymen, who would have ranked very high in the university had they been enabled to go there, whose income for the support of a large family scarcely exceeded, if at all, that of an ordinary labourer, and who yet, by industry and frugality, creditably filled their stations as ministers of the established church. Their remains have mingled with the dust in the small churchyard of their native dales; their memories are fondly cherished in the parishes where their ministry was exercised; their name and their memorial extended not beyond the narrow sphere of their usefulness; but they were in labours "more abundant," and they shall doubtless have many as their crowns of joy and rejoicing in the day of the Lord Jesus. Did any reader of these hasty remarks ever attend divine service in one of the small churches or chapels scattered through the beautifully romantic valleys of Cumberland or Westmoreland, he will fully enter into the force of these remarks. There is a quietness, a sedateness, which quite entwines itself around the heart.

I know of few more affecting details than are set forth in the annual reports of that most excellent institution—an institution deserving of much more extensive support than it has hitherto obtained—the Society for the Relief of the poor pious clergy; and yet these details are not to be compared with what might be recorded of the temporal circumstances of the clergy in the districts referred to. I speak from experience on this subject. Who can visit the Clergy Orphans' school without a tear? Full well do I recollect being present at a confirmation in a northern diocese many years ago, when I was amazingly struck with the very humble garb of several of the clergy who attended, and with that of their families; but they seemed contented and cheerful. They had never thought of, never aimed at, preferment higher than their very humble curacies. Their object seemed to be faithfully to discharge their duty in that portion of the Lord's vineyard, to the cultivation of which they had been appointed; and the casual observation that I was a member of a university called forth, I recollect, the remark from one of them, that to such a privilege he never could aspire to attain; and I am most free to confess that I found him far, very far my superior in knowlege classical and ecclesiastical, though no graduate.

The subject of the present memoir, if I may so call it, powerfully illustrates the statement which I have here made.* The memoir is introduced, not as setting forth the spiritual attainments of Mr. Walker, or by any means as laudatory of his conduct in all particulars, but simply as a curious narrative of facts, chiefly with a view of adverting to the character and station of some of the northern clergy in the last century, or of the present. His was perhaps an extreme case, and the subject was unquestionably in many points not a little eccentric, still it may not have left others far behind it. What unbounded cause of thankfulness is there that matters should be now so greatly changed; for such cases brought no small odium on the church as by law established, as well indeed they might. Nonconformists satirically adverted to them as proofs of the iniquitous character of establishments in general, and of that of the church of England in particular. True churchmen lamented them, and yet saw no means of procuring a remedy These days, it may be hoped, are for ever gone by. But it is needful to advert more particularly to the subject of the present memoir—perhaps one of the most extraordinary characters who ever ministered within the walls of the established church.

* See the poetical works of William Wordsworth, a new edition, in 2 vols., 12mo. London: Edward Moxon, Dover-street, 1841. A very elegant edition. Mr. Walker is more than once referred to by the poet. Reference, however, is here made more especially to the memoir of him, commencing vol. iv. 320.

Robert Walker was born at Undercrag in Sleathwaite, a chapelry in the parish of Kirkby-Ireleth, in the county of Lancaster, north of the Sands, A.D. 1709, and was the youngest of twelve children, born of what he himself terms "obscure parents." Being of a delicate frame of body, he was deemed unfit for any laborious occupation, and destined for a schoolmaster, or, in other words, "a scholar." He became schoolmaster at Loweswater; and at length, by the kind aid of a neighbouring gentleman, as we are informed, was so far advanced in his attainments that he was deemed qualified to take holy orders, and it is not improbable that he received much valuable instruction from the rev. Henry Forest, of Loweswater. A university education was of course clearly out of the question; comparatively few in fact of the clergy in the north in those days ever enjoyed such a privilege—I mean those who were curates. Their narrow means utterly prevented it; neither had they the privileges which candidates for the ministry now enjoy. The grammar school of St. Bees indeed in some part supplied the deficiency; but even of the benefits of that few were enabled to partake. The munificent foundation of Queen's college, Oxford, opened to not a few the means of a superior education; but, comparatively speaking, that foundation did not provide for the spiritual necessities of the north: strange to say, though founded for north countrymen, its richest preferments lie in the south of England, so that few of its fellows return to minister in the locality of their birth. No such institutions as that of the college of Lampeter—a standing memorial of the munificence and activity of the truly indefatigable bishop Burgess—for the poorer Welsh; or of the theological institution at St. Bees (different from the grammar school already adverted to) existed. The humble student had to depend almost entirely on his own exertions for his intellectual progress; and the bishops properly or necessarily admitted to orders persons who were perhaps in many cases not of much refinement or of much erudition, but who yet bore testimony that they were zealous and sincere in their wish to enter the ministry.

Mr. Walker, on his ordination, had the offer of two curacies: the one Torver, in the vale of Coniston; the other, Sleathwaite. The value in cash of each was the same, 5*l.* per annum; but the latter was preferred, because a small cottage was annexed to it. To this he was presented by Mr. Penny, of Penny Bridge. He now married a young woman in the humblest rank of life, a domestic servant, but a person in mind beyond her sphere, and who had laid by—would that many in her sphere would do the same—a small sum of money. He says that by his marriage with her he received 40*l.* In 1735, or 1736, says Mr. Wordsworth, he entered upon his curacy; and nineteen years afterwards his situation is thus described in some letters to be found in the Annual Register for 1760, from which the following is extracted:—

"*Coniston, July* 26, 1754.

"Sir,—I was the other day upon a party of pleasure, about five or six miles from this place, where I met with a very striking object, and of a nature not very common. Going into a clergyman's house (of whom I had frequently heard), I found him sitting at the head of a long square table, such as is commonly used in this country by the lower class of people, dressed in a coarse blue frock, trimmed with black horn-buttons, a checked shirt, a leathern strap about his neck for a stock, a coarse apron, and a pair of great wooden-soled shoes, plated with iron to preserve them (what we call clogs in these parts), with a child upon his knee, eating his breakfast; his wife and the remainder of his children were some of them employed in waiting upon each other, the rest in teazing and spinning wool, at which trade he is a great proficient; and moreover, when it is made ready for sale, will lay it by sixty or

thirty-two pounds weight upon his back, and on foot, seven or eight miles, will carry it to the market, even in the depth of winter. I was not much surprised at all this, as you may possibly be, having heard a great deal of it related before. But I must confess myself astonished with the alacrity and the good humour that appeared both in the clergyman and his wife, and more so at the sense and ingenuity of the clergyman himself."

Mr. Walker's family rapidly increased. In thirteen years after his marriage he had eleven children, one of whom died. The annual income of his chapel was now about 17*l.*, and the question naturally arises, how was it possible for him on such a pittance to maintain so numerous a family, and at his decease to leave upwards of 2000*l.*? It was about this time proposed by the diocesan, the bishop of Chester, to annex the curacy of Ulpha to that of Sleathwaite, a proposition which it might have been expected should have been gladly entered into by a person in Mr. Walker's circumstances; but he objected to accept it, on the ground that he should not be able efficiently to perform the duties of both cures, thus testifying that he had no desire for pecuniary emoluments; and that the welfare of his flock was the object dearest to his heart. An augmentation soon afterwards was added to that of Sleathwaite; still not sufficient to render the preferment, if such it might be designated, at all answerable to the incumbent's wants. This augmentation, it is said, was effected from the following circumstance:—"A party of gentlemen from London, long before it was fashionable to visit the lakes, accidentally stumbled upon Mr. Walker's house for refreshment. Here they found, to their astonishment, plenty of good homely fare, and a cup of excellent ale; their host also, a sensible and agreeable companion, surrounded by a house full of children, all so neat, so industrious and happy, that after their return to town, they raised (oftener than once) 200*l.* by subscription, which commanded another 200*l.* from queen Anne's bounty. The income of this, when laid out in land, together with what fell by lot at different times, and the original 8*l.*, made the living at least worth about 60*l.* a year."

In addition to the office of minister and schoolmaster, Mr. Walker held others that very materially added to his little store. He was steward, for instance, to the court of his patron, Mr. Penny; he acted as a kind of lawyer in the drawing out of wills and leases, and other legal documents. Even while teaching his scholars, he was spinning in the chancel of the chapel where the school was kept. One other mean whereby his income was augmented, and which may appear scarcely credible, was that of selling ale and other refreshments. His house was duly licensed in the name of his daughter. It is needless to state that every thing was conducted with the strictest decorum—"No late hours, no tippling, no immorality or indecency would he suffer, though in a mild and gentle way he would exercise his authority when he pleased." Such is the statement made concerning this extraordinary man—a statement made in his praise, as if it were possible that any clergyman of the church of England could for a moment have allowed any of the vices referred to, to have occurred in his house. Nor is it easy to suppose a state of things where a clergyman should have been reduced to such an extremity. The following extract is from the "Monthly Magazine" for 1803:—"By persevering in this plan, when there was not another public-house of a contrary description to counteract his benevolent designs, he had it in his power, with a few exceptions, to train up the rising generation of his district in religion and virtue. Village ale-houses for the most part are great impediments to the well meant endeavours of a conscientious clergyman, which cannot have their proper effect so *long as the former continue*, as they almost universally do, under little or no regulations. Mr. Walker, though strict and rigid in some cases, yet was naturally of a liberal turn of mind, and had no morose objection to allow of the innocent pleasures of youth, as will appear from the following circumstance. In some places of the north of England they have their plum fairs, cherry fairs, sugar-and-water Sundays, or some other annual meeting, which evidently have the same origin as the wakes or feasts in the midland counties, viz., the dedication of churches to some saint. On the Sunday, when the young people met at Sleathwaite, to partake of fruit, cakes, and ale as usual, Mr. Walker's first care, when the bell rung, was to clear the house, and conduct them all to the chapel. After a suitable discourse they all returned to their mirth, when he condescended to be their waiter; and 'Coming, coming, sir,' with his band yet on, was the echo to their call. Perhaps it was not in his power to prevent irregularities at all times in his house; but, from the singular respect every one had to his general character, he was enabled to do what others could not. It is not easy to conceive what profits could arise to one situated in such a sequestered vale (who was hospitable and generous in the extreme) by selling ale—one that many times would take nothing from either friends or strangers. Multitudes have been benefited by his bounty, and the writer of this account among the number. The first time he called at Mr. Walker's house, with his patron's compliments (though totally unknown to him), there appeared benignity and gratitude inexpressible in the worthy minister's countenance, and eat and drink what you would there was nothing to pay."

There is something peculiarly painful in the perusal of this most extraordinary statement, respecting the sabbath desecration at Sleathwaite, which is made by one who represents himself as being personally acquainted with Mr. Walker. A clergyman is not necessarily morose because he conscientiously discountenances practices which he conceives to be at variance with the solemn requirements of the word of God. No right-minded clergyman will ever seek to interfere with or to prohibit the innocent pleasures of youth; but then the question is, what are innocent pleasures? Surely sabbath desecration can scarcely be ranked among them. Sunday feasts of every kind are in themselves naturally bad; and it must be regretted that Mr. Walker should have countenanced them in any way, much more that he should have so far forgotten the sacredness of his office as to have acted in the way he did. Wakes are the bane of the parishes in which they are held, as many a clergyman can testify. They are the fruitful source of wretchedness and ruin to myriads. It is but right that the lower orders should have recreation, but care should be taken that it be innocent recreation; and it would be well were pleasure fairs of every kind put down by the strong arm of legal authority. The declaration issued in the reign of Charles I., authorizing lawful sports on Sundays, "in opposition," as Dr. Southey is pleased to express it, "to the sabbatarian notions with which the puritans were possessed," was a downright disgrace to the government which sanctioned it, although Dr. Southey affirms that the "motives for this declaration were unquestionably good." Now I am no puritan, if by that term is to be understood one opposed to the doctrine and discipline of the established church; but I am willing to be called a puritan, or to be designated by any other name, if I merit it by boldly standing forth as the uncompromising advocate for the strict and solemn observance of the Lord's day. A morose sabbath! I cannot comprehend the entire meaning of the expression. In the dwellings of true Christians the sabbath is verily a day of joy. There the full force of the declaration is understood—"And your hearts shall rejoice, and your joy no man taketh from you."

Mr. Walker was, with respect to his religious views,

what is usually termed a staunch member and upholder of the church of England; in this he is to be admired. His opposition to dissenters, however, would by many be regarded, and not without good reason, as bigotry; and it must be confessed his conduct towards them was not altogether well judged, however conscientious. He would not, for instance, when his cure was augmented, allow part of the money to be invested in the purchase of an estate, because the proprietor was a member of the Society of Friends. This was absurd: it argued a very contracted mind; if the title-deeds were good, it mattered little what the proprietor was. Neither would he allow, if possible, any interference among his flock by the emissaries of non-conformity; in this he was not to blame. How far he was successful in this may be gathered from the fact that he had not one dissenter in his parish.

It may only be remarked, by the way, that the fact of non-conformists settling in a parish is certainly no proof at all of remissness on the part of the clergyman; it is, in fact, quite the reverse—it is rather a proof that he is active. How Mr. Walker acted in this particular we do not discover. Unquestionably he acted wrongly if he employed any harsh measures to prevent their ministrations; and the fact is notorious that dissent has sometimes established itself in a district, and there gained a strong and sure footing, not from the superior energy of the dissenting body, but from the excessively injudicious manner in which it has been opposed. The main strength of the church of England lies not in the circumstance of her establishment —of her being connected with and supported by the state, however great that privilege may be—and it cannot be prized too highly; it lies not in the extent of her pecuniary resources—an extent ridiculously exaggerated; it lies not in the theological arguments of many of her ministers, but it lies in her uncompromising setting forth of the truth as it is in Jesus, in all her formularies. It is to be regretted that there is not any clue of arriving at a satisfactory acquaintance how far these doctrines were clearly and faithfully set forth by Mr. Walker. It is difficult to conceive that his doctrinal views could have been correct, when he sanctioned the practices referred to.

With respect to his objection to have dealings with dissenters, Mr. Wordsworth remarks—"To what degree this prejudice of his was blameable need not be determined; certain it is that he was not only desirous, as he himself says, to live in peace, but in love with all men. He was placable and charitable in his judgments, and, however correct in conduct and rigorous to himself, he was ever ready to forgive the trespasses of others, and to soften the censure that was cast upon their frailties."

Until the sickness of his wife, which led to her dissolution, Mr. Walker appears to have enjoyed the best health, and to have been blessed with excellent spirits. She departed this life on the 28th of January, 1802, in the 93rd year of her age. "When she died," says Mr. Wordsworth, "he ordered that her body should be borne to the grave by three of her daughters and one grand-daughter; and when the corpse was lifted from the threshold he insisted upon lending his aid, and feeling about—for he was then almost blind—took hold of a napkin fixed to the coffin, and as a bearer of the body entered the chapel, a few steps from the lowly parsonage."

The shock of this temporary separation, after so long an union, Mr. Walker never recovered, and his strength gradually decayed. He never afterwards preached with steadiness; he invariably wept as he passed his wife's grave, and though apparently happy in society he was melancholy when alone. He never rallied. The night previous to his death he went, as was his custom, leaning on his daughters' arms, to meditate on the heavens, for he was "a passionate admirer of nature," "a constant observer of the stars and winds." "How clear the moon shines to night—" was his last expression. He sighed, and went to bed. The following morning he was found a corpse; this was on the 25th of June in the same year, 1802. He was in his 93rd year, and had been curate of Sleathwaite 66 years. Perhaps not a case in all respects similar could be recorded, as far as any clergyman of the church of England is concerned. It was not the result of any eccentricity of conduct, of any perverted views; quite the reverse. In the dispensations of Providence he had been called to minister in a very humble sphere, and he sought, doubtless, to do his best.

Having adverted to the value of the theological institution at St. Bees, the accompanying most judicious remarks may not be uninteresting or out of place. "We now come to notice the modern appropriation of a portion of this ancient edifice (the church of St. Bees) to the purpose of a college for the preparation of candidates for orders in the northern dioceses of the kingdom. The small value of the cures in this district, and the distance from either of the universities, had for many years operated very unfavourably upon this portion of the country. In Cumberland particularly there are many churches and chapels which, situated among the lakes and mountains in which that county abounds, are so sequestered from all intercourse with society, and so miserably provided for in respect to emolument, that to procure the services of a regularly educated clergyman was oftentimes a matter of no small difficulty; in fact, so difficult was it to provide for the religious instruction of these remote parishes, that it was customary (and that at no very distant time either) for persons not in orders, and even lads from the neighbouring schools, to be sent, from time to time, to read a sermon and portions of the church service to these sequestered villages. This custom, however, so contrary to all church principle and order, was very properly suppressed by the bishops of the dioceses; and it was at length resolved by bishop Law, then of Chester, to take some steps for the establishment of a college for this purpose. This design meeting with the ready co-operation of the earl of Lonsdale, the church of St. Bees, which is in his lordship's patronage, was selected as suitable for the proposed institution. The choir and other parts of the church, as above stated, were accordingly fitted up for the purpose; and the care of the new establishment was committed to the rev. W. Ainger, D.D., then fellow of St. John's college, and now prebendary of Chester. Under his excellent management it has flourished nearly twenty years, and several hundred clergymen have, during that period, received here their theological education. Many have been ordered to the neighbouring parishes, and many also have gone to officiate in our own colonies and settlements abroad.....Thus, by means of a few individuals having at heart the true interests of religion and our church, an establishment has been formed and carried on which has succeeded in planting a resident clergyman in almost every village of the north of England; has sent forth to those secluded and thinly populated districts where formerly the services of the church were irregularly and imperfectly performed, and the word of God seldom read or preached, a body of men well instructed in Christian knowledge; many of them, as natives of the county, better fitted for their duty than any other men possibly could be; all of them (thanks to their excellent principal) thoroughly imbued with true church-of-England principles, sound in faith, and zealously attached to all our civil and ecclesiastical institutions*".

There is little doubt but that the successor of Dr. Ainger, deceased since the above was written, will

* British Mag. March, 1835.

fully act up to all the requirements of the responsible office with which he is invested; and that under the superintendence of Mr. Buddicom the seminary will be instrumental in educating a body of pious, laborious, faithful, and useful clergy. T.

## SABBATH DESECRATION*.

After many years inquiry into offences against human laws of every kind and degree, no truth can be clearer to me than that the great mass of them is owing, directly or indirectly, to this breach of the divine law respecting the sabbath. Did I want all other evidence of its divine institution, and of the wisdom of our legislators in enforcing its observance, I should have ample proof of both in the great evils to society which I constantly see resulting from its profanation.

But to any one who believes the scriptures, there are much higher motives for its observance than a desire to remedy these temporal evils. It is the Lord's day, which he has blessed and hallowed; and he has commanded us to keep it holy. Our Saviour tells us that it was made for man—peculiarly for his benefit. It was set apart from all common uses and worldly employments, that he might have the opportunity of worshipping his Maker and learning his will, and that he and his household, his children, his servants, and even his cattle, might cease from their daily toil. When properly sanctified, and kept in a religious manner, this holy institution becomes the greatest blessing to mankind. It is mercifully calculated to promote both our spiritual and temporal happiness and comfort. To its proper observance is promised the especial favour of God, of that God with whom are the issues of life and death, and who is the Giver of health and strength, and of power to obtain and enjoy any of the blessings of this world. But what is infinitely more, he is the sole Author and Giver of all the blessings of the world to come. And the sabbath is one of the most effectual means of enabling us to gain a knowledge of the word and will of God, and to obtain the assistance of his enlightening Spirit, and an increase of that faith without which it is impossible to please him. It is a blessing to all when properly employed, being not only a day of rest, but a day of religious improvement: especially is it a blessing to the poor man. During the other six days of the week his time is, of necessity, chiefly spent in providing an honest livelihood for himself and family. But on the seventh day what admirable provisions are there made in this free and highly favoured country for his instruction in the ways of righteousness, and for his rendering to God due and acceptable service. In almost every village a place is provided for the public worship of God, to which the poor may resort without money and without price; and where proper persons are appointed—set apart in conformity with apostolical institutions, to conduct the public worship of God, to administer his holy sacraments, to instruct their congregations in the truths of revealed religion, to comfort and assist the dying, to strengthen and encourage the weak-hearted, to correct and reprove the ignorant and obstinate, and to guide wanderers into the paths of peace and safety.

Now, if we neglect these advantages; if on the holy day of the Lord we honour him not, but pollute his sabbath by doing our own ways, and finding our own pleasure, and speaking our own words; if, instead of training up our children in the way they should go, we thus cause them to go astray through our neglect or bad example, can we expect the divine blessing to rest on ourselves or on them? I cannot forbear here to repeat—and let it sink deep into the minds of parents and masters—that scarcely a single criminal comes to an untimely end, without confessing that sabbath-breaking was the primary cause of his offences and disgraceful death. He first forsook the house of God, and the enemy of God and man soon took occasion, on the polluted sabbath, to throw him in the way of companions more wicked than himself, and ready to lead him still further from his duty. With these, having wasted the wages of honest labour in sinful indulgences, he was tempted to supply that waste by petty acts of fraud and dishonesty. From smaller offences he proceeded step by step to greater, till in the end he hesitated not to perpetrate any, the most atrocious crimes, which promised him worldly profit or pleasure, or offered him the means of gratifying his lusts, or satiating his malice and revenge. And when his arch-tempter had thus led him from one degree of wickedness to a greater, till he had involved him in the deepest guilt, he then left him to "receive the due reward of his deeds," and to afford a melancholy testimony to the corrupting influence of bad example and bad instruction. Such are the bitter fruits of sabbath-breaking. In two cases of murder which have recently come under my investigation, the dreadful crime, with all its appalling circumstances, was clearly attributable in each instance to the want of religious impressions; and the want of these impressions was as clearly to be traced to the neglect of sabbath-duties. In the first of these the master, anxious alone about worldly gain and pleasure, provided these great objects of his care were attended to, thought little of the manner in which the sabbath was spent by himself or his servant. By negligence, by example, and by the hindrances of worldly employments, the Sunday soon became desecrated, all its instruction wholly neglected, and its sacred duties entirely omitted. The servant, being thus led not to fear God, soon learnt not to regard man. False to the former, he became dishonest to the latter, betrayed his trust, gave the reins to his inordinate passions, and devoted the leisure of the sabbath to those profligate habits and guilty attachments which at length brought him to his untimely end.

In the second the parents, more solicitous for the bread that perisheth than for that which would have nourished their child's soul unto everlasting life, were content to remove him from the means of obtaining religious instruction, and to place him under irreligious masters, who employed upon their own worldly business all the time which was due to God on that day, which he has commanded us to sanctify and to do no work therein, that our man-servant and our maid-servant may rest as well as we. Here again the master's example gave encouragement to the servant to violate the sabbath in every way. Can we wonder that, being thus deprived of the instruction which would have taught him his duty, and left to grow up in worse than heathen ignorance, without one serious thought of God and another world, or one restraint from the awful sanctions of religion to curb his passions, or deter him from the highest crimes, he should have "hasted as a bird to the snare," and "brought upon himself swift destruction."

A still more striking proof of the evils which result, both to themselves and to society, from bringing up children in the habitual violation of the sabbath, and in the consequent ignorance of all religious truths, the only effectual checks to crime, has just now offered itself to my notice in the case of a poor boy under the age of 11 years, who was committed to the castle for wilful murder by the coroner's warrant, and on

* From "Sabbath Breaking; a fruitful source of crime, exemplified in an earnest address to parents, and masters and mistresses, on the violation of the Sabbath, and inattention to the religious instruction of the young who are under their care and authority." By the Rev. James Brown, B.D., chaplain to Norwich Castle, and late fellow of St. John's College, Cambridge. Norwich: T. Webster. 1842. The tract, from which this extract is taken, is peculiarly valuable as being the experience of one qualified to write on the subject. It might be *very usefully distributed.*

his own confession. This child was brought up without having one doctrine or precept of scripture impressed upon a mind very susceptible of instruction. To hide a petty theft he deprives a companion still younger than himself of life, without any apparent sense of the crime being contrary to the laws of God, or liable to his anger or punishment. During the last three years of his short life he had not once been at church, or any other place of public worship; nor had his parents, who were utterly regardless of their duty both towards God and their child, ever desired him to attend. Although they can read, he barely knew the alphabet. When first committed to prison, he knew not one word of that prayer which was taught by the Lord, who commanded children to be brought unto him, or any other prayer, or of any Christian truth. He confessed that, when he threw his companion into the water, he was aware that it would deprive him of life, and prevent him from speaking of the theft. Immediately after committing the offence he concealed himself. On being asked why he did so, his answer was, lest the police should take and hang him. When further asked whether he was not aware that he was seen whilst he was committing the crime? with some degree of surprise he replied, No! Did he not know that the eye of God was upon him? No. Had he never heard that God saw whatever he did? No. Had he never been told that God had forbidden such wicked actions, and would be offended at him for them? No. Did he not know that God would punish him for them in another world? No. His mother indeed had told him that good boys would go to heaven, and bad boys to hell; but then goodness or badness had no reference to God or his laws, but to her own good will and pleasure. Here then we have a mere child committing this awful crime, for a special purpose, and with a full knowledge of its temporal consequences and the penalties of human laws, but without one restraint from any religious principle. And yet this poor neglected, ignorant boy has shown more than an usual aptitude for learning. He had not been 48 hours under prison instruction before he could repeat the Lord's prayer; in a week he could also repeat the apostles' creed; in a short time a morning and evening private prayer, the church catechism, and an explanation of it; and can now read a chapter in the New Testament; and says, that, had he known these things before, he is sure he should not have committed this heinous crime.

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## A SCENE IN KASHMIR*.

DHURMSAL, the next station, was a village of the same appearance as other Indian villages generally, consisting of flat-roofed huts, the inferior kinds looking very dirty, with smoke marks on the walls, and cakes of cow-dung sticking to them, for the purpose of being dried and used as fuel. The superior kind of hut is distinguished by its new-looking and clean mud walls; the ends of the rafters on which the roof is laid projecting neatly from the side of the building, and the roof itself more free from holes excepting that one which is used as a chimney, and shewing no symptoms of weakness or decay when stamped upon. The windows of the inferior hut are mere chinks in the wall, the door not above five feet high; whilst the chief man's house is recognised by the door-way being of superior height, and the windows larger and more numerous; and it sometimes boasts of an up-stairs room, from which he can see over the whole village. On the roofs and around and below, are to be seen men, scarcely clothed, sitting, sleeping, cooking, and eating; women spinning, knitting, and kneading; combing and braiding their own black and well-oiled hair, or cleansing that of a friend or relation with their unaided fingers and thumbs. Children amuse themselves with quarrelling and grovelling in the dust, in company with dogs and poultry that are similarly occupied. The best-dressed man in the village is usually the buniah, or shop-keeper, who may be seen sitting on his shop-board, with his bowl of copper and cowries for small change, and heaps of *ata* (flour), Indian corn, and *dhal* (red pepper), spices, ghee, and other articles of Indian cookery. On the plain, at a short distance from the village, will be seen the carcase of a horse or cow, and some ten or twenty vultures sitting on and around it, and keeping other animals at a respectful distance, until more of their species, who are seen approaching from an immense height, shall have descended to eat their fill. The little grey squirrel is very common; monkeys are chattering, doves cooing, jackdaws cawing, kites screaming as they whirl about incessantly in search of offal; whilst half-starved cattle remain in groups near the well, as motionless as the banian, the peepuls, and the mangos, under whose shade they have taken refuge. The well itself is always a place of rendezvous; and if, as is usually the case, it be worked by a Persian wheel, which at a distance resembles the purring of a cat, adds not a little to the noise occasioned by the chattering of men, women, and children, who assemble near it morning and evening. The common wants of travellers, of whatever faith, country, or calling, oblige them to halt near a well for the night, and the itinerant soudaugur, or merchant, cooks his supper, places a guard over his merchandise, and lies down to rest; and the sepahi on leave, the robber by profession, and the Thug, disguised as best suits his purpose for the morrow, are soon in a state of repose. The pious follower of Mahomet is seen bending and bowing at his morning and evening prayers, rising from them more probably a better Mussulman than a better man; and the Brahmin, distinguishable by his juneo, or Brahminical string, mutters his prayers as he performs his ablutions; and the Hindu fakir, of whatever caste, with his person plastered over with mud, and the wild and ferocious expression of his countenance rendered more sinister by the use of bang and opium, is often to be seen for days together in the same place near the well, because he is aware that the sanctity of his character and appearance will secure him alms, or a supply of food, from those who must resort to it. There are two or three reasons why I remember this petty village or Dhurmsal in particular. I saw there a man as fleshless as the living skeleton who was exhibited in London. He moved about like other people, but more slowly; said that he enjoyed pretty good health, and that he had been thin for a long time, but could give no reason for being so. I well remember also that I was a good deal stung by some wasps who had made their nests close over the top of the door of the room where I slept, and was consoled by being told that they would not sting a native whom they knew, but that they were exasperated because I was white and a stranger. I was also compelled, after giving her repeated warning, to souse with water an old woman whose curiosity made her persist in peeping into the room to observe me at my toilette." * * * Whilst searching the building for a room in which my bed could be placed, one of my servants (a Kashmirian) came running out, and, partly by grimace and partly by gesticulation, intimated that he had seen a large snake, and told me to place myself in readiness, and that he would drive him out. He and one or two others returned into the room, and immediately afterwards a huge cobra came gliding out of a hole in the wall, and fell with violence to the ground, where I shot him instantly. Two or three other snakes were

* From "Travels in Kashmir, Little Tibet, &c., &c." By G. T. Vigne, esq. 2 vols. 8vo., with map, &c. London: Colburn.

seen by myself and servants amongst the long grass and neglected masonry of the old garden; so that for this, as well as many other reasons, I was not sorry, whilst my servants were making preparations for passing the night in the Bara Devi, to be informed that an elephant was struggling its way across the torrent, and the persons who were on him had been sent by the rajah to conduct me back with it. One of them, a very fine-looking man, who had stripped himself nearly naked in order to be prepared for any mishap in crossing, was introduced to me as a son of the rajah. He gave all necessary orders for the passing of my servants and baggage, and then invited me to ascend the elephant and recross the stream, which I accordingly did, attended only by my interpreting servant.

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## THE CONFIDENCE OF ST. PAUL: A Sermon,

By the Ven. Charles James Hoare, M.A.,
*Archdeacon and Canon of Winchester.*

2 Timothy i. 12.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

We see here a happy illustration of the truth, that all things work together for good to them that love God—the trials of the Christian for the more full manifestation of his faith. In the verses before the text the apostle had proclaimed his faith: he had spoken of the eternal purpose of God in the salvation of his church before the world began; and of the appearing at length of our Saviour Jesus Christ to abolish death, and bring life and immortality to light by the gospel. And here his discourse might have closed; but the recollection of his sufferings in proclaiming this gospel afforded him a fresh topic to proceed with: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles: for the which cause I also suffer these things"—bonds and imprisonment and jeopardy of life had been his lot—"nevertheless I am not ashamed." The ignominy inflicted, the reproach endured, gave him opportunity to declare that he was not ashamed. It only increased his confidence; and served to draw forth from him the fuller expressions of his faith and hope—"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." His mind was filled with the thought of that day; he waits not to explain what *that day* was; he refers to it again in the same terms in the last verse, where he prays mercy of the Lord in that day. He saw the day of the Lord at hand through every intervening cloud. He had no failure of faith in that day, which was to reverse and repay all his sufferings, and requite to their face all the enemies of his Lord. He longed for that *day, and hastened to its approach*, even the second coming and final revelation of our Saviour Jesus Christ; when death would be swallowed up in victory, life and immortality be for ever established in its place, Christ be the Lord of life and of glory, and God be all in all.

The words of the text, thus introduced, will more particularly lead us to view the confidence of the apostle under two heads: first, the KNOWLEDGE EXPRESSED—"I know whom I have believed;" secondly, the TRUST REPOSED—"He is able to keep that which I have committed unto him against that day."

God give us strength at once to learn the knowledge of the apostle, and gain his trust, through the Holy Spirit dwelling in our hearts!

I. His KNOWLEDGE EXPRESSED—he knew whom he believed. It was not in himself he trusted, nor on his own foundation that he built; he staked nothing on his own reason or imagination or self-begotten opinions; nor had he any reliance on his own merits, or a high notion of the worth of his exertions, even for the cause of his fellow-creatures, or for the glory of God. He knew whom he believed. It was not the world or the world's opinion that he trusted or followed, or any human judgment or conclusion that he rested upon, as apart from God's revelation, and the faith which he derived from the Spirit of divine inspiration, and the gospel taught him not of man, nor by man, but by Jesus Christ. He well knew that to believe in God as the world believes, to take what the world bestows, trust to what the world has promised, were to build on the sand, to feed on the wind, and grasp a shadow. He knew whom he believed. It was, in one word, the Saviour whom he knew, and whom he believed.

He knew him as the *revealed* Saviour spoken of and promised from age to age. The apostle knew and had often preached him to Jew and Gentile, as that Saviour who was testified of by prophets and kings and patriarchs; and whom to the Jews more especially he showed by the clearest and fullest demonstration, that he was the Christ, the promised Messiah, the anointed Saviour and Redeemer, whom their own scriptures foretold, and of whom Moses in the law and the prophets did write.

He knew him as the *Almighty* Saviour, the eternal Son of the Father, and come forth to be the all-sufficient Saviour, fully sufficient for the wants of fallen man, and entirely adapted to the very work of redemption which he came from heaven to fulfil. There was in the divine nature and all-perfect offices of Christ the Saviour, that which taught him he was God indeed — possessed of the power, greatness, and majesty of God, yet humbling

himself so as to entertain the concerns, and enter into the feelings and infirmities of man. He saw him as God and man in one Christ, exactly adapted to inform the blindness and ignorance of the wanderer man; to procure the pardon of the guilty creature which he knew man to be; to strengthen his feeble and frail condition, open to temptation and seduction every moment, and to sustain his weary steps, and to cheer his mournful solitary hours. He saw and believed plainly, that in Christ there was the renewing and sanctifying power which belonged to a divine being, conversant for ever with his creatures, able to bestow a Spirit from above, and the author of a new spiritual and everlasting life to the dead soul of man.

And he knew and believed this on *the personal experience* of that power in his own heart; the presence of the Spirit of Christ in his own soul, having already revived and quickened him from the death of his former carnal and corrupt and blinded state; having released and set him free from the bondage of sin, and the captivity of his own self-righteous and legal forms; having brought him under the "law of the Spirit of life in Christ Jesus," and made him "free from the law of sin and of death." Once he had felt the heavy weight of natural corruption, exclaiming, "Wretched man that I am! who shall deliver me from the body of this death?" Now he had been enabled to "thank God through Christ Jesus his Lord."

Here then was the picture, the summary of the apostle's faith. Doubtless when he said, "I know whom I have believed," it was that knowledge of Christ, and that belief of his character, and that experience of his power, which he testified to his own hearers, and which he set forth to be received and believed and acted upon in every age and by every Christian to the end of time.—Can we thus far say, "we know in whom we have believed?" Do we *know* him? Has our knowledge of Christ gone beyond the formal acknowledgment of his name, or even scarcely that, which costs us no trouble, and is accompanied with no impression? Or have we known him as revealed in scripture, and manifested to the heart willing to receive, striving to understand, and earnest to embrace that "great mystery of godliness, "God manifest in the flesh"?—Have we known him so as to *believe* him; that is, have we a full and a practical belief of his word to instruct us—of his power to save us? Feeling really our sins, have we gone to Christ for pardon; and knowing our weakness, have we prayed to him to lighten and strengthen us with the grace of his holy Spirit? Have we believed that truth, that "by grace," and grace only, "we are saved through faith; and that not of ourselves, it is the gift of God?" and have we listened with effect to the voice of the good Shepherd inviting us to him, and saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." In a word, do we desire, my brethren, to enter into the full experience of the apostle, who could say, "I know in whom I have believed"? He had felt the comfort of his belief, and had in a measure entered upon the harvest of his ripened knowledge. He could feel in reading the words of scripture—what we may in his spirit equally share, in hearing and reading those inspired truths taught us in the bible, and echoed to us in all the services and sacraments, prayers and praises of the church—an impression beyond mere human reason or ordinary thought. He could perceive a light and a conviction derived from above, giving a full assurance of faith by the love which it inspires, the zeal it kindles, the resolution it imparts, the strength it awakens, and the desire and determination it calls forth, "not to know any thing save Jesus Christ and him crucified."—Thus then may the Spirit witness with *our* spirit that we are the children of God; and thus, having the Spirit of Christ within us, may we find "the body indeed dead because of sin"—dead to its former corrupt desires and ways—and "the spirit life because of righteousness," resting on the righteousness of Christ, and living *in* his righteousness, and to his glory. Thus then, doubtless, thus the apostle knew whom he believed.

II. And next we come to the TRUST he reposed in the object of his faith—"I am persuaded that he is able to keep that which I have committed to him against that day." We have seen his knowledge, his faith, his experience; was there still more in the apostle's breast? There was a persuasion, or, as the original describes it, a full reliance and settled repose in his mind on the object of his faith—the Saviour whom he believed; so that he could trust him with anything or with all, persuaded that he was able to keep that which was committed unto him against that day. It is perhaps here a question, whether the apostle meant to say in these words, that Christ could and would keep that which he had committed to Christ; or, that which Christ had committed to him. Doubtless there is an interchange, as it were, an intercommunion between Christ and the soul of the believer; so that something is committed from Christ to the soul of his servant, and something also committed from the soul to Christ; and both are kept by the power of Christ alone. Christ committed his truth, his word, his gospel to the apostle,

to be received in the heart and proclaimed throughout the world; and the apostle committed himself, his all, to Christ. By his grace alone could the purity and perpetuity of divine truth be upheld in the world; and by his Spirit alone could the apostle be himself upheld amidst the shocks of temptation and the inroads of time and the world, and conducted surely forward unto that day. It was in the former sense perhaps that, in a following verse, before quoted, the apostle had said to Timothy—"That good thing which was committed to thee, keep by the Holy Ghost which dwelleth in us." But take the text rather in the view given to us by our own translation, and we shall find that the apostle had been persuaded, and not in vain, to entrust to Christ and his grace, his *credit*, his *peace*, his *soul* for ever.

His *credit*. He had to go forth truly, to Jew and Gentile, to preach what might seem a new religion—the one truth of God, hidden from ages and generations, and now made manifest by the gospel; and he had to pledge himself that it was true, and worthy their acceptance. He had to open his commission, sanctioned indeed by miracles, and upheld by prophecy, and by the clearest evidences to the enlightened mind; and he feared nothing from the result of his pledge or the success of his cause. He was persuaded Christ could keep the word he had given, and fulfil the promises he had made; and that he was the "true God and eternal life." He was, what the true Christian must ever be, a wonder to the rebellious world; but the true Christian, like him, would ever set at nought the wonder or even mockery of the world, knowing in whom he believed. 'The world may deride,' he would say, 'my singularity, or despise my faith; it may be a cause down in the world, but, while upheld by Christ, by it I am content to stand or fall; and, while men may mock my doctrines, or may wonder at my resolutions, and think scorn of the character which I seek, and the example that I follow, I know the force of that—Example and the power of the Spirit which shall ever justify itself before men, and gain even their unwilling homage and assent; but shall hereafter be made clear as the light, and bright as the noon-day before the Father and before his holy angels.'

He committed to Christ his *peace*. Peace, such as the world valued and sought after, the apostle was not very likely ever to regain or ensure: he had to meet danger and want, to face enemies and bear insult, and often, like his Master, even to "have not where to lay his head." Happiness under such circumstances must have been very different *from what the world calls happiness*; but it was not the less so for that, nor could he the less confidently trust his inward peace and even outward circumstances to him who judged and maintained his cause, and who had said—"Peace I leave with you; not as the world giveth give I unto you." There is a joy in the believer's heart, even in this life, "with which the stranger intermeddleth not." While the world speaks of pleasure, he may speak of duty; while the carnally-minded seek their ease, he may be called to labour; while the honour that cometh of man may have charms for the proud and ambitious, he may be content with being lowly in his own eyes, and little and of no reputation with others: yet in all this is contentment and peace to the soul. There is a trust and a confidence which nothing outward can shake or annoy, or at least subdue. He knows the power of faith, and of him to whom that faith is directed; and relies stedfastly on the custody of his peace, and the certainty of the promise of old time: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." He "trusts in the Lord for ever; for in the Lord Jehovah"—in him who is at once Jehovah and Jesus—"is the rock of ages and everlasting strength."

To him, in fine, the apostle committed, doubtless, his *soul*, his *all*, for time and eternity. He acted here in the full spirit of his fellow-apostle St. Peter: "Therefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1 Pet. iv. 19). Not only his credit and his peace, but his very life, the apostle felt, was at stake: his life was continually in his hand, and the apostles were described as men who had "jeoparded their lives for the name of the Lord Jesus." What then? His bodily life might be in danger, but his soul's life, that better part, was in safe keeping, and could never be taken away from him. His soul, which had been clean washed in the blood of his Redeemer, which had been precious in his sight, and had experienced the almighty sanctifying influences of his Holy Spirit, and had been accepted into covenant with Christ, and for which he had often put up that prayer—"Preserve my soul, for I am holy; save thy servant that trusteth in thee"—the soul, he knew, was safe in the divine keeping. He believed firmly, and had a lively hope of that resurrection which Christ himself, as "the first-fruits," had passed, and of that inheritance which his forerunner, Christ, had entered; and he felt that, as that was reserved in heaven for him, so "he was kept by the power of God through faith unto salvation, ready to be revealed at the great day."

Here was then the confidence of the apostle, and the persuasion remaining to the Christian in all ages, that a life had been committed to Christ beyond the present, which would be kept for him; that his soul had been placed in his hands, and would be indeed most precious in his sight; that a hope was laid up for him in heaven beyond the reach of all change, or the danger of loss or failure at last. Amidst the hazards awaiting daily, even now the life of the body—amidst the uncertainty of that day of the Lord which so cometh as a thief in the night—and what is more, amidst the deep and humbling consciousness of remaining corruption to be washed away, sins to be forgiven, infirmities to be spared, and healed, and strengthened—amidst fightings often without, and ofttimes fears within—the Christian still has a persuasion fixed within him; he has a hope and an assurance as his strong hold; and, while he knows *whom* he has believed, he is "persuaded that he is able," yea, abundantly willing and purposed "to keep that which he hath committed to him against that day."

Large and important is the trust, but mighty and high above all is he who keeps it. He trusts the God of peace will "sanctify him wholly, and preserve his whole spirit, soul, and body blameless unto the coming of our Lord Jesus Christ." "Faithful is he that calleth you, who also will do it."

One word only in conclusion to say—he will "keep that which is *committed* to him." The apostle committed his credit, his peace, his soul to Christ.—Have we then, my brethren, let us seriously ask our ourselves, not as dissemblers, hypocrites, or self-deceivers, but honestly, as before God, let us ask—have we committed our all to Christ, wholly and without reserve? Are we yet afraid of giving all, and still do we withhold a part from him—a part of our hearts and of our best affections from him who demands and deserves them all? Or, have we fairly committed ourselves, as it were, on the side of Christ and his religion? Have we placed entire credit upon the truth of his promises, given up to his management and direction all our plans of life, all our happiness, and all our hopes? Have we, like the good merchant seeking goodly pearls, been ready to part with all to purchase this one pearl of great price, and, having purchased, to place it in his hand for safe custody unto life eternal?

Expect, my brethren, at the last, that Christ will restore to you of that which you have committed to him. If your trust has been a mere shadow and pretence, he will then only give you back the *nothing* in return for what you have presented to him.. Dreadful indeed the disappointment, and unutterable the confusion, when the judgment shall be set and the books be opened, and nothing found inscribed against your name—no trust committed, no claim of mercy really entered there, nor your very name itself recorded in the Lamb's book of life. Dare not treasure up to yourselves, my brethren, only wrath against the day of wrath; nor act as the foolish virgins—wise, indeed, before their fellow virgins, but with no oil in their vessels—who vainly trim their lamps to afford them light, when at midnight the voice was heard, "Behold, the bridegroom cometh."

May to *us* that midnight be rather the forerunner of a glorious morning. May every opportunity be now used well; every lamp of profession carefully trimmed; every "name to live," be associated with the existence of a spiritual life; every "form of godliness," with its real energy and power; and those privileged confessions of faith which the church puts into our lips be truly made the language of our hearts, the guiding star of our course, the support of our steps, and the commencement of a heavenly career; when we may hope to approach more nearly, and see more clearly, and praise more loudly and for ever, HIM to whom ascends, amidst the circles of the redeemed and the innumerable company of angels, the song of Moses and of the Lamb—that song which none could learn, and none could sing, but those with the name of God written on their forehead, and who had come out of great tribulation, and washed their robes and made them white in the blood of the Lamb.

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## MY SCOTTISH TOUR.

### No. XVIII.

### SOME OF THE CAUSES OF THE DETERIORATED STATE OF THE WORKING CLASSES.

#### INFIDEL PRINCIPLES.

THERE can be little doubt that a great deal of the present demoralised state of the working classes in the larger towns of Scotland—and may it not be as truly affirmed of England also, but I necessarily in these papers confine myself to the former—may legitimately be referred to the effect produced by the inculcation of infidel and republican principles at the close of the last and commencement of the present century. No one who is acquainted with the admirable work of Mr. Alison—I mean his History of the French Revolution*—will be at a loss to perceive what the state of things resulting from the adoption of such principles must be; a state utterly at variance with the requirements of God's law, the stability of national prosperity, the civil liberty and the religious well-being of a nation: for is it not notorious that the land of boasted freedom is generally the land of abject slavery? Witness America—boasted free America. Does slavery exist in any quarter of the globe more horribly repulsive than it is to be found there? It is the land of religious liberty.

* Would that this excellent work were better printed: its typographical errors are a disgrace to the Scottish press.—ED.

Where, it may be asked, is infidelity more pestilentially rampant? There is a direct tendency in all democratic governments to deteriorate in themselves, and to plunge the people in ruin. The history of ages long gone by fully exemplifies this.

The direct tendency of the state of things adverted to is necessarily to debase the mind, to root out every proper feeling and virtuous affection, and to sink man as low as he possibly can be.

The principles referred to were inculcated in Scotland with no little energy—nay, may it not rather be said, with furious zeal?—and by men from whom better things might have been expected, and of whom some were brought, as was right—and the number probably ought to have been increased—to answer in a court of justice for the same, and who were perhaps too leniently dealt with. I have before me at this moment documents to prove that there was a regularly organized plan to bring this country into the same deplorable state as that of France; and in no part was this plan more cunningly and, apparently, judiciously prepared, than in Scotland, where perhaps it was least expected. It could answer no good purpose to mention the names of many who may be regarded as the authors and abettors of those seditious proceedings. Many of them have been viewed as martyrs to the glorious cause of freedom—(freedom, indeed!)—whose names will rank high in the annals of republican fame, and whose memory is now drunk in solemn silence at the meetings of the friends (friends!) of the people; and such has been the effect of the dissemination of principles subversive of all good government and of all right feeling, that patriots, who at one time found it convenient to leave their country for a season "for their country's good," lest peradventure it should have the trouble of paying for their execution, or at least transmission to a southern clime, are now invested even with magisterial dignities. Astounding as the fact may be, it is nevertheless true.

The sacredness of the Scottish sabbath, as a necessary consequence of the dissemination of these horrible principles, gradually declined in towns. The place of worship was neglected for the whisky-shop, or, as it is termed, the "change-house." Tom Paine supplanted the bible—Tom, who in after years was supplanted by the "Black Dwarf," and that *genus* of periodicals; infidel and revolutionary tracts were scattered with no sparing hand; inflammatory addresses to the people every where attracted the attention; secret emissaries were employed in every locality, and the voice of family singing and family reading and family prayer was gradually less and less heard. The press at that period wrought incalculable mischief. The shop of the artisan swarmed with works of the worst, the most pestilential description; and the ancient Scottish air, sung by the workman as he cheerfully performed his allotted task—and to him it was no hard one—was displaced by some revolutionary song, sung by the discontented and squalid grumbler against all government that was legitimate; who was ready to do his best, though probably little aware of it, to establish the reign of anarchy, of confusion, and of death.

Nor was this reckless state of feeling confined to the lowest ranks: very far from it. The multitude, in too many cases, only aped their superiors in wealth. A fearful desecration of all that was holy spread throughout the land, and myriads were living in professedly Christian Britain, the life of a heathen sensualist or of a revolutionary infidel. The gentry, as has formerly been adverted to, seldom repaired to the house of God; and they were nevertheless astonished that the lower orders were becoming demoralized. They neglected all religious ordinances, and yet were confounded that the parochial ministers *were losing their influence.* They were staunch supporters of the kirk, and yet the kirk they never themselves entered. They heard with dismay that the pew in the place of worship had been exchanged for the "change-house fire-side;" that the newspaper was read and commented on; but they forgot their own anxiety for the arrival of the London mail, that a copious supply of Sunday reading might be brought in the post-bag. Common fairness requires that the onus of this ungodly feeling should not rest on the lower orders alone. Much, much must be laid at the doors of those, though their tongues uttered no language against Christianity, yet whose lives testified that they regarded Christianity as a farce, and the law of God as unworthy the regard of a rational being; and who, while they whined over the dissipation of the mechanic, forgot that their own domicilles might be the abode of many scenes that should shun the light.

This is doubtless an imperfect, but it is no overdrawn picture. The facts have been made known to me by persons of unquestionable probity and of unspeakable veracity, whose fortune it has been to be enabled narrowly to watch in manufacturing districts the progress of bad principles, and to behold their fearful effects on the temporal comfort and, what is infinitely worse, the moral and spiritual character of communities; to bear testimony to the fact that there is no blight or mildew to mar a country's prosperity equal to that of revolutionary principles, and no plague-spot more to be dreaded than the fearful inculcation of views which will bring the soul and body to the regions of eternal death.

It may not be amiss, perhaps, to quote one or two passages from the inflammatory addresses referred to—some taken from the works of Paine and others of that wretched school. "Monarchy is ranked in scripture as one of the sins of the Jews, for which a curse in reserve is denounced against them. In short, monarchy and succession have laid not this or that kingdom only, but the world, in blood and ashes. It is a form of government which the word of God bears testimony against, and blood will attend it. Why is the constitution of England sickly, but because monarchy hath poisoned the republic? Of more worth is one honest man to society and in the sight of God than all the crowned ruffians that ever lived." Taking these as a specimen of the mode of language in which the people were addressed, is it to be wondered that thousands were led astray—thousands who, like the men of Nineveh, could not discern between their right hand and their left hand; that they readily gave ear to the new-fangled doctrines so industriously propagated, and became the dupes of those whom they regarded as their friends and friends of the human race in general, but who were, in fact, the most despotic of despots, the most tyrannical of tyrants, and whose object was their own exaltation on the ruins of their country?

The following extract from the work of Dr. Burns, already alluded to by me, powerfully illustrates how truly these remarks describe the condition of Paisley, as is well known, an important manufacturing town; the population of which has been rapidly increased, and where Dr. Burns has laboured as a parochial minister for many years. The remarks here made by him were penned more than twenty years ago; but they even more forcibly apply to the present time than to the period when they were written.

"In no place, perhaps, were the malignant effects of the French revolution so deeply experienced as in Paisley; and, although the tide has turned, it has deposited a deadly and pestiferous sediment. We experience the sad results of the moral inundation in daring infidelity of principle, in neglect of religious institutions, in cold and crude speculations of perverted minds, in contempt of established order and government, and in profligacy of sentiment and of

manners. The intercourse between the classes who are engaged in the same occupation tends to enlarge and perpetuate the malady. In a public workshop, where six or eight operatives may be assembled, it not unfrequently happens that one or more of them may be men of infidel or irreligious principles and habits; and is it to be supposed that they will conceal their sentiments? No; they glory in avowing them. From morning to night they spread their poison around them; truths the most sacred and institutions the most venerable are treated with ridicule. The more sober are made the victims of sarcasm and reproach; while the children, who must always be within hearing, imbibe the principles and spirit of irreligion with their earliest impressions and habits. That this is no imaginary scene can be testified by dire experience. From the continent of Europe, and particularly from revolutionary France, has been imported, along with bold infidelity of principle, the wildness of political fanaticism. To canvass freely the claims of contending systems and the measures of men in power, is not only allowable but highly commendable; it is the inalienable birthright of men and the high prerogative of Britons. But, when the privilege is abused to the purposes of anarchy, sedition, and insubordination, and when the pretended leaders in the career of improvement set themselves forward against all that is sacred and venerable in our religious and civil institutions, shall we be blamed for hinting our suspicions and our fears both of the principles which are in operation and of the results which may be rationally expected? Can we be too much alarmed for the safety of our moral and religious interests when we behold an unseemly union between the professing friends of piety and the leaders in anarchy and in crime? Shall we be deemed rash and precipitate if we express our alarm for the principles and purity of the rising race, when we see them habitually in contact with the teachers of sedition, trained by their example to speak evil of dignities, taught to regard all that are above them in rank and station as on that account their enemies and the objects of rancorous revenge? We have already seen and experienced the demoralizing effects of modern infidelity when combined with the wildness of political fanaticism; and late events are too well calculated to rekindle our fears and to excite painful apprehensions. Every Christian and every lover of his country's best interests will acknowledge that the prosperity of religion and morals in a place depends deeply on the respect which is paid to religious ordinances, and particularly to the institution of the sabbath. In exact proportion as the sacred day is reverenced and its institutions observed by the mass of the people, will be the progress or the decline of practical godliness. That of late years the obligation of keeping the sabbath holy unto the Lord has been less felt and practically exhibited than in former days is a fact which no reasonable observer will question. That the manufacturing districts of Scotland have exhibited more palpable signs of declension in this respect than others, it would, perhaps, be precipitate positively to affirm; but there cannot be a doubt that the causes which tend to produce contempt of sabbatical institutions have operated in them with an extensive and deadly influence."

WANT OF EDUCATION.

A second cause of this deterioration has been the neglect of providing in large towns for the *religious* instruction of the rising generation. I would lay a strong emphasis on the expression *religious*, because I feel that no education can be complete without it; or rather, that all education must be necessarily *pernicious* without it. Scotland has always been regarded as taking the highest rank in affording to all classes a sound education at a small expense, and she has done her work well. The parish school has proved an incalculable blessing to thousands, and in country places is still eminently beneficial; but in populous towns its benefits are materially, and almost necessarily, abridged.

"The Scottish system of education," says Mr. Sinclair, "is assisted by the state in the work of educating the people. In every parish a school-room, with a dwelling-house and glebe, or garden, is provided and maintained at the cost of the heritors, or landed proprietors. A salary also, amounting to from 25*l.* to 30*l.*, is secured to the schoolmaster by assessment. These advantages would not suffice for his comfortable subsistence without the further resource of school-fees, by which his income is usually doubled. The circumstance that his support arises partly from assessment and partly from fees, is considered eminently conducive to his efficiency. The assessment secures him from actual want, and raises him to his proper station in society; while his dependence upon fees is a salutary stimulus to exertion, and prevents him from giving way to negligence, as is so frequently the case where the teacher depends wholly on endowment for his support, and has no pecuniary loss to apprehend from desertion by his scholars. In Scotland the parochial schoolmaster is in all cases a member of the establishment, frequently a candidate for the sacred office of a minister. His school is superintended and controlled by the authorities of the kirk; and although children of all sects and denominations are capable of admission, and no inquiry is made what place of worship they attend on Sundays, they are all taught the authorized formularies of faith: the bible is expounded according to kirk principles; the lesson-books are all imbued with them; the daily prayers of the master with his scholars always imply, and generally express, belief of them; and his exhortations are all intended to enforce them. Such a system could only have been introduced by an all-powerful establishment; and can only be maintained under the peculiar circumstances of Scotland, where the great mass of the dissenters differ only upon minor points from the kirk, adopt the same catechism, and do not object to have their children instructed in the national faith.

"The chief defects of the Scotch system are, that only one school is by law provided in each parish, however numerous or widely scattered the population; and that no provision whatever is made for infants, and none for girls separately from boys. The latter defect is a very serious evil, not only because girls educated along with boys under a master to the age of 13 or 14 must unavoidably become rough and unfeminine in their habits, but because they are not taught works of industry; and sometimes, however well versed in arithmetic and etymology, are utterly unskilled in sewing, knitting, and other works of housewifery. These imperfections do not necessarily belong to the Scotch system, and might be remedied in case the system were introduced into England. But the English church has no prospect of so desirable a consummation. The imposition of such a burden upon parishes would be opposed by various parties, and especially by dissenters, who would plausibly allege that they ought not be assessed or taxed for the support of schools to which they could not conscientiously send their children, and in which their children would be catechised according to principles which they themselves disapprove and disallow *."

These remarks are too just, and they are the more valuable as they are from the pen of one who, with every possible opportunity of arriving at a knowledge of the true position of education at the present time

* "Letter to a Member of Parliament on National Education." By the rev. John Sinclair, M A., Oxford, F.R.S.E., secretary to the National Society for Promoting the Education of the Poor in the principles of the Established Church. London: Rivington, Hatchards; Bell and Bradfute, Edinburgh, 1842.

in England, is also necessarily well versed as to its position in Scotland. It is melancholy indeed to think of the rancorous hostility that is too often testified among us with respect to the opposition made to schools in connection with the established church; as some late proceedings at Liverpool testify. For a child to grow up in little less than heathen ignorance is indeed sad—all surely must admit this; yet it would seem as if it were sadder still, in the estimation of some, that it should imbibe what are termed church principles, should be taught the church catechism, should have the scriptures explained and made easy to its comprehension by a minister of the established church.

Notwithstanding this provision by law, there is a most miserable lack of education. In a statement made on the 17th June, 1834, to the house of commons by Mr. Colquhoun, the following facts were produced, viz., that of the population of Glasgow one-fourteenth are at school, Dundee one-fifteenth, Perth one-fifteenth, old Aberdeen one-twenty-fifth, Paisley one-twentieth. "Such is the statement in figures," says Mr. Colquhoun, "but let me describe the reality, and exemplify the results. Let me take the case of Paisley: thirty years ago there was not a family who could not read, and had not the bible; all above nine could read, or were at school; whereas by a very accurate scrutiny made in one of the parishes of Paisley, presenting an average picture of the whole, there are in Paisley 3000 families where education does not enter, and whose children are growing up wholly untaught. In Glasgow there is a population of 20,000 growing up uneducated." Dr. Burns states in his work—"On the whole, there is no place in Scotland where the benefits of education are more amply enjoyed than in Paisley: accordingly, there are few or none of the inhabitants who have not enjoyed the means of education." This remark refers to its state in 1819.

It is not difficult to trace to this miserable change the vast increase of crime: of course other circumstances must be taken into consideration—as the increase of population, the importation of persons from other quarters. In 1807, the number of persons apprehended for theft was 4—in 1835, 273; for sabbath profanation in 1807, 0—in 1835, 172; housebreaking, 1807, 0—1835, 40; street robberies, 1807, 0—1835, 46.

Much of this wretched state of ignorance, and of ignorance leading to crime, doubtless is to be referred to the circumstance that children at a very early age, through mercenary motives on the part of their parents, are sent to work in the manufactories, and are thus almost entirely excluded from the opportunity of arriving at the humblest elements of knowledge. Dr. Burns asserts "that for most part of the year the poor children are employed in the drudgery of labour from six in the morning until ten at night." While such is the state of the rising generation in manufacturing districts—and, though not in the same degree, the remark applies to many agricultural—it were vain to hope for any ameliorating influence leavening the mass of society. If a corrupt church has maintained, without any just ground, that "ignorance is the mother of devotion," we may surely maintain "that ignorance is, in the majority of cases, the mother of crime;" and that the surest method to preserve a state in the enjoyment of its civil liberties—and what is of far more consequence, for a state to expect the blessing of God—is to make the most ample provision for the spiritual training of the rising generation, the imparting of a sound religious education.

"Even if they (schools) were universal—if they made a part of the national system of England, as they do of Scotland (says the bishop of Chester), still, without the constant superintendence of the clergy, they would be comparatively of little value; for it is not the ability to read, it is the practical enforcement of the bible which we want—the application to the heart; the oral instruction which Philip gave to the Ethiopian, and without which he could not understand what he read, and without which the poor too often peruse the scriptures as a mere historical detail, and know little of it as conveying a message of salvation*."

Great indeed is the gratitude which ought to be felt to the memory of those who, under the guidance of God, were first led to institute Sunday schools. The benefits conferred upon the children of this generation are incalculable. It does not do thus to argue—"Well, with all our schools, what is our present situation? Our prisons are full of malefactors; our assizes and circuit courts and sessions have many young rogues and vagabonds to deal with." But how would the case have stood had there been no such schools—if no provision had been set on foot for training children in the nurture and admonition of the Lord? The best cultivated garden will produce weeds; but what if these weeds be permitted to grow with luxuriant rankness? The teacher of youth must teach in faith. He recollects that though God requires not human aid, God is still pleased in many cases to act by human means; and if he be at any time dispirited and cast down, as doubtless he will be, his hope and confidence must be this—the seed sown may long remain dormant, yet peradventure it may eventually spring up, and bring forth fruit even an hundred fold. "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good" (Eccles. xi. 6). I would here again quote Mr. Sinclair's valuable pamphlet—

"No reasonable man imagines the result of the most perfect education to be infallible. No reasonable man supposes that every child admitted into our church-schools must of necessity remain a member of the church, or even a professor of Christianity. If occasional failure be a sound objection to the education of the poor, it must be an equally substantial argument against the education of all classes, and must silence the parent equally with the schoolmaster. The real question is whether, upon the whole, and in the great majority of cases, the effect of popular education be not decidedly beneficial? This is a question to be determined by the experience of intelligent observers, and more especially by the testimony of the clergy. And I may here be permitted to remark, that very few individuals have had more abundant opportunities than myself of ascertaining the impression made upon the minds of the clergy by intercourse with their parishioners. I have now been more or less connected officially with the erection of above seven hundred schools, and have conversed or corresponded with several thousand clergymen, including those who, in all parts of the kingdom, have given most attention to the subject of education: the result of my inquiries is a growing conviction that the effect of educating the children of the poor has already been in a high degree beneficial, and is likely to be still more so. I do not refer merely to the acknowledged fact that the preservation of our political institutions depends, under God, upon the stability of our church establishment; and that the poison of anti-social and anarchical corruption is sure to spread most rapidly and most fearfully where the people are abandoned to their own devices, and left to wander as sheep having no shepherd. But what I especially advert to is an important truth, too frequently overlooked, and yet universally granted by the most competent authorities, that to build churches and establish ministers is not enough, unless church-schools be added. Hence it is that so many of the parochial clergy are such

* Visitation sermon preached in the parish church of Stevley, Aug. 22, 1820.

liberal contributors towards building and maintaining schools; for to their power I bear record, yea, and beyond their power, they are willing of themselves to sacrifice their private means for the advancement of this great object. In some cases I have remonstrated with curates and district ministers on the imprudence of incurring liabilities that might involve themselves and their families in serious embarrassment, or perhaps even expose them to utter ruin. The answer always was, that without a school every effort to reclaim the people was unavailing."

## The Cabinet.

THE TRIBULATION OF A CHRISTIAN.—The Christian is not exempted from worldly difficulties. It happens to him, as to others, to meet with what are termed misfortunes, to be deprived of the friends which make life dear to him, to be depressed by poverty, to be afflicted by sickness, to suffer under pain. It is not by setting him free from the common lot of human nature, from the punishment which followed the great transgression; it is not thus that God makes manifest his favour towards him. But he makes it manifest in another way—by cheering him in his poverty, by supporting him in his sickness, by comforting him in his afflictions. As after the deluge he made a covenant with Noah, and set his bow in the sky for a token that, though there might be clouds and storms, yet there should be a limit to them, and the waters should no more utterly overwhelm the earth: so he treats his servants in their griefs; he shows them the token of his covenant, the sunshine of his mercy breaks through the clouds which overhang them, and they are enabled to say, "It is the Lord, let him do what seemeth him good." Then most especially is the promise fulfilled—"If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Many have experienced the truth of this, and have avowed that the time of their heaviest earthly sorrow has been the season of their greatest spiritual comfort. God has so visited and refreshed them, so lightened the darkness of their affliction, so smoothed the pillow of their sickness, that they have forgotten their griefs, and found in his presence the fulness of joy. They have that in themselves which raises them above this world, with all its changes and reverses and fears and sorrow—even their faith. "In the world they may have tribulation," but still they are of good cheer, for he whom they believe has "overcome the world."—*Dr. J. B. Sumner, Bishop of Chester.*

DANGER OF POPERY.—In your retired situation, if you labour under some disadvantages, you are freed from some trials and sorrows to which clergymen in some more populous localities are exposed. You read of mischief which is in progress, but they observe it. The safety of the church of England, and the interests of the church of Christ are much endangered at the present day. I view, not without apprehension, the machinations of popery, the stratagems of infidelity, and the aggressions of political dissent; but I look with far deeper anxiety and alarm on evils arising within ourselves. There are strong indications of Romanism in many, who sincerely repudiate the system of popery. External regularity and ecclesiastical forms are, in many cases, contended for more vehemently, if not valued more highly, than the life of God in the soul. People are warned far more against belonging to a wrong church, than they are against having a wrong state of heart in a right church The supreme authority of the written word of God is undermined by the inordinate value which is placed on tradition. In fact, the current of popery is setting in on our church, and will, I fear, be her severe affliction, unless Almighty God in mercy roll it back.—*Memoir of the rev. J. G. Breay.*

TEMPTATION NO EXCUSE FOR CRIME.—It is true, we may more justly pity him that swallows a bait fair and glistening than a person that tempts temptations to deceive him, or catches at flies and trifling allurements; because in the first case a greater reluctancy is requisite, and the dart may possibly be so sharp as to pierce through the armour of a sober resolution; but all this will little succour him who knows it to be a bait, and hath beforehand designed its beauty and fairness, to apologize for the foulness of the sin: for here the greatness of the temptation will not at all extenuate the grossness of the crime, no more than he mitigates his robbery who shall plead that he stole nothing but gold and jewels.—*Archbp. Sancroft.*

## Poetry.

### SHARON'S ROSE.

*(For the Church of England Magazine.)*

WELL pleased to see the rose's bloom,
The muse demanded why
Should some the lily white assume,
And some the crimson dye?

The cause was sought, but all essays
Were vain to this intent,
Till fancy, wrapped in ancient days,
Pourtray'd the strange event.

Read where the tree of knowledge grew,
In Eden's hallowed ground;
A bed of roses struck the view,
And fenced the tree around.

Large sweets diffusing through the vale,
The snowy beauties spread
Their milk-white bosoms to the gale,
Nor yet assumed the red.

While Adam strung the manly nerve,
To dress and till the ground,
His bride, well pleased her Lord to serve,
Would range the garden round,

To cull the fruits and tend the flowers,
And mark their early bloom;
Each morn with roses strewed her bower,
Which breathed a rich perfume.

This favour'd spot she oft surveyed
With an attentive eye,
And here her constant visits paid
To reap a fresh supply.

One morn—a fatal morn it was!—
She paid her usual suit;
But, ah! from hence destruction rose—
She coveted the fruit.

Urged on by Satan's false pretence—
The first and worst of foes—
She dared to break the feeble fence,
And trampled on the rose.

Unawed, she stretched her impious hand
Th' alluring sweets to prove,
Regardless of her Lord's command,
Regardless of his love.

The injured rose beheld the theft,
And, weeping, hung its head;
The snowy hue its bosom left,
And, blushing, turned to red.

The foliage wept a dewy shower,
Which spoke some strange event;
Eve turned, and saw the weeping flower,
And wondered what it meant.

Awhile she stood and gazed thereon,
Till, trembling, she withdrew,
Unconscious that she trampled on
The fairest flower that grew.

Her fancy paused, and truth began
The wonder to disclose;
A nobler form than flower or man
Was couched beneath the rose.

This, only trodden to the ground,
Dishonoured, hung its head;
'Twas Sharon's rose that felt the wound—
'Twas Sharon's rose that bled.

Th' atrocious deed no sooner done,
To view the sufferer stood;
In purest white his godhead shone,
His manhood bathed in blood.

And hence the roses now unite
T' exalt the root that bled:
This wears the justifying white,
That the atoning red.

The muse these graces sought to prove,
And growing beauties eyed;
Till, lost in wonder and in love,
She kissed the rose—and died.

O may my soul these blessings share
In the decisive hour;
And in my bosom ever wear
This sweet, this lovely flower!

## Miscellaneous.

A Chinese Mausoleum.—The 29th was devoted to numerous exploring parties round the various positions, and in the villages near Canton, in many of which were some curious joss houses. One suburb of the city deserves particular mention, being in the literal acceptation of the term, a city of the dead. It consisted of a well-built town, which was apparently not inhabited by living beings, but devoted entirely to the tenants of the tomb. The front of the houses was appropriated to the worship of Joss, while the back part was divided into several small chambers, each containing several coffins, arranged on elevated platforms and surrounded with incense-burners. The outside of these chambers was tastefully ornamented with beautiful creeping plants; while over the doorway were generally inscribed some Chinese characters. The coffins were very thick and made of camphor wood; and when opened, contained embalmed bodies in the highest preservation. Each "tenant of his narrow bed" being attired in his best clothes, presented no unpleasing image of our long sleep. One coffin, in particular, contained a mandarin dressed in full uniform, with rich satin robes and cap and button, denoting the rank of the deceased: one hand held a fan and the other a Chinese chop, perchance a letter to Charon; while some money was arranged on his breast in the form of a cross, intended, no doubt, as a fee for the boatman. The Chinese are, I believe, very particular in paying respect to the memory of their ancestors, which may in some degree account for the extreme neatness of this immense mausoleum.—*Mackenzie's Narrative of 2nd Campaign in China.*

The Church.—Distinction of Ranks.—In the house of God there ought to be now "no respect to persons," no "high places," no "chief seats." Many of the pews in some English churches are almost a satire on the profession of Christian humility, as well as that of social worship. The poor cannot but feel this sharply, and that under the roof of a holy temple they are cut off from their prosperous neighbours, and held by them as beings of a lower grade; nay, are pushed into a corner, just as if they had no right to, but it was an act of intrusion their entering the sacred walls. How opposite to the doctrines of Christ, whose ministry was directed to the poor and humble! Look to the practice on the continent, where such invidious distinction of ranks is lost sight of in churches, and rich and poor, with young and old, are mixed and sit together. Let perfect equality of ranks and persons be shown in our land when meeting in the temple of the most high God, and the rich not keep at a distance from those of the poor, "who are with us always," since by keeping at a distance we arrogantly say, "Stand off, we are holier than ye are."—*Rae Wilson on Italy.*

Kashmir.—Kashmir not only deserves attention as a stronghold in the time of war; it is to the arts of peace that this fine province will be indebted for a more solid and lasting, though less gorgeous celebrity, than it enjoyed under the emperors of Delhi. The finest breeds of horses and cattle of every description may be reared upon its extensive mountain-pastures, where every variety of temperature may be procured for them; its vegetable and artificial productions may be treated with British skill and capital in such a manner as to ensure an excellence equal to those of Europe, and superior to that of the neighbouring countries; and the tools of the Cornish miner may bring to light the hidden treasures of its iron, lead, copper, and silver ores. Kashmir will become the focus of Asiatic civilisation—a miniature England in the heart of Asia. The climate will permit the introduction of the sports and games of England; and, presenting so many attractions, it will become the *sine quâ non* of the oriental traveller, whether he be disposed to consider it as the *ultima thule* of his voyage, or a resting-place whence he may start again for still more distant regions. The introduction of Christianity the Mahomedans will not fail to attribute to the finger of God, and consider it as a step towards the fulfilment of their belief, that the whole world will become subject to the power of the Christians. The missionary may here pursue his labours with some visible hope of success, when the prevalence of English associations shall have weakened the effects of caste, and the prejudices of Islam; and this magnificent valley, hitherto the theatre of a hundred faiths, will become the alma mater of our eastern conquests, and the great and central temple of a religion as pure as the eternal snows around it.—*Vigne's Travels in Kashmir.*

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## IDLE WORDS.

BY THE REV. JOHN AYRE, M.A.,

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No. II.

OUR Lord adds to his warning against idle words, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This seems to require explanation.

The habitual tenor of his conversation is a great test of a man's character: indeed, it is that, generally speaking, by which we form our judgment. And, therefore, in the context our Lord says—"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit: how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh: a good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." Idle and trifling words, therefore, are the evidence of an idle and trifling mind—the overflowings of a heart not penetrated with a sense of the infinite love of God in Christ, but occupied with vanity, filled with those wretched lusts and earthly desires which are natural in him who is living without God in the world.

We find that men usually talk most of that which is uppermost in their thoughts, of those things about which they are personally most interested. A piece of good news every one immediately communicates to his friends; nor is he slow to ask counsel and advice if he finds himself beset with difficulties. If admitted to the intimacy of the great he likes to have it known; and, if he has had a favour conferred on him by his prince, surely, if possessed of a spark of proper feeling, he takes pains to publish the kindness of his condescending benefactor. So that it is often sufficient to disprove a report of some remarkable benefit or injury being sustained by any one, to say—"I never heard him speak of it, and I am sure he would have spoken had the event occurred." Now to the penitent transgressor the gospel of Christ brings a message of most glad tidings—that his sins are forgiven and his iniquity covered. Will he not speak of his deliverance? Will not his lips be telling of the salvation of his Saviour from day to day? Yet in his journey Zionwards he has difficulties and dangers to contend with: he has to wrestle with principalities and powers. Will he never speak of the warfare which he wages? or ask of those who have been victorious in the same conflict, the details of their dangers, the secret of their strength? The pardoned sinner is brought into the communion of saints, to the fellowship of that august assembly, the kings and priests of God, in comparison of whom the great ones of the earth are of no account. Will not his words savour of his society? He has received from God the freest, the most precious gifts. Will he not be showing forth his praise, and discoursing of the exceeding love to him of his heavenly Father, of the grace of the Lord Jesus, of the promises that are given him, of the eternal inheritance that is reserved for him? Why surely if a man speaks not of it, we cannot believe that he has any possession beyond others. We cannot believe that he has been pardoned when he deserved to die; that

he is preferred and enriched with spiritual blessings if he never mentions them; that he feels any gratitude to God, any love for the Redeemer, if his lips are closed respecting them. If he never tells of great things having been done for his soul, we may conclude that they are left undone. And in this way it is that by our words we shall be justified, or by our words condemned. The character of them will be an index to the character of our heart: it will be an evidence for or against our reception of the truth.

We find that this evidence is especially commanded in scripture: "These words which I command thee this day, shall be in thine heart; and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 6, 7). It is spoken of as a particular mark of real piety—"They that feared the Lord spake often one to another." It is made by the apostle Paul a constituent part (so to speak) of salvation: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 9, 10). Now to multitudes conversation on such topics as the love of God in Christ, the hopes and joys of the believer, the surety of the eternal covenant, is in the highest degree distasteful. In a worldly company, whose pursuit is pleasure, if you even mention the name of Jesus—that precious name to the echoes of which high heaven is ringing with endless melody—you strike every one dumb, you have touched a jarring-string, and your words are denounced as intolerably out of season. It may be so: it may have been unseasonable to speak to condemned captives the name of a ready deliverer. But why? Surely because those persons are in love with their captivity, and see no beauty in a Saviour. Speak of some worldly vanity, and you shall light up every eye with pleasure: speak of the blessedness of heaven, and you shall be deemed a melancholy monitor. O, can the heart in such a case be right with God?

It is necessary to remark that the answer of the tongue is valuable only as a witness of the belief of the heart. Mere words without feeling are little worth. And it is not to be denied that there are those who, with respect to Christ, use words softer (as the expression of the sacred writer is) than butter, and yet have war in their hearts. But the guilt of such hypocrites must be upon their own head. Many persons too of high profession are fond of employing a number of cant phrases, which they call spiritual conversation, but which are rather to be classed among the idle words which our Saviour in my text so pointedly reprehends. They measure others by the standard of their own phraseology, and condemn them if they do not just reach it. Such individuals resemble very much the Pharisees, who tithed the mint and the anise and the cummin, and altogether neglected the weightier matters of the law. We must avoid these errors; but never think because some have been guilty of abuses that we are thereby freed from the obligation of consecrating our most active member to the service of the Lord. "I will sing and give praise," said David, "with the best member that I have."

In respect of this, as of every thing else, the believer must recollect that he is not his own—he is bought with a price. And in his conversation he will have two objects, closely linked, in view—the glory of God, the spiritual good of those with whom he associates. To show forth the glory of God a man need not confine himself to one topic. Every work of creation, every event of Providence, every act of grace, will furnish abundant opportunity for this. And the holy fervour of gratitude in his heart will be apparent in the habitual spirit of his words rather than in the introduction of mere phrases. Moreover, sensible from past infirmity of his tendency to utter and be pleased with idle words, he will make it his daily prayer that the day may not close without his being enabled to utter some testimony for God, and he will make it a continual subject of self-examination whether or no he has neglected this. Again, the believer will be upon the watch to speak for the edification of those around him. He will seek to say something that may warn the sinner, and win the wanderer: he will reprove vice. And, knowing the weakness of the flesh, he will for this too seek the especial aid of God's Spirit, that he may never be ashamed or afraid to confess Christ before men. Too many evince a great backwardness to this, and urge excuses for themselves that they should only provoke opposition. But there is one rule which it may be they forget to practise—we must speak the truth *in love*. We must show no harsh temper, nor use repulsive language, but strive to convince those with whom we converse that we love their souls, that we are actuated by the purest concern for their welfare, and the Lord may give us favour in their sight; at least we shall by our faithfulness have delivered our own soul. It is in this way that an habitually holy conversation will be no uncertain evidence that in our heart we have believed in the Lord Jesus, and that the Spirit of Christ is in us.

## WHO ARE THE GIPSIES?

### No. I.

WHEN persons take up a theory, or when it takes up them, they usually become so enamoured of it, that every opposing theory is required to give way to it, and to bow the neck under its dominion as a conquered slave. It was at first regarded by its author as a view which *might* be entertained, in favour of which much *might* be said; but afterwards, the conviction in its favour being deepened in the mind of the originator, in a rapidly increasing ratio he comes at last to regard, almost in the light of a personal enemy, any one who shall presume to think that the scheme which has found such exalted favour in his own eyes, has not as yet received demonstration equal in cogency to mathematical proof, and is only (at this stage at least of the evidence in its favour) entitled to be lifted to the rank of respectable fancies.

In offering some suggestions respecting the probable origin of the "gipsies*," if it shall appear that our own minds are led to regard them not only as a very remarkable race, but as living instances of the fulfilment of the divine counsels, the remarks that may be offered are to be understood as anything but of that peremptory order of which we have now complained as too often characterizing the announcements of clever but debateable theories.

If it can be made out that the gipsies are the descendants of the ancient Egyptians, appointed by the decree of the Almighty, as announced by Isaiah, Jeremiah, and Ezekiel, to be scattered for a certain period in the "wildernesses" and "open fields" of almost all nations, and to be then gathered to their native land and taught under a "Saviour," and a "great one," to know the Lord, a discovery will have been established, as regards divine appointments, one of the most remarkable, interesting, and important that has been brought to light during the Christian era. The gipsies are in many other respects a singular people, and much that is interesting relating to them might be brought forward; but all is as nothing in comparison with that great and hitherto unrecognized truth which has been referred to. It may be to some persons a preliminary objection that the conduct of this class of persons has not been invariably such as would be expected from those whose movements throughout their generations were under the divine direction. It is sufficient to reply that such an argument would militate equally against the Jews. That *their* destinies are under the immediate governance of heaven none will doubt, and yet their conduct as a people has not been such as could be wished. That persons in the dispersed state in which the gipsies have been, should have been even moderately respectable, is surprising; whereas their general behaviour during many ages has been certainly very superior to what might have been expected from persons in their situation, and such as to make it evident that nothing less than the divine hand could have controlled them.

When Egypt was in the highest condition of its power, seeming to defy any power short of the convulsion that should destroy the earth itself to uproot its greatness; when the peculiar people of God had been for generations the most abject of Egyptian slaves, insomuch that we may reasonably believe that their hands had been made to labour, building the temples and carving the idols of the nation to which they were in subjection; when the fertilizing, wealth-sustaining, plenty-giving Nile almost washed the foundations of the walls of thousands of populous, magnificent, palace-containing cities, whose merchants were as princes, and whose monarch was as God, asserting—"My river is mine own, and I have made it myself;" in this state of proud pre-eminence the voice of the prophets was heard declaring that her total overthrow was not far distant. With almost as many gods as men; with temples for the worship of these multitudinous divinities; with palaces to be the splendid dwellings of her living kings, and tombs of proportioned magnificence to be receptacles of their remains when dead, Egypt seemed to be in an attitude that defied the aggressions of time. The mightiest, grandest, and wisest of all the princes whom God set over his ancient people, sought out of Egypt the partner of that distinguished throne; and, if all the arts that then embellished the life of man did not rise out of Egypt as their spring, they certainly found in that country the place of their central deposit.

In this unique position was Egypt when three of the prophets of the Lord, at different periods and in numerous instances, foretold that she should ere long be utterly overthrown; and not only so, but they foretold that the people of that country should be scattered abroad, not in their own or neighbouring lands, but in distant regions of the north, some of which were utterly unknown to them. No people on the face of the earth were so numerous, powerful, or magnificent as the Egyptians; and yet it was decreed by heaven that they should be scattered, and so scattered as not to be brought together again, nor gathered. "They were to be houseless wandering vagabonds; they were to be thrown into the 'wildernesses;' they were to fall upon the 'open fields.' Surely these would have been wonderful predictions respecting any people at any time; they were, however, only the beginning of wonders: these dwellers in marble palaces, these builders of gorgeous temples, these excavators of magnificent everlasting tombs, were to become 'despised' among the most 'despicable. Their bodies were to be given for meat to the beasts of the field and to the fowls of the heavens.' These god-manufacturers, these worshippers of idols (living and dead) innumerable, it was boldly declared by the prophets, should, in their dispersed state, be totally 'without idols.'"

These striking predictions are the undeniable prophecies of God himself, for they are preceded by that well-known and solemn preface—"Thus saith the Lord." Circumstances so many, so uncommon, and so plain, never could apply to two races of persons; yet, in this case, they must be found to be applicable to one in all particulars. The Egyptians have been scattered abroad, but they never have returned to their country, and "known the Lord;" nor have they had, as prophesied of them, a "Saviour, and a great one;" if so, they are still in a state of dispersion, and when the "day" of their restoration has "fully come," they must return to the country of their forefathers, and become a Christian people.

The question which it next occurs to the mind to ask, is—where are this people to be found? If prophecy is true, and the scripture statements accurate, they must be in existence somewhere, and it is natural to ask what is the locality in which they exist? It were difficult to answer the question where they are, but not so to reply to the enquiry where they are not. To what land has not the report of them reached? Where, almost, are they not to be found?

"During four or five hundred years they have been known to have been occupying 'the wildernesses' and the 'open fields' of almost every country in Europe. They have from the first told every one who they were, and whence they came; though they knew nothing about Egypt, they all always asserted that they were Egyptians. Nobody believed them, because, as predicted, they were despised. Images and idols they have none; they 'have ceased.' They have as a people no religion; in all countries they are in all respects the same—all speaking the same

* See "The Gipsies, their origin, continuance, and destination;" by Samuel Roberts. *London.* 1842.

language. Now then if the gipsies are not the dispersed Egyptians, what are they? If the dispersed and scattered gipsies are not the descendants of the offending Egyptians, where are that scattered people?"

Were a person, having the faculty of discrimination, first to read the prophecies respecting the future condition of the Egyptians, and then to set himself to describe the appearance which that people would make in the world in order to verify those predictions, making all due allowance of course for the influence upon their external appearance which length of time and changes of circumstances would effect, it would be impossible for him to describe a people whose whole aspect should more clearly agree with those predictions than that of the gipsies now and ever since they have been at all known and described. It is not conceivable that any people should be preserved in such a state without a miracle; and there are only two nations to whom it has been promised that miracles should be wrought in their behalf—the Egyptians and the Jews. Reject the notion that God has wondrously interposed and decreed in behalf of this people, and you are only transferred to the necessity of encountering another difficulty, namely, to say what became of the Egyptians, and whence came the gipsies. There have been speculations as to their Hindoo origin; but they were in Europe long before the time of Timour Beg. They were far more numerous than the Hindoos, who, subsisting in castes which could not unite, could not emigrate in a body. It has been thought that they might have proceeded from some other eastern state, and have made their way through Abyssinia, down the Nile, and through Egypt; but this hypothesis will not remove the difficulty, but rather increase it. Did not Buonaparte find it an arduous work to feed troops amounting to no more than four hundred thousand, and only for a short time, while on their way to Russia, and that after he had made his preparations, and when his route lay through submissive countries? And how could a number ten times as great, having ten times the distance to go, be supported, and when their journey lay through countries both unknown and hostile? To support any other view than that which we are at present upholding, it must be supposed that these wandering millions, before they dispersed, after they had left Egypt, must have agreed that, whithersoever their wanderings might lead them, they should affirm that they were "Egyptians." If a reason for such an assertion can be given, it must be sought for in the regions of high improbability, not to say impossibility. And, if we should next be pressed with the improbability of the Egyptians making their way to countries so various and so distant, the reply is, that it is indeed originally most unlikely; but that, if it can be shown that the firm decree of heaven hath established the future fact, and that the prophets of the Most High have long ago declared that so it should be, then the accomplishment is not only possible, but necessary.

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## DIVINE GRACE ON A YOUTHFUL HEART*.

If you think the following brief sketch of the last illness and death of a sainted child, whom I well knew, will suit the columns of your valuable paper, I beg you will give it place. The sketch has lain for some years among my loose papers—too long perhaps—and an apology may be due to the valued friend who furnished me with the details, for seeming neglect in allowing such a striking instance of the power of divine grace in a youthful heart to lie hidden from the Christian public, when perhaps its simple recital might have been blessed to many lambs of Christ's flock. However it is not yet I trust too late. With your kind permission, I will at once present a brief record of the incidents attending the early demise of this holy child (for she was but twelve years old when she died) to your readers, indulging the hope that it may not prove "as water spilt on the ground, which cannot be gathered up again."

The little girl who is the subject of this memoir, was the daughter of a deceased relative of my valued friend. In the spring of 18—, she became her adopted child. In appearance she was extremely pleasing, and possessed talents of a superior order; but her disposition was at that time most unpromising, being proud, haughty, resentful, and very self-willed. All this my friend was well aware of when she solicited the charge of her youthful relative; but feeling that it was her part so to do, and relying upon grace and strength from on high (as indeed she ever does to enable her to fulfil all her relative and social duties), she did not shrink from the task. Besides, she hoped by judicious management, with God's blessing, to bring about a change in the character of her charge: and subsequent events prove that her anticipations were more than realized. The proud spirit of the child gradually yielded, but not to severity; for punishment of any description was never resorted to. The fall of man, the great depravity of our nature, and the infinite and immeasurable love of Christ in dying for a world of guilty sinners, dwelling much upon his humiliation for our sakes, were the themes with which my friend constantly endeavoured to impress her. Her quick understanding was speedily arrested, and her mind and heart soon became deeply imbued with a sense of her own sinfulness, and a strong feeling of love and gratitude to her Saviour. This foundation once laid, the work became an easy one, and we all had the happiness of witnessing the child's "growth in grace," and daily improvement in all those branches of study and tempers of mind which would render her a comfort to her friends.

But, alas, towards the end of the spring of 18—, her health began to decline: the disease was soon pronounced to be affection of the heart; her lungs quickly sympathized, and to the ravages of a quick consumption, dropsy lent its fearful aid; the latter disease first appeared in her face, her legs became swollen, and very soon she was unable to leave her room. But under this fearful complication of disorders she was all patience and submission, employing much of her time in reading and sewing. Her case was soon pronounced by the physicians to be hopeless, and the estimable rector of the parish undertook to make her aware of it. When he did so, she shed a few tears, and seemed a little agitated, but before his departure became quite composed. Her benefactress was not present during the interview, and when little A—— next saw her, she said with a placid smile, "Mr. —— has told me that I cannot live long; do you think so?" The reply was given in the affirmative, and a few affectionate and appropriate remarks added; upon which little A—— took hold of my friend's hand, and drawing her close up to her said, "Then you will teach me how to prepare for death; I had no idea that I was in danger." Inquiry being made what her feelings were on being informed of her critical state, she thus replied—"I felt disappointed, for I had laid such plans of happiness; but then I recollected it was God's will, and, if I left you, it was to go to Christ, who died for me, so I became soon reconciled; and won't you now every day talk to me of the joys of heaven?" After further conversation my friend left her happy, composed, and even cheerful. Soon afterwards her sufferings became very great, but her patience and strength of mind seemed to raise her above them. "The love of Christ" actually overpowered bodily suffering. In extreme agony she would exclaim, "It is not so much as Christ bore for

* *By a correspondent of "The Church."*

me, and he was sinless!" For some weeks before her death, difficulty of respiration prevented her lying down; and reclining almost constantly in one position caused the bones to pierce their tender covering, her body swelled to an immense size, and the legs literally burst open in many places; but during the whole time not a murmur, not even a groan, escaped her lips. Extreme pain precluded sleep, yet often when day began to dawn, she would say to the kind friend who watched her with a mother's solicitude and care, "I am sorry the night is over, it is so delightful to meditate and pray during its stillness." And yet many of these very nights, with her back supported by a reclining chair, she rested upon her hands, her whole body being in such a miserable condition, that it even shrank from the touch of a down pillow.

On one occasion the little sufferer called to one of her cousins (now too gone to her rest), requesting that all her things might be brought to her, in order that she might distribute them as keepsakes among her cousins and others who had been kind to her. When she had done so, my friend, thinking she was fatigued with the exertion, desired all to leave the room; she immediately remarked, "Now you understand my wishes; when I can do no good by having others with me, I think it such lost time to have our conversation interrupted: now let us read and pray. O, how I long to be with my Saviour!" She would often interrupt her benefactress whilst reading, and say, "Now talk to me. O it was talking to me of Christ that first so fixed my heart upon him." She desired that an alteration might be made in the prayer which was daily offered for her, saying it did not sufficiently express the gratitude she felt to God, adding, "Had I not been taken from my mother, I should have been a Roman catholic, and then perhaps this glorious gospel, which gives me so much peace, would have been for ever hid from my eyes. Pray for mother's conversion." She prayed fervently and frequently for all her relations; sent for some young friends whom she thought careless about their spiritual state, remarking, "The sight of me may do them good;" and left messages for others. At all times the peace of God seemed to fill her heart, and from her lips fell sweet expressions of love for the whole world.

The parish minister frequently visited little A——, and often expressed his astonishment at the "growth in grace" and advancement in Christian knowledge manifested by this youthful believer: at her own request he administered to her the blessed sacrament of the holy eucharist. She lived but a fortnight longer, and these few days were passed in successful efforts to subdue every earthly feeling. Two instances of the kind present themselves to my mind. When, through disease, she had become so heavy and sleepless as to require three persons to lift her in and out of bed, a strong young woman, who bore the greatest share of her weight was on one occasion absent, when she wished to be replaced in bed. She became much fatigued and uneasy, and anxious to be removed; in vain did two of the attendants attempt to do so; it was at length proposed to call her brother (a weakly boy, a few years older than herself) to assist, but this she refused, saying he might hurt his back: "you know he is not strong. I am of no consequence; no matter if I died here; whereas assisting me might cripple and make him a burden upon his friends for life." The other is this: at the commencement of her illness she objected to her meals being carried up stairs by the servant who attended her, observing, she (the servant) did not keep her hands clean; consequently every thing was afterwards given her by one of the family. For this she afterwards bitterly reproached herself, and, on the morning preceding her death, requested that a little thin bread and butter might be sent her for breakfast, and that Eliza (the servant in question) should take it to her. Her affectionate relative followed, and offered to feed her; but this she refused, and actually made the girl break the bread and butter with her own hands, and put it in her mouth.

It would be impossible for me to describe the closing scene of this dear child's life in a more forcible and touching manner than has already been done by an eye-witness of the solemn scene, and I shall, therefore, without apology, transcribe it word for word:—"Mortification had commenced in her leg; the rapidity with which it spread, and the extreme pain which preceded it, cannot be conceived; in thirty-six hours the whole leg exhibited a livid appearance, and every symptom seemed to bespeak speedy dissolution. During the whole of her illness nothing had been concealed from her, and, at her own request, the doctor's opinion was constantly given in her hearing. She had also obtained a promise from me that when death was near, she should be made aware of it. This I believed to be the case on the evening of the 24th of September, when her sufferings became too extreme to witness, but not for her to bear. She prayed for patience. I gave her some composing drops, which produced sleep. About midnight she awoke (I alone was with her, the family all slept) and said, 'You were right to give me the drops; my pain was then dreadful, but I have slept it quite off. I feel nothing but indescribable happiness and peace. I feel so happy!' Perceiving that her voice was much changed, and that she had become very weak, after a little conversation I reminded her of my promise, and said, 'It is my belief that the hour of your departure is at hand.' She thanked God, smiled faintly, but sweetly, and told me to describe to her what I conceived would be the joys of heaven. I proposed praying with her for the last time. She assented, saying, 'Don't forget to include all you know I wish to pray for, and don't forget Mr. ——— (the clergyman); but first shew me my leg, there is now no pain in it.' I uncovered it, and involuntarily shuddered. She observed this, and said, 'It is indeed frightful; but no matter, it will soon be all over. You must bury me very soon.' I asked if that distressed her. 'It matters little,' said she, 'what becomes of this miserable body; only lay it near the spot where you will be buried; and now, for the last time, pray with me.' Her voice became husky. She faintly added, 'My eyes won't stay open, but don't think I am asleep; I shall hear you through. You know all I wish to pray for.' I thought these were her last words, but her lips moved as I prayed, and when I closed with the Lord's prayer, to my astonishment, she repeated it with wonderful strength of voice, and said 'Amen,' in a distinct, solemn tone. She opened her dying eyes, and looked upon me with much affection, drew a long breath, and without one struggle, or the movement of a feature, yielded up her spirit into the hands of God, who gave it. It was indeed an awful, but at the same time indescribably affecting scene, and such as cannot be conceived by any but those who have witnessed the departure of a soul to him who redeemed it. O that the thoughtless and irreligious, and those who think there is time enough to prepare for eternity, could have with me witnessed the power of divine grace upon the heart of this holy child, and her consequently peaceful and happy death. 'Let me die the death of the righteous, and let my last end be like hers.'"

A simple marble slab, with the following inscription, marks the spot where she lies:—

"Sacred to the memory of

——— ——— ———

Who died on the 27th September, 18—,

Aged 12 years and 7 months.

This young and sincere servant of God has left an example of the power and beauty of true religion. Her last sufferings were protracted and extreme, but with the eye of faith she realized that 'there re-

maineth a rest to the people of God,' and humbly committing her soul to him who redeemed it, her spirit fled rejoicing."

## THE SLAVE TRADE*.

COURTEOUS reader, accompany us, I pray you, on board this slave vessel; come and see the handy works of these blood-thirsty dealers in human flesh. What a nauseous smell as we approach; how slippery and dirty the vessel's side; what a clamour of voices—we are on board.

Look at that cool villanous-looking scoundrel pacing up and down the deck, smoking a cigar; his hands are in his pockets; he appears totally unconcerned about the number of murders he has committed, and the horrors that surround him. He is captain of the slaver, and a Portuguese; but he declares that he is only a passenger, and that the captain died at sea. He is even now calculating how much he has lost by this unfortunate speculation. "Let me see," says he, "I own twenty of the healthiest, for my blacks never die!" and he grins—"that would have given me twelve thousand crusadoes, and don Bernadino was to have given me four thousand for the trip—sixteen thousand clean gone—confusion take the English pickaroons!" and he mutters "curses not loud but deep." "Well, well, I must be upon my guard now however. Santa Maria! I wonder if they will rob me of these sixty half-doubloons fastened round my waist; if they do, may they never receive absolution, the miscreants." He grinds his teeth, lights a fresh cigar, and continues walking the deck.

Behold that skeleton form! the unfortunate breathes; her pulse still beats; her heart even yet utters faintly to the touch of humanity. A few days since an infant hung at her breast; thrice happy innocent, it died—it was starved—and she, the poor emaciated mother, has been starved too; she has existed these last sixty days on a few handfuls of farina, and two gills of putrid water per day; she has lived in the after-hold upon some hard planks all this time; look at her excoriated flesh! When she embarked, there were two hundred of her sex stowed with her in bulk; one hundred and thirty now remain. She might have saved herself, and sacrificed her child; nature gave her a mother's love for her offspring: she nourished and hugged it to her bosom until the little corpse was taken from her by force, and thrown into the sea. While we are looking, she is dying—she is dead. "O death, where is thy sting?"

Friend of humanity, turn to that nest of little ones, all in the last stage of the small-pox—in the confluent state; their bodies are one mass of putrifying sores; their tongues are lolling out of their parched mouths as begging for water: they cannot speak; they utter inarticulate sounds; but in a few hours they will be quite still—yes, they will be where the "wicked cease from troubling, and the weary are at rest;" they will die without a groan: watch them narrowly as you may, you will not perceive the transition from life to death. The black glassy eye is half open, and almost transparent. It quivers—it is fixed in death.

Mark that living skeleton! lying with his face to the deck: one little month, and that man was a Hercules; but, fearful of his strength, the villains have kept him in close irons: this is the first time he has breathed the air of heaven since he embarked. Look at his lengthy frame, his sunken eyes, his lank jaws, his attennated limbs: the bones seem willing to burst through the frail covering of skin that surrounds them: you may count every rib. He was one of the brave men of his tribe; he was doubtless taken fighting hand to hand, defending his wife, his children, his home—even the rude hut in the wilds of Africa; but he was surrounded and taken prisoner, and driven with hundreds of others, like flocks of sheep, to the sea-coast. See, he moves—

> He leans upon his hand—his manly brow
> Consents to death, but conquers agony,
> And his drooped head sinks gradually low.

He is past all suffering: a few hours, and he will cease to exist.

Yonder are some suffering from ophthalmia, all more or less blind: one is totally so, and every now and then he endeavours to throw himself overboard, and, when he is restrained, he mumbles something and points to his eyes, as much as to say—"Why should I live? I am of no use—can only exist in utter darkness—let me put an end to my miseries."

They are serving out the water. See, what a rush there is to the after-hatchway; men, women, children, how eagerly they watch their turn to grasp the little calabash which is half filled for each one. It holds just a pint; with what agony some of the little urchins regard the process—afraid, dreadfully afraid, they shall be forgotten. How they creep between the legs of the taller ones to get nearer the tub! A dozen hands are thrust in at once; with what envy they regard the fortunate possessor, and how they watch every drop that passes down his poor parched throat, and snatch it from his grasp ere it is quite empty. Main strength here wins the day; they have little respect for friends or comrades in misfortune, and no wonder—each is endeavouring to save his own life.

Hark! what splash was that? They have just hove two unfortunates overboard; their bodies were yet warm, but they were encumbering the crowded decks; the flies were swarming around them, and even the air was becoming tainted; they are now food for the sharks. Two of these ravenous creatures have followed the vessel across the Atlantic; they have been gorged with human flesh, but they are never satisfied; they will await the last victim, and then go in search of more.

Nine bodies have been thrown overboard to-day.

Just peep down into the men's slave-room, how close and poisonous the atmosphere—only three feet from the planks to the deck above; they must all squat down in one position, move they cannot. Immense leaguers for holding water are stowed away underneath; some little fellows manage to crawl between the planks—they find the bunghole of the casks. Necessity is indeed the mother of invention: they tear off a portion of the rag that is tied round their waist, and is their only covering, fasten it to a rope-yarn, and lower it into the cask. Lo! they draw it up, suck out all the moisture, and so again, until their insatiate thirst is somewhat abated. Some never come up again, perhaps cannot, and so die beneath the planks, and are not discovered until the confined air below becomes rank poison, and then a search is made, and a putrid body found and cast overboard.

I feel a hot puff of wind from the south-west—that dense cloud on the horizon is rising fast; a flash of lightning issues from it; it begins to sputter with rain—this portends a squall. Unhappy wretches, you must descend. With what reluctance they go—the strongest shoving the weak before them. Look at the forest of human heads with the faces turned upward, peeping through barred-down gratings of the hatchway. What shoving, squeezing, cuffing, and yelling, to get the envied berth! Brute force again carries the day, and the weak squat down in despair, their breasts heave, and they gasp for a little air.

A short time before we captured her, they were all battened down in a gale of wind. Yes, they covered over the hatchways to prevent the seas that fell on board from filling the vessel. What screams of agony, what yells must have been uttered, when they were suffocating! The weather moderated, the hatches

* *From "The United Service Magazine."*

were opened, and forty corpses were passed up and committed to the deep.

Thanks be to heaven for the fine refreshing fair wind; how the sun shines and the vessel flies. The port is in sight, and we shall anchor ere sunset.

Lo! we are at anchor. What cries of joy the unfortunates utter as they leave the dirty, nauseous vessel that has brought them across the Atlantic! Those that are dying for awhile partake of the joy, and fancy their sufferings all over; and indeed so they are, for no earthly aid can save their bodies, and, alas! they are ignorant of their souls. And thus they die, casting a last envying look on their comrades, who "eat, drink, and are merry," on the cool, clean, spacious decks of her majesty's receiving frigate "Crescent." The healthiest are divided into messes, and are given beef, soup, and farina, and as much water as they can safely drink.

Some little urchins love to sit all day long by the side of the tank, and turn the water for every one who comes—that running stream being to them the dearest sight earth can afford. The sick are laid on beds, and have the best medical treatment; they are given nourishing food to reanimate their debilitated frames: some poor skeletons would drink all day long (if allowed), so great is their thirst. By degrees they recover and get merry, and dance their native dances, and sing their national songs; and so in time, by care and kind treatment, forget all their past sufferings. When they have sufficiently recovered, another scene takes place: one-half of them are again sent on board the slave vessel; they are about to proceed to the British colony of Guiana, for if they remain in the Brazils they will again become slaves.

How the poor creatures dread another voyage. How they cling to the sides of the frigate, as if to save themselves from a certain death. They recollect all that they previously suffered—the suffocation, the raging thirst, the burning heat of their bodies, comrade after comrade dying beside them. But their fears are in vain; happily for them they are no longer in the hands of the Philistines. One hundred and eighty are now put into a space where five hundred were crammed on leaving the coast of Africa. The water is pure and wholesome, and they are allowed a liberal quantity. They are all clothed, for the Guiana Immigration Society not only liberally provides clothing, but defrays all the expenses of their transportation. The provisions consist of hung beef, salt fish, farina, rice, and lemon-juice; with tapioca, arrowroot, sugar, wine, &c. for the sick. Each one is provided with a mat, which they take the greatest care of. The officer who is sent with them is very particular in keeping the vessel pure and clean, and regularly ventilated, sprinkling chloride of lime in the hold occasionally, and keeping the negroes as much on deck as possible. Twenty of the finest and strongest are selected to assist the seamen in working the ship. They keep regular watch, which they are proud of.

The passage is long and tedious, but they are merry and free from care, as the following extract from the prize officer's private log will show:—

"The negroes this evening established a band of culinary instruments. Such a din I never heard: kettles, frying-pans, baking-dishes, tin pots, and spoons, &c. &c., all in concert. After the dancing a kind of pantomime was performed, in which the actors imitated all the actions and stratagems of the elephant hunter. One stout fellow appeared particularly excited, and for a moment perhaps fancied himself again in his native woods; he handled a stick (his gun) with the greatest dexterity, loading and firing quickly, and with great minutiæ of movement. The successful shot was attended with a yell of triumph, and a crash of pots, pans, &c. His movements were regulated by a song, in which all joined."

Thus, evening after evening, they amused themselves. At length they anchor in the river Berbice; they are landed, and are located near a plantation. They immediately demolish an acre of sugar canes.

The men and women are now divided, and made to form a line opposite each other; the men are told to select a wife from the opposite party, when, if the lady be nothing loth, they are married by a magistrate, and henceforth are husband and wife.

In a short time they begin to work at the different plantations, and gain a livelihood, labour here finding a ready market; they are perfectly at liberty to change masters when they please; they are under the protection of a magistrate, responsible only to the government; and they enjoy as much liberty in every respect as those of our own race. They become Christians, attend church, and, in the fulness of time, they depart this world, not as worshippers of stones and serpents, but with a hope of everlasting happiness. And thus ends the liberated African's "strange eventful history."

F.

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## MISSION OF THE AMERICAN CHURCH TO WESTERN AFRICA*.

### No. I.

PREVIOUS to the departure of the rev. Mr. Payne on board the "Grecian," bound to the coast of Africa, he kindly consented to allow us to publish the manuscript containing the principal statements which he made in his various addresses in relation to our mission at Cape Palmas. We are confident we could in no way more gratify our readers, or serve the cause of missions, than by spreading this address upon our columns. Mr. Payne remarks—

"Six years ago, when the church, notwithstanding the failure of previous attempts to establish a mission in Africa, still feeling the weight of her obligations, announced her readiness to send out again missionaries to this country, the proposition was regarded as rash by most well-meaning Christians; and even of those who proposed the measure, many looked forw· with fearful anxiety to its being carried into effect

"This feeling, though inconsistent with the simple, child-like faith in Christ which should carry forward those who would obey the Saviour's command, was perfectly natural in view of the immense sacrifice of human life which had attended all previous efforts to evangelize this ill-fated continent; except, perhaps, those made at or near the Cape of Good Hope. Although one of the earliest fields of modern missions, and various and dissimilar points on its extensive coast had been tried, all had proved alike prejudicial and fatal to European life.

"So early as 1795, the Baptist Missionary Society of England sent out two missionaries to Sierra Leone, with a view of operating upon the Zimmanee people in that neighbourhood; but in a very short time the ill health of one, and the misconduct of the other, caused both to leave the country. In the following year, 1797, six missionaries—two from the Scottish, Glasgow, and London Missionary Societies, respectively—were sent to Sierra Leone. The most worthy of these, Mr. Greig, after suffering all but death in establishing himself on the Rio Pongas river, was murdered in his own house by a travelling Foolah, who was enjoying his hospitality. Of the rest, some died, and the others abandoned the country.

"The Glasgow Missionary Society, the only one of these societies which made any further attempt in this country, sent out two other missionaries the same year; but one became a slave-trader soon after arriving on the coast, and the other returned to Scotland and became an infidel.

"In the year 1804, the venerable Church Mis-

* From the Philadelphia Episcopal Recorder.

sionary Society made her first effort for Africa, by sending out two missionaries; and in the years 1806-9-11-12-16, successive bands of new labourers were sent out to open new stations, and to repair the rapid waste of human life. During this period the efforts of the society were chiefly directed to the Gambia, Isles de Los, and the Rio Pongas. On the latter river, at the time of the rev. E. Bickersteth's visit in 1816, there were three missionary stations or settlements. But in a short time, on account of native wars, the influence of slave-traders, and the deaths of the missionaries, they were abandoned; as were also those on the Gambia and the Isles de Los.

"Subsequently to this, the efforts of the Church Missionary Society were confined exclusively to Sierra Leone, and its immediate vicinity; the demand for labourers here being constantly increased by the accession of slaves captured from slave ships by British cruisers, and located in the colony. And although it is a most delightful consideration that, besides being instrumental in the salvation of hundreds and thousands of Africans now in heaven, it has persevered until, by its last report, the society had under its care in Sierra Leone 12 stations, 1,117 communicants, 5,714 attendants on public worship, 22 schools and 5,088 scholars; yet so great has been the expenditure of human life, that in 1835 only five of the one hundred and nine missionaries sent out during thirty years, remained—nearly all the rest having died.

"The Wesleyans, too, though they now number in Sierra Leone 1,561 scholars and 1,040 members, have made similar sacrifices; so that of the vast number of missionaries sent out by them, a few months ago, only two Europeans were left here, and a few others in the Gambia.

"The climate in the neighbourhood of Cape Coast Castle had proved equally fatal to English missionaries. Many had gone to this place apparently only to die; and, at the time of the rev. Dr. Savage's visit at the close of last year, he found only one European missionary and his wife.

"Nor had the missionary efforts of American Christians in Africa, up to the time of the commencement of our mission, been less disatrous. Between the year 1822, when a colony was planted at Cape Mesurado, to 1836, about twenty-five whites, nearly all who had been sent out, had found an untimely grave in Monrovia.

"Cape Palmas, the site of our projected mission, was represented to be much more healthy than any of the points before named; but when the temptation to the friends of new enterprises to make statements too favourable was duly weighed, in connection with their information of the death of two of the four missionaries who had preceded us, which reached America about this time, there was much to excite the fears and apprehensions which were entertained by the friends of missions in regard to the result of the enterprise.

"God, however, has been better than all the fears of his people. He has been pleased mercifully to regard their prayers for the African mission; and to honour and reward, beyond their utmost expectations, the simple faith with which he enabled his servants to trust their lives in his hands, and in view of all the risk to obey their Saviour's command. Of the eleven white labourers engaged in the mission, God has honoured only one by a removal to himself; and her place is supplied, numerically at least, by a sweet little boy eighteen months old, the child of Mr. and Mrs. Perkins, whom I left at Mount Vaughan. All the four who established the mission have been permitted successively to revisit their country, and two of them to return with recruited health, and more help to the scene of their labours. All, when I left, were enjoying a reasonable share of health, and were happy and blessed in their work. Surely then, as I remarked in *the beginning*, even these facts are sufficient to affect with the liveliest gratitude all who desire the salvation of Africa.

"But the measure of success which God has been pleased to grant already to this mission, affords still greater cause for thankfulness and encouragement. This cannot be appreciated properly without a reference to the circumstances under which the mission was commenced.

"The missionaries landed at Cape Palmas on Dec. 25th, 1836, and July 4th, 1837. They found on the high point of land, so called, a small colonist town containing about 100 inhabitants, and within 200 yards of it a native one, the oldest in the Grebo tribe, numbering above 3,000 souls. Other colonists were located on farms towards the interior, said at this time to number about 200. On the then farthest border of these farms, towards the interior, or as the natives expressed it, in the bush, and three miles from the Cape, was the beautiful hill selected by the governor and Mr. Thompson for the site of the episcopal mission. It was called by the natives 'Gue-pia Luh,' or the Cuning man's hill, in consequence of its having once been the residence of one of their doctors.

"When Dr. Savage arrived, it was covered with forest trees and thick jungle, Mr. T. having cleared only a small space at the foot of it, and erected a thatched house for the few scholars whom he had been able to collect. Dr. Savage was consequently obliged to pass through the acclimating fever in a small sized room on the Cape; and when this was over, in consequence of being deprived of the assistance of Mr. Thompson, nearly all his available strength was given to going through swamps, selecting and getting together timber to erect the first mission-house. How he lived through all the toil and care and sickness incident to his situation, has ever been a matter of astonishment to me since I have learned by experience the nature of his trials; and I can only attribute it to the merciful interposition of him whose servant he was.

"At the time of our arrival in July, the building was so far advanced as to afford us shelter, by placing curtains between three apartments; but a palace could not have furnished so grateful, so happy a home. We found, I think, ten native boys and three girls on the hill. These we dared not teach regularly until we had passed through the acclimating fever. We therefore divided them into three classes, and each missionary gave them oral instruction at evening and other time as we were able.

"Meantime regular services were held on the sabbath for our family and a few colonists who attended; and an opportunity was afforded of becoming acquainted with native character. This we found bad enough. We were overwhelmed with visitors, all most lavish in the praises of our character, object, &c., &c. His majesty king Freeman or Pe Nymah of Cape Palmas, was peculiarly attentive, avowing his interest in our welfare, and promising his whole influence to further our plans. We soon learned, however, that his whole object was to procure a dash: and, this received, his visits were soon at an end. Many presents were also brought to us; but, as we were soon given to understand, with the expectation of getting double their value in return. Attempts were now made to increase the school; but on application to parents for their children, most expressed the belief that "black man no fit to sabba book, he be white man part: greegree be black man part." Others, more cunning, would permit their children to enter the school, telling them to run home as soon as possible: and others, after giving their children, would make a number of visits, expecting to receive presents; and, in failure of doing so, the child soon disappeared. Girls it was next to impossible to procure; inasmuch as in addition to the almost universal opposition to a woman's learning book, there was the further difficulty that nearly all girls over eight years of age were sold as wives.

"When we visited the villages to preach, the congregations were at first large, and very attentive; but, when ascertained that their attention was not to be rewarded by presents, their interest uniformly declined. Here too we found the most debased of all idolatry; at the entrance of every town was a greegree house, or a depository of calabashes, bee-hives, and rams'-horns, which, after certain preparation by their doctors, were supposed to possess the power of keeping from the town witches, disease, and war. Before every man's house of any standing, or in it, were a number of greegrees of similar appearance: but none in the shape of man, beast, or reptile. Each of these possessed a peculiar property; one brings strangers—another keeps off disease—a third causes a good crop of rice—another brings trading vessels, or whatever virtue the doctor gives them. These doctors were found to be the most revolting and melancholy specimens of human beings; not washing often for three years, having only enough grass around them to cover their nakedness, bedaubed with mud and filth, they seemed to have arrived at the lowest point of human degradation; and yet these wretched looking objects were the people's oracles. They were thought to have constant intercourse with the devil, and from him to know the necessary remedies for all diseases, the means of keeping off all evil and securing all temporal good. A journey must not be undertaken, a rice farm cut, without consulting one of these devotees of the father of lies; but no answer was ever obtained by the anxious inquirer until he had placed in the hands of the wily doctor a sufficient reward. God (Grisuah), the creator of heaven and earth, was indeed known to them, and believed to possess supreme authority over men and devils; but ordinarily he was not supposed to interfere in the affairs of mortals; therefore, except on extraordinary occasions, his interposition was not invoked. Prayers and offerings are made uniformly to gregrees and the enemy of God and man. The authority of God not being recognized, and nothing known of a judgment to come, lying was universal, cheating and stealing without detection were regarded a virtue, and vices of which it is a shame even to speak every where practised.

"Such were some of the obstacles which the growing knowledge of the missionaries showed opposed the spread of the gospel. But they were such as had been anticipated, in kind at least; and, if they were greater in degree and extent than had been expected, still the record of God remained sure that the 'gospel was the power of God unto salvation to every one that believeth;' and as 'faith cometh by hearing, and hearing by the word of God,' they commenced at once, as soon as health and circumstances allowed, to 'preach the word' to the few and the many—the attentive and inattentive—to hosts and guests, and in all the villages and towns which they visited. They continued too their applications for boys and girls for the schools, and pursued and brought them back when they ran off again and again.

"But to detail all the cares, labours, difficulties, disappointments, and encouragements of the missionaries, would be only to repeat what most of you have already been made acquainted with through the official missionary organ of the church. It will be more interesting to you to know the actual state of the mission at the time I left it, April 13th, 1841."

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## GOD'S DEALINGS WITH THE ISRAELITES A GROUND OF HOPE TO THE CHRISTIAN:

## A Sermon,

BY THE REV. CORNELIUS IVES, M.A.,

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PSALM lxviii. 13.

"Though ye have lien among the pots, yet shall ye be as the wings of a dove that is covered with silver, and her feathers like gold."

A MOST cheering prophecy or promise is this, and uttered in language highly beautiful and significant. It was addressed originally to the Israelites, who were anciently the people of God. On a certain triumphant occasion, the psalmist, inspired by the Holy Ghost, thus reminded them of their wretched servitude in Egypt, and bade them expect, by the divine favour, to attain unto a wonderfully opposite condition. I design, accordingly, to give a concise representation of their vicissitudes, shewing both what they were and what they came to be, in agreement with this remarkable sentence, and then to make a suitable application of it for the encouragement of Christians in tribulation.

The Israelites were the children or descendants of Abraham, Isaac, and Jacob. The last of these, being compelled by a famine, went down to sojourn in Egypt, at the invitation of his son Joseph, whom his brethren had previously sold thither through envy, and who had there, by a course of providential events, which it is unnecessary here to mention, been made governor over all the land. After Joseph's death, when the Egyptians had in a great measure forgotten him, they became jealous of the Israelites, and evil entreated them to keep down their numbers, oppressing them, in fact, as slaves. Chiefly they set them to make bricks, which are called in my text "pots," both being alike of clay; and the people are described to have lien amongst them. Where they had laboured during the day, there they lay down to seek rest at night, even amongst the bricks and brickkilns—soiled, wearied, and desponding. If they still remembered God's promises to their fathers, it seemed to them, we may suppose, most improbable that a people so marred and abased as they felt themselves to be, should ever be beautified and exalted above all that were in the world. Nevertheless, it should come to pass; God both could and would perform his word—his oath. At the time before appointed, he appeared to Moses in a flaming bush, saying—"I have seen the affliction of my people which are in Egypt, and have heard their groaning, and am come down to deliver them; and now, come, I will send thee into

Egypt." And Moses, having been thus commissioned, went, in the name and power of the Lord, and brought the Israelites out of Egypt with many signs and wonders. He mightily "eased their shoulders from the burden, and delivered their hands from making the pots" or bricks. Moreover, he instructed them to obtain silver and gold from the Egyptians, and received a law for them on Mount Sinai, adapted to make them great and honourable, and led and brought them to the borders of Canaan. Then was Joshua raised up to lead them in, and drive out their enemies; and, after him, judges until the days of Samuel. Next, the Lord gave them kings at their desire, the two first of whom were Saul and David. Of these, David probably wrote my text, and the psalm from which it is taken, in celebration of the ark of the covenant being carried up and deposited on Mount Zion; foretelling in it the glory which was then nigh to come, and in fact did come, when Solomon succeeded him on the throne. During his peaceful reign the temple was built of a singular beauty and magnificence, and the Israelitish people enjoyed a degree of wealth and prosperity, such as has scarcely since been known in the history of any people on the earth. At that period, they who had lien amongst the pots in Egypt, worn with hard bondage, and wretchedly grovelling in mire and clay, appeared a nation exceedingly changed and glorified, and might well be likened to a dove—the bird every where of peace, and in those regions of the most splendid plumage. Silvery and golden as were its feathers, they likewise were full of silver and gold, dwelling in peace and freedom, and adorned with every blessing which they could desire.

Thus, remark, were the words which I am upon originally uttered, and not long after, in the former days, made good. David spake them of the Lord and his Spirit, and Solomon, of the same energy, brought them to pass. Soon, however, did that wise king himself fall, and cause his people to fall with him from such their "beauty of holiness." Soon did both he and they transgress the laws, change the ordinance, break the everlasting covenant, by which they had attained to be what they were; and then, of course, their glory was overcast, their silver tarnished, and their fine gold made dim. They did amiss—the people with their successive kings—and went on more or less doing so, and corrupting themselves, notwithstanding repeated warnings and chastisements; until, at length, they had filled up the measure of their iniquities by crucifying "*the Lord of glory*." Upon that, almost immediately, were they again brought low, and doomed to lie as it were "among the pots," to be enslaved, oppressed, and rendered vile; and hitherto, at the end of eighteen hundred years, they have not been delivered and restored. Still we should be aware that a restoration is ordained for them from all countries whither they have been driven, as of old from Egypt and from Babylon, or rather a more glorious deliverance and restoration. The sure word of prophecy teaches us to expect that the Lord will yet again recover and comfort his people Israel, whom he hath seemed for so long a time to cast away; yea, that he will once more exalt, and beautify, and give them peace, causing them to appear "as the wings of a dove that is covered with silver, and her feathers like gold," by the renovating influences of his Spirit, and the light of his countenance lifted upon them. Indeed, there may be now discerned sundry earnests or tokens of the time for the Lord to do this drawing nigh, although at the present we cannot exactly discover how and when he will see fit to do it.

Hence I might properly take occasion to speak collectively of the Christian church. As I have represented the Jewish, I might also in a great measure represent that raised from a low and small and persecuted beginning, to a degree of beauty and peace and glory; then nourished again, and brought low, through admitting corruption; and at this time, we humbly hope, about making a fresh advance, by divine grace, towards the excellency that is ordained for the Israel of God, both Jewish and Christian, when both shall be made one in the latter days. Thus, I say, would my text lead me to speak of "the holy church universal," and specially of that branch of it to which we belong, as appearing in a hopeful state, though still far from prospering to the extent that we should desire, and threatened by haters and adversaries not a few. But I prefer in the present instance to apply it individually, with a view to each one's particular edification, which probably is the best way to edify the church.

Hear, therefore, the Lord saying unto you by his prophet the psalmist, "Though ye have lien among the pots, yet shall ye be as the wings of a dove that is covered with silver, and her feathers like gold." Receive, my brethren, these words as spoken unto yourselves after the Jews, and consider them as distinctly suitable to your condition.

With respect, first, to having lain, or lying among the pots, be not in haste, I entreat you, to deny that this can be at all true concerning yourselves. No doubt you were in a worldly sense freeborn, and have never been brought into bondage to any man: if

there be some who now make bricks, it is of their own motion, and for hire, not of compulsion, nor do they usually lie down amongst the clay; and the same is to be said of our other similar works. This, however, should be thought not worth boasting of, unless you are also spiritually free, having been made such by the Son of God, and having kept yourselves such by the energy of his Spirit. In a spiritual sense, remember, you were not freeborn. By taking of the forbidden fruit, our first parents sold themselves and all that are born of them under sin. The devil, the world, and the flesh have thence naturally dominion over us; and our lot, accordingly, is to work their works, whatever they may set us upon, for nought or worse than nought, to recline in corruption, whether or not we can rest in it, and at the last to die insensible or despairing. Here surely is a condition, not indeed literally the same with that of the Israelites in Egypt, yet no better, except it be better to lie in wickedness than amongst pots or brick-kilns. In saying this, I do not forget that Christ hath come, and given himself to redeem mankind from their native bondage of corruption, and that we have been dedicated to him in the waters of baptism. But that will prove of little or no avail unless you have duly taken care, and are continually taking care, to lead a new and a Christian life. Being delivered or ransomed at another's cost, are you going free, pursuant to his commandments and directions, whose service is perfect freedom, and cleansing yourselves from all filthiness, both of the flesh and spirit, and walking uprightly in faith and love, and keeping onward in the paths of spiritual light and liberty, notwithstanding many perils and adversities? or are you somewhat resembling those unworthy Israelites who, after that the Lord had sent and delivered them by Moses through the Red Sea (figuring thereby our holy baptism), in their hearts turned back again into Egypt, thinking it better to be still among the pots than to encounter the difficulties between them and their inheritance? This is, first of all, to be ascertained respecting your redemption by Christ Jesus, lest you be numbered with the faithless and heartless multitude whom the Lord will not (I might almost say cannot) do good unto, and be doomed by him to perish in your own corruption.

Be it, however, by the grace of God that you are not generally of this slothful and worthless sort; are not choosing, but rather abhorring to continue in your natural corrupt ways and doings; are thankful to him who would redeem you from them, and are fain wholly to follow and obey him, under the influence of his assisting Spirit: be it that such is your prevailing disposition—a godly and a Christian one in the main, yet often—oftener probably than the worse sort, who have little or no spiritual feeling—may you conceive yourselves to be lying as it were "among the pots." The corruption of our nature doth remain, yea, in them that are regenerate, defiling and weighing down their souls; and to them it is a matter of sad concern. They are sorely grieved and ashamed at finding their best-intentioned thoughts and deeds in a manner soiled by it, and that deeply—more deeply than the skin or a garment is soiled by mire and clay. The discovery that, when they would devise and do good, evil is present with them, lurking in their hearts, if not breaking forth and showing itself, is daily a cause to them of much bitterness and depression. They are humbled by it, afflicted, and distressed—are convinced that their past repentance (though not a false one) must needs be repented of as imperfect; that their hearts and minds (though in a degree changed) require to be changed considerably more, ere they can properly be reckoned new; and that there is yet a great deal of self-abasement and self-discipline to be undertaken and undergone by them, before they can attain to a complete, or so much as a comfortable, deliverance. Then, too, they frequently perhaps experience, or seem to experience, an absence of the Lord's grace and help. They hastily fancy themselves forgotten, forsaken, or cast off by him. They imagine their state to be one of darkness without light, of weariness without refreshment, of feebleness without aid, of unhappiness without consolation; and, it may be, take up a notion that eventually they shall fail and perish, notwithstanding the great salvation of the gospel.

All this surely may be called, if not exactly lying amongst the pots, yet lying in dust and ashes. And, besides all this, I have here to speak distinctly of the body as doomed by a righteous sentence to labour, disease, and death. It is no doubt far better for us to work than to be idle, and to sicken, or wax old and die, than to remain always alive on the earth. Being what we are, it would be wise in every one to choose some daily occupation even if God had not laid upon him any such burden, and to prefer death before an unceasing continuation of the present life. While, however, we thus acknowledge our doom as fallen creatures to be no less merciful than just, there is in it, too evidently to be denied or disguised, much that is painful and shocking to the weak-hearted. Many of our most necessary worldly works are of a nature so wearing and soiling, many of our sicknesses so

disfiguring and loathsome, many of our kinds of death so painful and destructive, as certainly to give an appearance of reason for low and desponding thoughts; and sometimes the bare idea of being turned to corruption after death has power materially to afflict and weigh down our spirits. Altogether, therefore, on looking seriously at our condition, one and another of us may readily be tempted to ask, "How can we believe ourselves called and destined (as it is said we are) to inherit glory—a race of creatures so marred and bowed down, so diseased and worn, so corruptible and cleaving to the dust?"

Nevertheless, brethren, believe—against every temptation to the contrary—believe such to be your calling and destination, and press onward, accordingly, with a good courage. Take unto yourselves the word of promise in my text, and, remarking how faithfully God performed it unto his people of old, trust that he will equally, or still more, perform it unto you. Whereas unto them he said, "I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee"—remember him to have given for you a far more precious ransom, even Christ, the Son of his bosom; and thence have confidence in his determination to confer on you both grace and glory. Remember him too, namely, Jesus the Son of God, to have "borne our griefs and carried our sorrows," and undergone our burdens in the flesh, insomuch that "his visage was marred more than any man, and his form more than the sons of men;" notwithstanding, or rather in consequence of which, he was received up and glorified: and hope and look that it shall be so with you. "Although now, if need be, in heaviness through manifold temptations," suppose that in due time the Lord will deliver you out of all, yea, and from every evil work, and will preserve you unto his heavenly kingdom. Expect that "after ye have suffered awhile," he will "make you perfect, stablish, strengthen, settle you." Be confident that you shall obtain of him who has gone before you in the way of humiliation and affliction, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;" and that, "though ye have lien amongst the pots" (in the dust of infirmity, toil, and death), "yet shall ye be as the wings of a dove that is covered with silver, and her feathers like gold"—resplendent and glorious as Christ was during his transfiguration on the mount, and as he now is continually in heaven: be this, I say, your assured hope and expectation, even under circumstances the most unhappy and disheartening.

*But in order to,* and in union with this noble prospect, consider well what manner of persons you ought to be, and whom and what you must resemble. As Christ was, such are you called upon to shew yourselves in the present evil world—"holy, harmless, undefiled;" possessing your souls in faith and patience, in godliness and charity; workers of righteousness, followers of all goodness, obedient to the Spirit; else, none of his glory can be yours. That you may become "as the wings of a dove," silvery and golden, beautiful and glorious, and soaring above the earth, you must acquire the meek and innocent, the pure and peaceful, the constant and loving dispositions of that bird; all of which were expressly taught and eminently exhibited by Christ, and are still specially imparted to those who will receive them by the Spirit which descended on him like a dove, when he was baptized of John in Jordan. Never let these truths slip from your minds: never forget the necessity you are under to put on the Lord Jesus Christ, or to be of his mind, and to adopt his conduct in tribulation, that you may be glorified with him at his appearing. The many who will not render themselves like him, in their low and suffering condition, can have no prospect of relief or comfort, much less of glory and honour to come; their lot must be to sink deeper and deeper still—from the dust of affliction to the dust of death and the grave, and thence to the bottomless pit of destruction. But consent, whatever your earthly lot may be, to humble and submit yourselves as he did; always trusting in God and in the word of his grace, and he will surely deliver and exalt you in due time. Wait obediently upon the Lord in days of weakness, and he will lift upon you the light of his countenance. He will give you wings rich and splendid as those of an eastern dove, and moreover, strong and mighty as an eagle's—the wings of faith and hope and love; and finally will enable you to mount up with them unto himself at the right hand of the throne of God.

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## THE CHARACTER OF ST. PAUL'S PREACHING*.

CAN anything be plainer than that the grand subject of St. Paul's preaching was the cross of Christ? That the great doctrine of the atonement—the amazing scheme of love and mercy which the wisdom of God had devised for the salvation of a ruined world, and which had now been finally accomplished by the death and suffering of a crucified Redeemer—formed the sum and substance of those "glad tidings of great joy" which he was commissioned to declare "to all people?" This was the "mystery which, since the

* From "Preaching; its Warrant, Subject, and Effects." By the rev. W. Simcox Bricknell, M.A., of Worcester college, incumbent of Grove, Berks, and one of the Oxford city lecturers. London: Baisler; Seeleys. 1841, 8vo, pp. 213.

world began," had hitherto been "kept secret" from mankind at large, and taught only to a favoured few by types and shadows, but which was now, "according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This was the gospel which the apostle preached when he entered upon his ministry at Corinth, and "delivered" to the inhabitants of that abandoned city "first of all that which he also received, how that Christ died for our sins according to the scriptures." Nay, so fully did this glorious theme engross his thoughts, that he "determined to know nothing else among them save Jesus Christ, and him crucified." But why need we mention Corinth? Follow the apostle where you will in the execution of the commission with which he was charged; go with him "preaching the kingdom of God," whether to Jew or Gentile, whether to bond or free, learned or unlearned, you will find him, at all times and in all places, "teaching those things which concern the Lord Jesus Christ;" "witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles." And who that examines the writings of the apostle with even common attention, can fail to see that "in all his epistles" the cross of Christ was ever present to his mind; that it was the groundwork of all his instructions, the foundation of every argument, the spring of every motive by which he strove to bring men to the knowledge and practice of the truth? Does he display the perfections of God? Does he vindicate his justice in passing by the transgressions of his people? "God hath set forth" Christ for this very end, "to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, that he might be just and yet the justifier of him that believeth in Jesus." Does he magnify the love of God? "God commendeth his love toward us in that while we were yet sinners Christ died for us." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Are we "justified?" it is by the blood of Christ. Are we "reconciled to God?" it is "by the death of his Son;" it is "through the blood of his cross;" it is "in the body of his flesh through death." Are we "sanctified?" It is "through the offering of the body of Jesus Christ once for all." To this end "he suffered without the gate, that he might sanctify the people with his own blood." Are we exhorted to the practice of humility and lowliness of mind? He is to be our pattern, "who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was found in the likeness of men: and, being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross." Are we taught "to deny ungodliness and worldly lusts, to live soberly, righteously, and godly in this present world? "The grace of God which bringeth salvation" is set forth by the apostle as our best instructor; our strongest motive is the "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a "peculiar people, zealous of good works." But it were endless to multiply proofs upon such a subject. Let me entreat you to search the scriptures for yourselves; examine the writings of the apostle with this object in view; you will find the cross of Christ pervading them in every part; you will find that on every occasion, whether he is explaining the doctrines of religion, or enforcing its duties; whether he seeks the conversion of the sinner, or unfolds the privileges of the true believer, all his topics are drawn from one and the self-same source—"Jesus Christ and him crucified."

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## THE LOSS OF THE ROYAL GEORGE.

"Toll for the brave!
The brave that are no more!
All sunk beneath the wave,
Fast by their native shore.

Eight hundred of the brave,
Whose courage well was tried,
Had made the vessel heel,
And laid her on her side.

A land breeze shook the shrouds,
And she was overset;
Down went the Royal George,
With all her crew complete.

Toll for the brave!
Brave Kempenfelt is gone:
His last sea-fight is fought;
His work of glory done.

It was not in the battle—
No tempest gave the shock;
She sprang no fatal leak;
She ran upon no rock.

His sword was in its sheath;
His fingers held the pen;
When Kempenfelt went down,
With twice four hundred men.

Weigh the vessel up,
Once dreaded by our foes!
And mingle with our cup
The tear that England owes.

Her timbers yet are sound,
And she may float again;
Full charged with England's thunder,
And plough the distant main.

But Kempenfelt is gone;
His victories are o'er;
And he and his eight hundred
Shall plough the wave no more."

I WAS reminded of this beautiful poem by the circumstance of my knowing an old man who was one of the last survivors, probably the very last, of those who escaped from the loss of the Royal George. I will tell you what he used to tell me, if you will now suppose yourself accompanying me on a visit to him: he lived in a humble dwelling by the river-side; a flight of steps led up to his little garden; the cottage door opened immediately into the kitchen in which he generally sat, close by the fire-side, in his arm-chair, for his work was done; the weather-beaten sailor sat to rest. There was no particular intelligence in his countenance, but he had a calm, benevolent look. An artist often painted his likeness, for many were interested in seeing it.

The Royal George was a vessel kept in the channel during the time England was at war; she was well manned and supplied with artillery, ready in case of an invasion. He showed me a fragment of the wood of the Royal George, which he kept hanging by a bit of twine on a nail by his fire-place; he often looked at it, and was himself reminded, and told his willing listeners of his strange escape. "Those that go down to the sea in ships, and occupy their business in the great waters, these men see the works of the Lord, and his wonders in the deep." Then he took a bit of chalk, and drew on the dark painted wood of the chimney-piece, and tried to describe to me how the calamity occurred. "'Tis fifty-one years ago," he said, "going on fifty-two; there were seven or eight hundred perished there; there were many women and children on board." He went from one part of the history to another; but, on my wishing to know more in detail, he said—"She ought to have been put in dock while she was being repaired; she was laid on her side to be repaired, and she was overset." He told me that some few who were able to swim escaped: only one woman escaped—by means of her clothes she floated

on the top of the water. Those who escaped were taken up by boats belonging to other vessels, and sent out for that purpose. "I was taken up," he said, "by a boat belonging to the Vengeance, and put on the list of that ship's company. Afterwards, I went to sea in another Royal George. If I had served two years longer, I should have had a pension for life, but I served twelve years." He then went back to the story so often repeated. "Many corpses," he said, "were found; thirty-six were buried in one grave in Stoke church. I had the verses that were on the tomb-stone telling about it."

Then he fetched a print he had of the vessel in her present state, representing her as below the water, and a ladder let down to her from another vessel. "There's the window I jumped out of and escaped," he said; "no; whether 'twas that one or this, I'm not sure—"

I interrupted him. "And had you any thought of God then," I said, "when you escaped?"

"O no," he was obliged to answer.

I had often longed to know whether this poor old man had, even now, any concern for his soul—any knowledge of the Saviour; and before he proceeded further with his recollections of what was so interesting—"But now," I asked, "*now* do you think of the mercy of God in preserving you, and not cutting you off in the midst of sin?"

"Yes, yes;" he said, with an altered colour, I feared almost pained by the closeness of my questions, and, with tearful eyes—"Yes, yes, now; yes, for years."

In the course of further conversation, he said more with reference to the state of his soul than I had ever before heard him; for he was a man of few words, sitting quietly, and listening attentively, while his visitor read or spoke to him. Now his words were—"I trust the blessed Lord will pardon me all the sins that ever I committed. I thank the Lord that I was saved out of the ship, and from all the dangers that I've been through." "I've been," he added, as one recollection rose after another, "I've been through many a gale of wind."

The beautiful words of Keble came to my mind, and I uttered them almost involuntarily—

> "When the shore is won at last,
> Who will count the billows past?"

"Speak those words again, if you please," said a poor old woman who was sitting by. It was one proof among many how poetry will attract the attention even of the illiterate.

Though there was hope that now he felt something of the value of his soul, and desired salvation as the one thing needful, he could not tell the time when he began to feel thus; and he said little on the most important topics, except in reply to direct inquiries. "The Lord has given me time for repentance," he said, "and I bless him for having preserved me to this day."

I told you that there was a benevolent expression on the countenance of poor old Abel; and I will give you a proof of his kindness. Just round the corner beyond his home, lived a very poor, aged widow and her daughter; they were tenants to one, of whom I grieve to say, that her violent and dreadful passions made her a terror to all around. The tenants being about to quit her house, some demur arose about the small sum of ninepence; the neighbours believed the old woman and her daughter did not owe this, but the mistress of the house insisted on the payment. "I had just ninepence in the house," said poor old Abel with the utmost simplicity, not at all boasting, "and I gave it to them."

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A friend of mine once gave me a shilling for Abel; and, as we may learn some lessons from the message which she sent with it, I will tell you the message. "*Tell him,*" *she said,* "*that my* brother is a sailor, and I love sailors." She would willingly have given the shilling to the old man because he was poor, but she could not give to every one; and the express reason why she gave to him was his having been a sailor, like her own dear brother. There is something like this in the second book of Samuel, the ninth chapter and the first verse—"And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" Jonathan had been the dear friend of David. Now, we have a friend who is always doing us good; you know I mean the great God. And for whose sake does he do us good and show us kindness? O, it is for Jesus' sake: utter that blessed name seriously, for it is the name above every name. And let us look more kindly on all our fellow Christians, and show them kindness for the sake of our elder brother the Lord Jesus Christ, if indeed he is ours and we are his.

And now, my dear reader, I have introduced you to one of the crew of the Royal George, and we have thought together of the awful calamity when that noble vessel sank. For a few minutes we have been thinking of the loss of the Royal George; but that is only one vessel among many that have been lost. We think of one and of another—the Killarney, the Rothsay Castle, the Kent, the President; we almost forget which mournful account we read first, and which last. And so it will be in this busy world: all the losses, the changes, the deaths of which we hear and read, form a kind of confusion in the mind; but all is known to God—nothing is forgotten; all who perished and all who survived are known by him—nothing comes by chance. Are you a Christian? "Not one sparrow falleth to the ground without your Father, and the very hairs of your head are all numbered."

> "All merciful! the fate, the day were thine;
> Thou didst receive them from the seething sea;
> Thy love too deep, thy mercy too divine,
> To quench them in an hour unworthy thee.
>
> If storms were mighty, thou wert in the gale;
> If their feet failed them, in thy paths they trod:
> Man cannot urge the bark, or guide the sail,
> Or force the quivering helm away from God."

One solemn thought, dear reader. You and I are voyagers, and whither, O whither are we going? Where are the souls of all those who in one moment went down in that vessel, their time of instruction and probation ended, and ended for ever? No more bibles to read—no more sabbath bells to hear—no more churches to enter; but vast indescribable eternity to spend in happiness or in misery. Those among them who had believed in Christ, the only Saviour, were saved: for the rest, it is too late now; but it is not yet too late for us. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon him."

L. E.

## The Cabinet.

GOD'S DEALINGS.—How remarkable are God's dealings with his people, and how slow and disappointing to the eye of sense is oftentimes the fulfilment of his promises! In 215 years the predicted multitude of Abraham's descendants—which the Almighty had declared that nothing could so well typify as the stars of heaven, and the sands of the sea-shore for number—literally only amounted to seventy or seventy-five persons; while in the next 215 years it had increased to 600,000 men at arms, besides women and children, the whole therefore probably not far short of two or three millions of souls. It is well for our comfort and the strengthening of our faith

in God's promises, to bear such facts continually in mind as illustrations of God's word—"The thing was true, but the time appointed was long." Long, in the instance to which those words originally applied, to Daniel; long, in the case before us, to Abraham; long, in many incidents with which our lives abound, to us; but not long to God, with whom "one day is as a thousand years, and a thousand years as one day," or rather with whom all past and all future are for ever present. The real Christian, knowing this, and having fixed his faith upon the promise, whatever may be his lot, prays for patience, and waits in confidence; while, in the full assurance of faith and hope, he is by divine grace enabled to say with one of old—"Lord, not only what thou wilt, but when thou wilt." Happy in the belief that God's times, whether for mercies or for trials, are invariably the best times; and that, if even the greatest of his blessings are for a period withheld, it is only to make them more enjoyable, or to render us more capable of enjoying them.—*Blunt's Pentateuch.*

PROTESTANTISM AND POPERY.—We disagree in the very foundation. They lay one ground, and we another. We lay no one stone but only upon that foundation of the prophets and apostles, whereupon whosoever is builded, groweth into an holy temple in the Lord—a temple which no wind, no waves, no storm, no tempest is able to overthrow. The foundation of our religion is the written word, the scriptures of God, the undoubted records of the Holy Ghost. We require no credit to be given to any part or parcel of our doctrine, further than the same may be clearly and manifestly proved by the plain words of the law of God, which remaineth in writing to be seen, read, and examined of all men. This we do, first, because we know that God hath caused his whole law to be written; secondly, because we see that it hath been the practice of all the defenders of the truth since the beginning, to rely their faith only upon the scripture and written word; thirdly, because it is evident and plain that we cannot receive any other foundation of heavenly truth without the overthrow of Christian faith."—*Archbishop Sandys.*

TRUTH.—If walking in a summer's day I were asked, "Whence, sir, derive you the warmth you feel—from the sun?" I might say, "Why are you so foolish as to ask me such a question?" In like manner is Jesus the source of all life to his church; yea, to the whole world. But philosophers could not find out truth. Pontius Pilate asked, "What is truth?" but he went out before he could receive an answer. Truth must proceed from him who is essential truth, as light primarily proceeds from the sun. No finite being has truth in sufficient perfection to communicate it. Jesus Christ, as essential truth, is the true God; God makes known to us his own perfections and character in Jesus Christ. A late learned man says, "We should not talk of the character of God; it is being too familiar." We cannot help talking of it. In Jesus mercy and truth have met together; righteousness and peace have kissed each other. In Jesus we see all God's perfections harmonize—his vengeance and his love. Truth says, "The soul that sinneth it shall die." Mercy says at the same time, that that soul shall live. How are these things reconciled? In Jesus. Consider then truth as given us through the Spirit. How can I know what is truth? There can be but one truth. The light of the sun is necessarily connected with the sun, so is truth with God. Whether residing in Saturn, or in distant worlds of which we know nothing, truth must be the same. Truth is necessarily one. A witness in our courts, examined and cross-examined, produces conviction. Why? His testimony is founded on fact. The religion that would save the soul is founded on fact, as well as on the perfections of Jehovah himself; on an infinite sacrifice."—*Reminiscences of the Rev. W. Howels.*

## Poetry.

### OUR LORD TO THE WOMEN BY THE CROSS.

"Weep not for me: weep for yourselves and your children!"

(*For the Church of England Magazine.*)

WEEP not for me, weep not for me!
Weep for the evil days unborn;
Weep for yourselves with bitter tears;
Yea, cry aloud and mourn.
Weep for your children, weep for them,
O daughters of Jerusalem.

Weep not for me—for though this flesh,
By earthly suffering tried, may fail;
Though death weigh down these heavy eyes,
Yet shall he not prevail.
Death has no sting; the grave for me
Has neither dread nor victory.

Weep not for me—weep for yourselves;
But, while ye weep for wrong, forgive.
Come unto me, sad daughters, come!
Believe, and ye shall live.
Weep not for me, O weep no more,
Because ye see me go before!

Weep for your children—hard of heart—
Who will not come to me for life;
Whose hearts are full of unbelief,
Whose hands are full of strife.
O not for me! for them—for them
Weep, daughters of Jerusalem!

E. SCAIFE.

*Maryport.*

### THE HEAVENLY HILLS*.

How pure the light on yonder hills,
How soft the shadows lie;
How blythe each morning sound that fills
The air with melody!

Those hills, that rest in solemn calm
Above the strife of men,
Are bathed in breezy gales of balm
From knoll and heathy glen.

In converse with the silent sky,
They mock the flight of years;
While man and all his labours die,
Low in this vale of tears.

Meet emblem of eternal rest—
They point their summits grey
To the fair region of the blest,
Where tends our pilgrim way.

The everlasting mountains there
Reflect undying light;
The ray which gilds that ambient air
Nor fades, nor sets in night.

* These verses were written at Callander. They are from the pen of Mrs. W. W. Duncan, and extracted from "Memoir of Mrs. W. W. Duncan; being recollections of a daughter. By her mother." Edinburgh: Oliphant and Son, 1841, 12mo. 308. This is a charming memoir. We do not know when we have read one of more deep interest. It pourtrays in brightest colours the loveliness of the female character when natural talents are brought under the sanctifying influence of divine grace.

Than summer sun more piercing bright,
That beam is milder too;
For love is in the sacred light
That softens every hue.

The gale that fans the peaceful clime
Is life's immortal breath—
Its freshness makes the sons of time
Forget disease and death.

And shall we tread that holy ground,
And breathe that fragrant air;
And view the hills with glory crowned
In cloudless beauty fair?

Yes: for the glory is the Lord's;
And he who reigns above
Is faithful to the gracious words
That breathe forgiving love.

Then on, then on! ye pilgrim throng;
And ever, as ye run,
Break forth in strains of heavenly song,
Till home and rest are won.

## Miscellaneous.

THE KHONDS.—The Khonds are a wild race of mountaineers, inhabiting the higher ranges of the Gumsoor country, which lies between the presidencies of Bengal and Madras, and who are, according to every probability, descended from those aboriginal tribes who peopled India before the emigration of the races who brought the Brahmin religion and the Sanskrit language from the north-west. Two other wild tribes, the Coles and the Sourahs, also inhabit Orissa; but the highest land and the most extensive territory is in the almost undisputed occupation of the Khonds. The religion of the Khonds differs essentially from that of the people of the plains, in having no idols. Like that of most uncivilized people, it has no reference to principles of morality. Certain prescribed ordinances only are pleasing to their Gods, and neglect of those ordinances is offensive to them; but nothing further is contemplated. It is also to be observed that, like many other tribes in a very low social state, the Khonds consider their supreme god to be a malevolent being, only to be propitiated by cruelties, while the subordinate deities are appeased by adoration alone, or by the sacrifice of cattle. The sun and moon are worshipped by simple reverential obeisance; the god of arms is propitiated by offerings of sheep, pigs, and fowls; the Jugah Pennu, or god of small-pox, by the blood of buffaloes; but the god of the earth, who is their supreme divinity, cannot be appeased without human blood. This earth-god, named by the Khonds Bera Pennu, rules the seasons, sends the periodical rains, and communicates fertility to the earth. He also preserves the health of the people, and watches over the safety of their flocks and herds. All this favour is to be obtained on no other condition than the frequent effusion of human blood; and by this alone will the wrath of Bera Pennu be appeased. A victim must be immolated at the season of sowing; every farm belonging to the community must bear the cost of providing a proper object; and each of the principal products, such as rice, mustard, and turmeric, requires a separate sacrifice. These bloody rites are to be repeated at the season of harvest; and it is essential that several sacrifices should intervene between these epochs, to prevent the attention of Bera Pennu from flagging. In consequence, a great number of victims are offered when the seasons do not promise well than when appearances are favourable. During the hot months, when agricultural labours are nearly suspended, these sacrifices are not made. In addition to the periodical immolations, more victims are called for when the population is sickly; when any malady breaks out among the cattle; when the ravages of tigers have been unusually frequent; when any misfortune happens to the priest or his family; or, in short, whenever the priest declares that such is the will of Bera Pennu. The victims, who are named "Merias," are always procured by purchase from a class of Hindus called "Panwas," who obtain them from among the poorer people in the plains, either by kidnapping, or by purchasing at a lower price than that given by the Khonds. These people always keep a few victims in reserve, to be used in case of sudden emergency. The Meria must be bought with a price by the Khond, or otherwise the sacrifice is an offence to the deity. He is brought blind-folded to the mountains; and when there he is lodged in the house of the priest, fettered if grown up, but if a child, at perfect liberty. He is, in all cases, reverenced as a sacred being, and is sometimes allowed to marry and hold land, on the understanding that himself and children are subject to the usual fate of their class. When a sacrifice is about to take place, a large concourse of people assemble, and three days are passed in feasting, drunkenness, riot, and obscenity. On the second morning the victim is washed, clothed in a new dress, and led forth in solemn procession, with music and dancing, towards a sacred grove, where he is tied to a stake, anointed with oil, ghee, and turmeric, and adorned with flowers. During the whole day he is reverenced with much solemnity; and the slightest relic of his person, or of the turmeric paste with which he is smeared, is looked upon as a valuable possession. On the third morning the brutal orgies, which fatigue had somewhat diminished during the night, are loudly renewed, and continued until noon. The horrid sacrifice is then to be consummated. The Meria's arms and legs are barbarously broken in several places, to prevent his resistance at the place of sacrifice, as he must there appear to be a voluntary unbound offering. He is then borne to the fatal spot, which is some accidental cleft in the earth, through which the god is supposed to manifest his presence. The riven branch of a tree is put over his throat or chest, and then tightened by ropes until the wretched victim expires. The assembly immediately rush upon his body, exclaiming, "We have bought you with a price," tear his flesh from his bones, and each man carries away a bleeding shred to his own fields. For three days the inhabitants of the village which have offered the sacrifice remain mute, and communicate only by signs. At the end of this time a buffalo is sacrificed, and all tongues are loosened. It is not possible to estimate the annual number of victims thus slaughtered: but, in the valley of Borogucha, about two miles in length, and three quarters of a mile in breadth, the party which attended lieut. Macpherson on a survey of the localities, discovered seven victims, whose slaughter had been determined upon, and would have taken place but for their presence in the vicinity. It was intended by the Khonds to consummate the horrid sacrifice immediately on the departure of the troops. We understand that lord Elphinstone's government has evinced the most zealous determination to put an end to the practice; and that lieut. Macpherson has been again despatched to the Khond country in furtherance of this object. [The above extraordinary account was read at the Asiatic Society, the right hon. sir Alexander Johnston in the chair.]—*Athenæum.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE CONNEXION BETWEEN A PERVERSE WILL AND A DARKENED MIND.

BY THE REV. ROBERT EDEN, M.A.

*Minister of St. Mary's Chapel, Lambeth.*

No. I.

EXPOSTULATION with the wilful ignorance of man was the constant occupation of Christ during his ministry; and so powerful were his appeals, that, even where he failed to convince, he caused admiration. We are assured that even they, who were sent to apprehend the blessed Jesus, avowed, when they returned to their employers, "never man spake like this man." And yet multitudes heard him in vain—heard him and disregarded him, misunderstood him, murmured at him, and rejected him and his doctrine. Where then did the fault lie? Not in him, but in them, we shall all allow. And though the best preachers of his gospel will not affirm that they are thus free from all defect; though it may be true that the want of clearness or of power in the speaker is the reason why many, to whom are held out the blessings of the gospel, give no heed to embrace them; yet, wherever such truths are faithfully declared, most of those who despise them will be found to have been influenced by the like causes which induced the hearers of the Saviour to reject him. The truth does not suit the carnal heart. If the heart were holy, the words of a holy God would be congenial to its taste; but it is naturally unholy, and it cannot receive the pure law of God. It makes a strong resistance because of its own inward depravity; it will always be found accordingly, that, until the natural barrier be broken down, opposition is made to both law and gospel. The former indeed is alarming, the latter encouraging; but they that disregard the former are seldom influenced by mere dread; they do not often realise the truth enough to produce it, and, when we come to exhibit the gospel, its humiliating import is nearly as disgusting as the terrors of the law. Strange that it should be so when it is so suited to our condition; but this suitableness is not sufficient to reconcile the unrenewed heart to receive it sincerely and unreservedly.

If we be asked, what is the great source of infidelity, we have no hesitation in pronouncing it to be an evil heart. If it be inquired, what causes sinners to refuse the Saviour, we pause not to reply that it is not any imagined inability in Christ to become a Saviour, but an unwillingness to return to God. If Christ is offered, it is that we may go back from sin, retrace our steps to the fold of God. But we want not to return; and how then should we desire to grasp the hand which would conduct us safely to the point from whence we wandered? The Saviour, who would restore to the favour of God, would also restore in them the moral image of God; and this sinners mislike: the same Jesus, who would shield from condemnation, would also bring them back to voluntary subjection; and to this, in a state of rebellion, they have no heart; mercy becomes as offensive as justice when it is offered on such terms as contradict the reigning unholiness of the soul. Christ laid bare to the view of the impenetrable men of that generation this cause of their unbelief, when he expostulated with them in these words:—"Ye will not come to me that ye

might have life." "Why do ye not understand my speech? even because ye cannot hear my word." Why is it that, using the plainness and simplicity which characterized his addresses to them, they never arrived any nearer to the understanding of his meaning? It is to be explained by a confession, which, however painful to make, is the only solution of the case—it is because they were proud, and had never realized the truth which the Lord had spoken. 'My arguments,' he says, 'are sufficiently cogent, my phrase sufficiently plain; but your souls are depraved; and this is the explanation of the ignorance in which you remain—an ignorance which is hopeless because it is wilful.' Now we may collect from these words a principle of the most important nature, and one, the applicability of which has been seen in every age of the church, because it rests upon the fact of man's fallen nature which reaches through all time; and the principle is this, that the pride of the natural heart is the cause of spiritual ignorance. We cannot brook his doctrine, in itself, or in its aspect upon our own condition; and therefore, and for that reason alone, we find his language to be unintelligible.

I shall not insist, at present, upon more than the first proposition involved in Christ's words—that there are many who, though they enjoy the best means of instruction, yet from their natural pride resist the message of God.

I. They do not bow to what Christ has spoken respecting *the law of God*. Christ taught that its claims were most extensive, that it demanded the whole heart for God, and disinterested love to mankind. When one of the scribes asked Christ which is the first and great commandment, Jesus answered him, "The first of all the commandments is, Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment." Here you find Christ declaring, that to God are to be consecrated all the united powers and faculties of our nature; the intellect, the will, the affections and executive powers: that they are all, in the most vigorous manner, to be employed in his service. But I would ask, is this rule admitted? I do not inquire whether, in our case, who acknowledge the claim the blessed God has to the whole of our hearts—whether the utmost vigour of the faculties of humble Christians is exerted in his service; whether they are making him as much the end of all their actions, wishes, and pursuits *as they could desire, or* as they feel that he rightfully demands. My inquiry is not with them at this time, but with the ordinary class of those who are neglecters of God's claims. Is it that they comprehend not the nature of the demand made upon them, and so cannot answer what they do not understand? or, is it that they see far enough into the service required of them, and dislike its spirituality, and so are at no pains to be better acquainted with it. Why do they not understand Christ's speech? even because they cannot bow the neck to his claims. This is the only explanation of that apologizing form of language which you hear continually in the world for a course of life which, while it calls itself Christian, is utterly alienated from the spirit of the Christian character. This will explain why most men think it enough to abstain from profaneness, or to yield a respectful attention to outward worship, without any reverence for God's moral character—without any delight in him, any zeal for his glory, any devotedness to his cause. And, with reference to their fellow-men, we find in these same characters, that, if they do not injure others, if they love those who love them, if they permit their kindness to reach through a narrow circle just around them, if they yield to the impulse of sympathy when objects of distress fall immediately under their notice, this they deem enough. Not so our Lord, when he taught that the Samaritan, a man of an obnoxious nation, was to receive the compassion of the Jew who had been instructed to hate him; or when, in the language of direct precept, he said, "Love your enemies, do good to them which hate you, and pray for them which despitefully use you and persecute you." And is it, then, that they have an intellectual defect in this matter, and are—and they cannot help it—blind as to the intention of such rules? or is it, that, before they can walk in so high and holy a path as this, they must be "circumcised in the foreskin of their heart?" Is not the latter too plainly their case, and might not the Lord still address himself by his prophet and say, "Hear and give ear: be not proud?" Why do ye not understand my speech when I talk to you of the first and great commandment? Is it because my terms are abstruse and my vocabulary difficult? or, is it not because I endeavour to lead you up to the spirit of the commandment that you cannot receive that commandment?

I would call upon all those who have been accustomed to put away from them the claims of God upon their heart's best affections, to reflect upon the matter, and to think in what a state of guilt it leaves them if their want of love to God shall be found to proceed, not from ignorance, not from the diffi-

culty of arriving at the knowledge of what is required of them, but from a settled unholiness of character which makes them dislike God, and keeps back their affections from him. And let all such remember that God cannot be cajoled in this matter. Upon themselves they may practice a successful cheat; they may bring themselves to think that the subject of religion is full of difficulties, and that if they had a clearer insight into it they should be ready to do all that it demanded. Many a man whose "heart is not right in the sight of God" has thus hushed the rising apprehension. But God cannot be deceived; and, as he knows that an alienated heart, and not a dull head, is the root of the deficiency, so he will deal with them, not as persons who have a natural incapacity to comprehend his meaning, but as those who have a personal misliking to obey his voice. Nor this only; but he will make it evident to the confusion of all such: to themselves he will make it evident that such has been the case with them; and it shall add immensely to the confusion of face with which they shall be covered, that the cheat which they have practised upon themselves shall be made manifest even to their own consciousness. "Haters of God!" a terrible description: so terrible, that we would fain have brought ourselves to believe it had no realisation in fact, unless the apostle had used the very phrase to describe an existing class of persons. "Haters of God!" the most tremendous description which we can contemplate; and yet, sadly numerous. Consider, I would say to those who read this paper, that, if you turn away from the "holy commandment delivered unto you," you shall not finally triumph in your plea of incapacity to comprehend the terms, but it shall be made as clear to yourselves, as clear to men and angels, as it has from the first been to God—that you had formed a distinct idea of his meaning when he says to each of you, "Give me thine heart;" and that you feel that you cannot make the surrender. The terms are explicit, and the language in which they are proposed is intelligible; but you dislike the requirement, and you persuade yourselves that there is a difficulty overhanging the whole subject. A difficulty most assuredly there is, but it lies in yourselves. Let the grace of God soften the heart and subdue the will, and the obstacle will be removed.

I have shewn how native pride is the cause of spiritual ignorance in the case of the fundamental principle of all religion—the supreme love of God. As this is a want of sensitiveness in respect of God, so it naturally leads to a want of a due perception of the *evil of sin*. If any are blind to the glory of God, it is no marvel if they see not the magnitude of their obligations to him, nor the evil of violating them. If we were all as alive as we ought to be to the necessity of honouring God in every particular of our life, we should be proportionably alive to the evil of failing to shew forth his praise. We cannot read the sentiments of David as breathed forth in his psalms, or of the apostle Paul, without being struck how keenly alive they were to the evil of sin; because they looked at themselves not as measured with other men, but with the lofty standard of divine purity—of the holiness of God himself. They were, therefore, awake to the working of evil in themselves. The corruption that lurked even in these regenerate characters they felt, and were humbled by it. Not only were they distressed when Satan gained some signal advantage against them, and they fell into his snare, but they were grieved for the alloy of sin that was mixed up with their goodness. They hated themselves for the dross of earthliness that was mixed up with the fine gold of their renewed nature. But see the contrast between the breathings of their souls and the language current among men as they are ordinarily heard to speak of good and evil. Gross immoralities they condemn: towards offenders against the laws of decency and propriety they are far from indulgent: and violators of the rules of respectable society find any thing but countenance at their hands. Of injuries, too, offered by others against themselves they are sensible enough; and of neglect of duty, also, they are alike sensible. But the evil of their own sins—of sin as it is against God, of heart-sins—they are not alive to it. Speak to them of every transgression and deviation and defect incurring God's displeasure, and deserving the outstretching of his hand to punish—talk to them of such things, and you bring strange things to their ears; they are reveries of your own visions of folly, symptoms of mental weakness. O, I know this generation: oft have I conversed with them; and oft have I been afflicted to see how distant they were from the sentiments of the word of God upon these matters. "I have often seen them," did I say? Who has not seen them—who has not seen them all his life? Where do we not meet them in taking the rounds of daily life? Christian believers, whose consciences have been made more tender, are called upon not to be wanting in duty to these their brethren, but to endeavour to lead them to see that the cause of their not receiving the propositions of God's word, where it pronounces the evil of sin, is because they do not "hear and give ear; they are proud;" their inner man has never been visited with the consciousness that it is the Lord's voice which has spoken. Use your influence,

Christian reader, with them; whatever opportunities of access and free intercourse you have with them, not in themes of lightness—which at no time are "convenient," but which in the society of such persons would be peculiarly ill suited, and tend only to confirm them in their insensibility to the evil of sin—but employ your intercourse with them in dwelling upon the holiness of God, the infinite distance to which his nature is removed from every thing that is evil, and the keenness of his eye, which detects the lurking of sin where men cannot see it. If your own eyesight has been cleared to see these things as the word of God represents them, labour to clear away the film that rests before the vision of those who as yet see them not.

And if, now, I may ask those who do not receive such representations as these, which speak of every deviation and deflexion from the straight line of God's commandments as deserving God's displeasure, why they receive them not, must they not (if the reply be candid) answer to us that they find them to be distasteful? God has pronounced, without qualification, that "the wages of sin is death." He has written in his book, "Cursed is he that continueth not in all things that are written in the book of the law to do them:" he has spoken of the "exceeding sinfulness of sin;" and there is nothing in the language which is ambiguous. But the love of sin—the cleaving hold which it has upon our fleshly and fallen nature—this, this is the solution of the difficulty which they plead in understanding these topics. But I remind them, as I did the former class, that upon God they cannot be equally successful in practising a deception. He says to each of them, "Thou hatest to be reformed, and" therefore "hast cast my words behind thee."

That each of my readers may bring the matter to himself, let me beg him to remember that God has called upon us in terms not to be misunderstood, through his Son Jesus Christ, to glorify him with all our powers; and he has declared sin to be an evil infinite in itself, and inhering in all that we say, or think, or do. Regarding these as tests merely of the habit of our mind, what do we feel with respect to them? Is the language plain, or is it strange? The Jews did not understand Christ: it was a sign that they did not belong to God's family, when they understood not the language and dialect of it. Christ spake to them in a divine and heavenly manner, and such as could be understood by those that were acquainted with the voice of Christ in the Old Testament; and yet the Jews made strange of the doctrine of Christ, and found in it knots and stones of stumbling. Could a *Galilean be known by his* talk, so that it should be said to Peter, "Surely thou art a Galilean, for thy speech bewrayeth thee?" Should an Ephraimite be recognized by his "sibboleth?" and would any have confidence to call God Father to whom the Son of God was a barbarian, even when he spake the will of God in the words of the Spirit of God?

If any persons, therefore, are unacquainted with the divine tongue—if its idioms and peculiarities are strange to us—and if, like strangers, and rude ones too, we ridicule it—it may be well for us to reflect that to whomsoever the language of the kingdom of God is of a barbarous sound, they have reason to fear that the nature of God is as yet unformed in them. "He whom God hath sent speaketh the words of God," John testified of Christ; and I may add, as a parallel truth, he, whom God hath taught and accepted, "heareth" (effectually "heareth") the teaching of God's Son.

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## VILLAGE WAKES; THEIR ORIGIN, DESIGN, AND ABUSE.

AN ADDRESS TO HIS PARISHIONERS,

BY THE REV. WILLIAM JOHN KIDD,

*Incumbent of Didsbury, Lancashire.*

"TRADITION has in no instance so clearly evinced her faithfulness, as in the transmitting of vulgar rites and popular opinions. Of these, when we are desirous of tracing them backwards to their origin, many lose themselves in antiquity. Indeed the strongest proof of their remote antiquity is, that they have outlived the general knowledge of the very causes that gave rise to them*." To keep up the form, and to retain the sensible observance of any thing long after the spirit, intention, and design of its appointment has been lost sight of, would appear, from the frequency with which it occurs, to be amongst the fruits of the corrupted nature of man. I need not go far for an illustration of the truth of these remarks. The application of them to two customs which at this season of the year prevail amongst you will suffice; I allude, of course, to the rush-bearing and the wakes. How few, who are willing agents in perpetuating these annual customs, understand their primitive design, or trace out their original source! And yet, degenerated as they have unhappily become, I cannot but think that their abuses might be checked by spreading abroad the knowledge of their origin and design, and by urging upon you, men and brethren, in this matter, to "stand in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In other words, it is unquestionably right, and it may prove advantageous to urge upon you consistency in this matter, and to invite you either to retrace your steps and restore the festivals to their original uses; or, if from their degeneracy this be found impracticable, then to imi-

* See Brande's Popular Antiquities.

tate the conduct of the pious king of Judah in the matter of the brasen serpent, originally erected by command of God himself, but now become the object of idolatry amongst his backsliding people*—then to abolish and drive away from among us the unclean thing; seeing the primitive design of these commemorations have been forgotten, and that, which once subserved the glory of God and the interests of religion, now only ministers to Satan, and accelerates the ruin of immortal souls.

In the prayerful hope that the Lord may crown the effort with his blessing, I proceed to give you—

I. A brief account of the origin and primitive design of these annual customs.

II. To recommend and suggest the practicability of restoring them to their original design. And

III. To convey a solemn warning to those who attend them in their present awful and soul-destroying abuse.

I. The custom of the rush-bearing is to be traced to those times when—knowing nothing of the luxuries that modern habits and modern society have introduced, even into the house and public worship of God—our primitive ancestors assembled in the church to offer the spiritual sacrifice of prayer and praise, with nothing but the naked earth for their kneeling form, their hassock and their floor. In order, therefore, to guard in a measure against the inclemency of winter, the well-disposed inhabitants of the villages around were wont, at the fall of the leaf, to collect reeds and rushes from the fenny and marshy land that then abounded; and these they strewed along the aisles and bottom of the pews, to increase the comfort and preserve the health of the assembled worshippers. Thus, in its origin, the rush-bearing was an annual voluntary contribution on the part of the parishioners at large, not indeed of money, but of that which is often more valuable than money—of time and personal labour—towards the maintenance and efficiency of the public worship of Almighty God.

Village wakes also trace their origin to very early times. Indeed it is the opinion of the most eminent antiquarian writers, that our forefathers borrowed the custom from their fellow-heathens, whose *Paganalia*, or country feasts, were of the same stamp with this of the wake. When the gospel supplanted the superstitions of heathenism, and their idol-temples were converted into Christian churches, or churches were reared upon their ruins, the country feasts were continued under proper regulations, as commemorative of the consecration of the churches so erected. In those early times, it was customary to open and consecrate the church on the festival of the saint to which it was dedicated; and hence the country feast, or wake, was originally kept on the saint's-day. It being found very inconvenient however, especially in harvest time, to observe the parish feasts on the saint's-day, they were, by special authority, transferred to the following Sunday. These parish feasts or wakes, instituted in commemoration of the dedication of the parochial churches, were highly esteemed among the primitive Christians. The generosity of the founder and endower thereof was at the same time celebrated, and a service composed suitable to the occasion. On the eve of this day, prayers were said and hymns were sung all night in the church; and from these watchings the festivals were styled "wakes*." In Bede's history of the Saxon church, there is preserved a canon, given under king Edgar, in which "decent behaviour is enjoined at these wakes, the people are commanded to pray devoutly at them, and not betake themselves to drinking or debauchery." Wakes, then, originated in the consecration of churches. They are, in fact, the anniversaries of that consecration. What a solemn reflection! Year by year men commemorate a religious act—the consecration of a temple to the service of the Most High God—by yearly swelling the ranks of the synagogue of Satan.

My friends, let these words sink deep into your hearts. Henceforth, when invited and tempted to attend the wakes, remember what they are! The anniversary of consecrating a house to God, by constantly and prayerfully attending which immortal souls may be brought to ask for the old paths, and the good way, and to walk therein, and thus find rest for their souls. Recollect, too, how these anniversaries are now observed; by running swift the path that leads to hell! Remember these two things, and say whether you can join the unhallowed throng for so hallowed and profitable an object as that of celebrating the consecration of your village church! Better far that the customs should be utterly abolished, if all hope is extinguished of stripping them of that degeneracy and abuse with which they are overgrown.

II. But before following up these admonitions, let it be asked, why should we despair of restoring both the rush-bearing and the wakes to their primitive design? Why should it be thought impracticable to attempt the removal of those sad abuses which now encrust these very ancient pastimes, without destroying the things themselves, entwined as they are in the hearts of our peasantry, with many family associations?

This circumstance alone, renders it extremely doubtful whether the attempt to abolish them entirely, either by statute law or otherwise, would not be accompanied by a tremendous shock on the feelings and associations of our rural populace, such as no wise, considerate, and good man would wish to see. Duty is ours, events are God's. Let it then be permitted me, without offence, to suggest a plan† which, if practicable, would tend very much to mitigate, if not altogether to correct, the abuses which we witness and lament, without having recourse to any thing calculated to hurt the feelings, or repel the affections of those who seek pleasure in these annual and rural commemorations.

The rush-bearing, we have seen, originated in a praiseworthy desire to provide seasonable, if not necessary support for the house and worship of God, and it was uniformly accompanied by a suitable religious service. Now it is customary here and elsewhere, on one Sunday in the year, to have a collec-

* 2 Kings xviii. 4.

* Bourne's Antiquitates Vulgares, c. 30, 8vo, 1725.

† The plan here suggested is suited to the locality. Other neighbourhoods may require different plans. To substitute something for modern wakes, this the object to be kept in view.

tion for enabling the church officers to defray the expense of that important part of divine worship which is not provided for in any other way—I mean the singing. Why might not these two be associated together, stripping the present custom only of that which is hurtful and indecent? preserving the exhilarating recreation that attends the procession, and securing to those who engage in it their cheerful and looked-for repast; but adding to it a suitable and devotional service in the house of God; thus restoring the annual festival to its primitive design and religious character, the former of which has long since been lost sight of, and the latter accordingly fallen into disuse. The village wakes, too, we have seen, were originally commemorative of the consecration of the village church. And truly, when we consider the train of blessings which usually follow the erection of a house of God any where, but in a rural hamlet especially, we shall see abundant cause for commemorating the event by praise and thanksgiving to the Author of all good. Space forbids that I enter upon this pleasing subject at length. But I cannot forbear, in passing, from taking a glance at the advantages which a rural population derive from having, in consequence of the erection of their village church, settled down amongst them, one at least, and that not unfrequently a family man, whose time is devoted to their best interests; who goes in and out amongst them, often becoming the mediator between contending parties, bringing at one again those who were at variance, ministering to the wants of the sick and needy, bringing closer together and kindling, or at least fanning the sympathies of the rich for the poor, and the respect of the poor for the rich, by the singular position he occupies of standing in a manner between the two classes, and seeking and labouring after the welfare of each. Then, too, as a result of the erection of the church, rises the village school for the lambs of the flock, and the visiting society, and the clothing society, and the lending library, and it may be the missionary association, acceptable, a widow's mite though it be, in the eyes of him for whose sake and to whose cause it is devoted, with many other rills of charity, all springing from one and the same fountain—all resulting from the introduction of the gospel and the church amongst them, and all tending to subserve, not more the glory of God than the contentment, peace, and welfare of the neighbourhoods where they are found.

That this is no overcharged picture, those, I am persuaded, will admit, who have had the opportunity of contrasting a village, boasting its church and pastor and school, with one that never knew such things, or by contrasting the change in a hamlet, once deprived of but now possessing these invaluable instruments of civilization and happiness. But if such be the happy results, direct and remote, of the erection of a house to God, is it not meet that such an erection should be preserved and commemorated at the annual return, in a manner worthy the God whose glory and cause it was designed to promote? And at this end did the village wakes originally aim, as for this purpose they were at first established. Thus we learn from a very interesting work upon popular traditions, that, two *hundred years ago, when an order* was issued in Cornwall and Exeter for the suppression of wakes, both "ministers and people desired their continuance, not only for preserving the memorial of the dedication of their several churches, but for civilizing their parishioners, composing differences by the mediation and meeting of friends, increasing of love and unity by these feasts of charity, and for the relief and comfort of the poor."* And why should not our village festival be restored to this its pristine innocence and primitive design? Why should we despair of success and shrink from the effort as a visionary scheme? That such an effort is desirable all will admit. Impracticable I cannot believe it to be, if there be but brought to the undertaking a mutual desire and good feeling between the rich and the poor—a hearty co-operation between the pastor and his church officers on the one hand, and all those who seek the prosperity, peace, and comfort of the village on the other.

III. But if these things may not be, if there be no hope of hearing any ask for the old paths, and the good way to walk therein, then I must discharge my conscience as one "set to watch for your souls," my brethren, by solemnly warning all those of their inconsistency and their guilt who patronise, connive at, or partake in these degenerate and Bacchanalian revels. I speak to those who profess and call themselves Christians. Now what is it that distinguishes the Christian from one who is not a Christian? Is it not, according to the word of God, that a disciple of Jesus is altogether a changed character, a different man, acting from another motive, from opposite principles to what he did aforetime, while yet unconverted to God? With him "old things are passed away; behold all things are become new." The heart is moulded after another image, the mind diverted into another channel, the affections are riveted upon other objects. The Christian is not his own. It is now, therefore, his determined purpose to yield himself without reserve to the reasonable service of his adorable Lord. "Whom have I in heaven but thee? there is none upon earth that I desire in comparison of thee!" His bodily and mental faculties, his natural and acquired endowments, his substance, his wealth, his authority, his time, his influence—all these he considers as not absolutely his own, but as so many talents entrusted to his keeping, to be devoted not to his own gratification, but to the honour and service of that Saviour who has "redeemed us to God by his blood."

Such is the characteristic mark of a true Christian. He is a new man. His heart is changed, and therefore his thoughts, his conversation, his actions, all which flow from the heart, are changed likewise. And, whereas before he studied only his own interest and the selfish gratification of his passions and lusts, he now acts with a single eye to the glory of God, and carefully abstains from every thing, however innocent and harmless in itself, which has a palpable tendency to weaken the faith of a brother Christian, or to peril the soul of a fellow-sinner.

My brethren, has such a change as this taken place in you? If not, then however near you may be to the kingdom of God, you have not yet entered into it. What a fearful condition for those who are on the

* Brande's Observations on Bourne.

brink of eternity, not knowing what a day may bring forth! The bridegroom may come before your lamps are trimmed; and ere you have reached its threshold the door of mercy may be for ever closed against you. O then, "escape for thy life; look not behind thee, neither stay thou in all the plain:" escape to the mountain of Calvary lest thou be consumed; lest the avenger of blood overtake thee before thou hast found and experienced the application of that touchingly sensitive antidote provided in the gospel for the guilty soul—"The blood of Jesus Christ his Son cleanseth from all sin."*

But if, my brethren, a change like that I have sketched has come upon you—if you have become new creatures in Christ Jesus—then, let me ask, how can you, consistently with the service upon which you have entered, share in or countenance such scenes and such practices as accompany our rush-bearings and wakes as now conducted? Is it in such company and in such pastimes you would desire to be found engaged when "the Redeemer comes from Zion?" Supposing you proof against personal contagion—(though remember the apostle Peter's fall)—the Christian's conversation is in heaven, his affections are set upon things above. What spirit then can draw you thither to these scenes of frivolity and vice? Is it there you can meditate upon the themes in unison with your renewed soul? Is it there you can contemplate the mysteries of redeeming love? Is it there you would think of Christ, his incarnation, agony, and bloody sweat, his cross and passion, his precious death and burial, his glorious resurrection and ascension? Is it there you would desire to live? Is it there you would wish to die?

But, still further, a Christian stands not alone. Himself a monument of God's converting grace, he desires, prays for, and seeks the conversion of others, and especially is he careful to avoid that which may put a stumbling-block in the way of the weaker brethren, or which may plunge into still deeper guilt those who are even now steeped in iniquity. I know not whether your wakes are attended, but I know that some others are attended, by those unhappy souls who wander about from place to place, ministers of Satan, feeding their bodies by means of that which, if persisted in, must and will destroy their souls. O then, "destroy not him with thy meat for whom Christ died." Listen, dear brethren, on this point to one who laboured for five years in a fold † where these scenes, on a fearfully large scale, were annually exhibited. Were you called to witness, as he has been, the sick chamber and dying pillow of one of these homeless and friendless beings; were you to enter in, as he has entered in, to their private abode, and witnessed the heart thrilling poverty, diseased bodies, decaying constitutions, and domestic wretchedness that lodged within; were you to observe, as he has observed, whilst exercising his ministry amongst them, their squalid appearance and emaciated countenance, when freed from the mask under which they walk the stage; were you to notice their dejected spirits and their gloomy discontent, when not constrained to exhibit a contentment they know not of, and to feign a joy they never feel; were you, finally, to converse with them, as I have done, on "righteousness, temperance, and judgment to come;" were you to tell them, with the bible in your hand, that they had a soul to be saved, and a God to meet, and that this "God so loved the world that he gave his only begotten Son that whosever believeth in him should not perish but have everlasting life;"* and could you see the vacant stare and soul-thrilling amazement evinced at the announcement; were you to witness, as I have witnessed, this and much more than this—O, brethren, you would need no further argument, as Christian people, to keep you from the places whither they resort, and from amusements, in providing which, these unhappy men are destroying their own souls, and in frequenting which, how many more are ensnared to their eternal ruin! Did you witness all the folly, guilt, and mischief which result from these festivals, as now observed, you would require no urging, as Christians and as men, to prompt you to make one mighty and persevering effort either to eradicate them from the soil, or, what perhaps would be better still, restore them to their original spirit and primitive design.

May the Lord, who overrules all for good to his believing people, enable you, my Christian brethren, in this testing hour, to manifest your Christian walk, by "giving none offence, neither to the Jew nor to the Gentile, nor to the church of God."

* 1 John i. 7.

† St. Matthew's, Manchester.

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## EMPLOYMENT OF THE SABBATH DAY.

If thou wilt be won to the due observation of this day as an obedient servant, see God's commands—"Remember thou keep holy the sabbath day; six days shalt thou labour, and do all that thou hast to do; but the seventh is the sabbath of the Lord thy God: in it thou shalt do no manner of work; thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle that is within thy gate. For in six days the Lord made heaven and earth, the sea, and all that is therein; and rested the seventh day. Wherefore the Lord blessed the seventh day and hallowed it." If as a loving and dutiful son, see how God persuades thee, by equity grounded upon his own bounty to thee. He hath given thee six days to do thy own works, and he requires but one of thee. What canst thou say for thyself, why thou shouldst not wholly that day give thyself to his service? Lastly, if thou wilt learn how to serve him as a good scholar, he teaches thee an admirable way, both by rule and example. First, by rule—thou shalt do no manner of work in it; then by example—he made the whole world in six days, and he rested the seventh, wherefore he blessed it.

Seeing God thus commands thee by his power, persuades thee in his mercy, and teaches thee, both by rule and his own most gracious example, how canst thou be so devoid of grace, nay, of reason, as not to obey so just a master, so merciful a father, so gracious a teacher? If thou make not a conscience of keeping this day, howsoever a dull security may possess thee to flatter thyself, thou indeed makest conscience of nothing. I am persuaded if thou canst dispense

* John iii. 16.

with thyself to profane this day, either for thy profit or pleasure, thou wilt not stick upon the like occasion to break all the rest of the commandments, one after another.

Therefore, for Christ's sake, be watchful that the devil deceive you not, nor one of his instruments draw thee away from this day's duty. He is always busy, and ready at hand to draw thee away from God; but this day, without doubt, he doubles all his forces. He will provoke thine eyes to sleep; he will send heaviness and dulness to thy heart, and perhaps pain to thy body: if he can so much prevail, any sleight, any trick, to stay thee from God's house and from the congregation of his people, he will surely use; and he will sometimes do it with religious pretences, as to pray at home, read a sermon, study the scripture, and to spend the time in such Christian exercises as are infinitely good at other times. But I once heard a religious preacher affirm, and I believed him, that those who had ability of body to go to church, and yet, out of any evil disposition—for good it can hardly be—absented themselves, though they prayed, they were not heard.

It behoves thee by how much greater his practices are against thee that day, so much the more to fortify thyself against him; at no hand let him stay thee from the church; there God hath promised to be present, and there he is. Darest thou, then, silly wretch, absent thyself from him? I know thou darest not. Go, then, with a heart prepared to pray by prayer; and, going, meditate on God's great mercies in the creation of the world, and his great mercy in redeeming it; and mingle with thy meditation prayers that may apply these great blessings to thyself.

So approach and enter, with reverend and fervent zeal, the house of God; and, throwing away all thoughts but such as may further the good work thou art about, bend thy knees and heart to God, desiring of him his Holy Spirit, that thou mayest join with the congregation in zealous prayer and earnest attention to his word preached; and, though perhaps thou hearest a minister preach as thou thinkest weakly, yet give him thine attention, and thou shalt find that he will deliver something profitable to thy soul, either that thou hast not heard before, or not marked, or forgotten, or not well put in practice; and it is fit thou shouldst be often put in mind of those things concerning thy salvation.

Thus, if thou spend thy time at church, thou wilt be ready to give thyself to meditate of the holy word thou hast heard, without which truly hearing profiteth little; for it is with the soul as with the body—be the meat never so wholesome and the appetite never so great, yet, if any ill disposition in the stomach hinder digestion, it turns not to nourishment, but rather proves more dangerous: so the word, if after hearing it be not digested by meditation, it is not nourishing to the soul. Therefore, let the time thou hast to be absent from the church be spent in praising God, praying to God, and applying to thyself what thou hast heard. If thou hast heard a sin reproved that thou art guilty of, take it for a warning; do it no more. If thou hearest of a good action which thou hast overslipt, strive to recover time and resolve to put it in act. Thus by practising what thou hearest, thou shalt bind it to thy memory, and, by making it thine own, make thyself most happy. Learn of Isaiah the true way of keeping a day holy to the Lord—"If thou turn away thy foot from the sabbath, from doing thy will on my holy day, and call the sabbath a delight to consecrate it as glorious to the Lord; and shalt honour him, not doing thy own ways, nor seeking thy own will, nor speaking a vain word; then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it (Isa. lviii. 13).

Learn, then, to prepare thy heart early for this day, which if thou observest well, God will bless thee and thy labours all the week.

ELIZABETH JOCELYN, 1684.

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## THE DANGER OF SELF-DECEIT, AND NECESSITY OF DEVOTION IN FOLLOWING CHRIST:

### A Sermon,

BY THE REV. G. WELLFORD, M.A.

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MATT. viii. 18-22.

"Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead."

IN the following narrative we find our blessed Saviour fast asleep in the ship in which he and his disciples were crossing the lake of Tiberias. His reason for commanding this voyage appears to have been, that he might obtain at sea that rest which was denied him on the land. Unable to withstand the importunities of the multitudes flocking after him in Lower Galilee, and having work to do elsewhere, he commanded the departure by sea to the opposite coast; and then laid down in the ship and slept, whilst he was being transported from one scene of labour to another. So intent was he on doing good, so careful to redeem the time; knowing how short his time on earth was to be, and how much was to be done in it, every moment was precious to him. Having done what he had to do in one place, he makes the best of his way to another, and, that no time may be lost, sleeps during the passage. To stay or go any where for his own pleasure was out of the question with him—sleeping or waking, on the land or in the ship at sea, tempted in the wilderness or teaching on the mount, in the temple or in the village syna-

gogue, in the dwellings of the poor or of the rich, everywhere and always he was to be found about his Father's business; not pleasing himself, but spending and being spent, first living and then dying for the good of sinful men.

And what is it to follow him, brethren—the duty to which our thoughts are directed in the text—but to tread as closely as possible in the steps of his example? With a view to our better understanding the nature of this duty, let us attend now to the two characters introduced to our notice in the verses before us, and to the different notice taken of them by our Saviour. There is something apparently strange in his conduct in this instance: here was a person forward to enter his service, whom he discouraged from his purpose; whilst another, who wished for postponement, is bid without delay to follow him. The offer of the one he declines, and yet will take no refusal from the other. But our Saviour knew with what manner of persons he had to deal; he knew too well what was in man, to be caught with a fair and zealous profession. Under a fair profession and much apparent devotion he often sees a false worldly heart; and, where the tongue is backward to make promises, he often discerns sincerity and soundness of heart. Let us look

I. At the case of the scribe: "A certain scribe came and said unto him, Master, I will follow thee withersoever thou goest."

The scribes were a learned order of men; they were the authorized expounders of the law; they were also, as a body, strongly prejudiced against Jesus. Jealous of his fame, from an apprehension that his popularity would occasion the decline of their own, they did all they could to oppose him. A convert, therefore, from amongst them would have been an important acquisition to one who felt in need of human aid; by giving his countenance and support to the gospel, and by procuring favour for it with a learned and influential order of Jews, a converted scribe might, according to our way of thinking, have been of great service to Jesus. But our Saviour knew better than we do what was the value of such support in such a cause as his; he knew, what his church ought to know well enough by this time, from past experience, that it was not to the advantage, but much to the prejudice of religious truth, for it to be placed under the patronage and protection of human learning. Divine truth does not, cannot need any help from man for its support; and it is greatly dishonoured by those who think it incompetent to take care of itself, to sustain its own authority, and to manifest an independent superiority to "every high thing that may exalt itself against it" (2 Cor. x. 4, 5); "for the weapons of our warfare (saith Paul) are not carnal, but mighty through God." "Where is the scribe? where is the wise? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For, after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i.)

Human learning, however, is not to be despised; the services which it has rendered to religion have been most important; God knows how to make use of it, as well as how to do without it: he can employ it or dispense with it at his pleasure. But we must take care to keep learning in its proper place—in its proper place, the humble place of a pupil and a servant to religion, it may be of great use; but, when it is set up as the patron and protector, or as the arbitrator and interpreter of divine truth, it is then exalted to an office to which it has no lawful pretensions, and for which it is altogether unqualified. In this false, this usurped position, human learning has too often acted the part of a traitor, whilst affecting to be a friend to Christianity. It has betrayed Christ, as Judas did, with a kiss. Whence all the heresies and corruptions of the word of God, and many of the superstitions, by which the visible church has been disfigured and deformed from generation to generation, but from human learning assuming to be the friend, protector, and interpreter of divine truth? Human learning may be, and has been a very useful servant to religion: in the absence of miraculous gifts, perhaps an indispensable servant; but in the higher relation of a friend or ally to religion, upon any thing like equal terms, human learning has always been found unworthy of confidence. Our "faith is not to stand," St. Paul tells us, "in the wisdom of man, but in the power of God." Our Saviour, no doubt, would have rejoiced, and there would have been joy in the presence of God at the repentance and conversion of a learned scribe, as well as at the conversion of Matthew the publican, or of Peter and Andrew the fishermen of Galilee. But the learned scribe was not needful to Christ. If he supposed, as is not unlikely, that his being a scribe commended him to Christ as an useful and important follower, he was greatly mistaken.

Or, again, this scribe we may suppose to have been influenced by other considerations. The hope of worldly advancement, it is not improbable, had something to do with his desire to become a follower of Christ. Seeing the splendour of his miracles,

and his growing popularity, and overlooking his present poverty and meanness, and having no thought of his future disgrace and sufferings, he might conceive that to be a follower of Christ was the sure road to preferment, especially for one of his order. If such men as James and John, poor fishermen, expected great things from Christ in this world, much more might such an expectation be indulged by a scribe, a person well qualified for office. Whatever might be the motives of this person, one thing appears tolerably evident; that "his heart was not right in the sight of God." His offer appears to have arisen upon the impulse of the moment, and to have been dictated by impure motives. Something of respect and of confidence to Christ's words was expressed in it; but a selfish, worldly spirit, together with a good share of self-confidence, seems to have been at the bottom of it. Seeing the power and goodness of Christ, he seems to have thought that under the guidance of Christ he could meet all dangers and all difficulties, and should always be regardless of circumstances. What could there be to apprehend of evil, and what good might not be expected in following Christ? By sea or by land, with friends or in the face of foes, through evil report and good report, he was ready, as he thought, to follow him. But this man did not know himself, nor did he know the nature and extent of the engagement which he was so forward to make. Looking only to the imagined advantages, he had neither considered the requirements nor counted the cost of it.

"I will follow thee whithersoever thou goest." A good bold profession this; but O how hard to make it good! A blessed undertaking this; the best in which any one can embark. To follow Christ wherever he shall lead the way, through all storms, dangers, persecutions, sufferings, and death itself in any sort; an enterprise this that will compensate all losses and all sacrifices ten thousand fold. But they that would keep to this engagement, as well as enter into it, must first "count the cost;" they must make up their minds to suffer with Christ, taking a share in his cross and his reproach, denying self and counting all the world well lost, provided only they may so serve him on earth as to reign with him in his glory. Was this the service of Christ to which the scribe proposed to bind himself? From our Lord's reply, we may conclude that it was not; that to be a follower of Christ on such terms was far from his intention: and, therefore, our Saviour, instead of accepting, declines his fair offer, checks his zeal, and tells him plainly what he must reckon upon in becoming his follower. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." "Such was the condition which our Lord chose for our sakes; to be as a stranger on earth, having no property, not so much as the beasts and birds. He became poor to make us rich; not rich in those things wherein he was poor," but rich in possessing the true riches—an heavenly treasure, an unfailing store of peace and comfort in God now, and a crown of glory hereafter. Only to be thus enriched by him, we must be followers of him in his poverty. Not that poverty in our earthly lot is a necessary condition of our being his followers, but poverty of spirit is. In our affections, at least, we must "be as he was in the world;" not cleaving to any thing in it; "using it as not abusing it, possessing as though we possessed not." The more of this mind there is in us, the happier shall we be. The less of this world we have in our hearts, the more room will there be in them for Christ and his heavenly kingdom of righteousness and peace and joy in the Holy Ghost. And surely, if we know any thing of this Christian blessedness, we shall gladly rid ourselves of whatever might diminish our portion or interfere with our enjoyment of it.

II. Let us now turn our attention to the other case, verse 21—"Another of his disciples said unto him, Lord, suffer me first to go and bury my father."

This man was not so forward in his profession as the other; but better disposed in mind. He only wanted resolution and decision: the other appears to have been wanting in sincerity. This was free to confess his earthly attachment; the other spoke only of attachment to Christ, though prompted really by temporal considerations. This reckoned on forsaking all for Christ, only wished for delay till he should be free from a tie of great natural force, that which bound him to an aged infirm parent; the other seems to have been either free from such natural ties, or regardless of them, rather than prepared to forsake them out of regard for Christ. The last-mentioned person was already, we are told, a disciple of Jesus—not one of the twelve, but a believer in Jesus—and now intending to devote himself more entirely to his service than before. He was one, it should seem, whom Christ knew for his own, and would not lose. The devil was on the watch, as he always is in such a case, to draw him off from his purpose. For this end he puts a stumbling-block in his way, and that not openly, but with so much guile that the temptation to evil should have the appearance of pious counsel.

O, my dear brethren, we have need to be

well aware of the craft of our great adversary, and of the deceitfulness of our own hearts too, if we would be kept true to Christ, and make our calling and election to his heavenly kingdom sure. See how artfully the snare was laid in the case before us. No direct opposition is offered to the design of this disciple with regard to Christ: no; the propriety, the wisdom, the necessity of devotion to Christ were not disputed. Only, not now: not so long as there was such a sacred tie at home. His aged, infirm, beloved parent must first be attended to. When he is out of the way, then Christ may be followed as devotedly as he pleases; but not now. Thus, under the fairest possible pretext, time, precious time was to be gained of this man; and meanwhile, by some device or other, his affections were to be loosened from Christ, and made fast to the world. And who would have suspected any thing amiss in the mind of this person, but for the intimation given of it in our Saviour's reply?

"Suffer me first to go and bury my father." Not that his father was already dead, but only, as we say, on the borders of the grave; so that the proposed delay would be inconsiderable. "Suffer me first to go and bury my father." Never was there a more reasonable or a more pious plea than this. "Honour thy father and thy mother," was an express command in the law, nay, a special command, as St. Paul tells us, "the first command," that is of the second table; and a "command with promise." And our Saviour had set the example of keeping this command. His conduct with regard to this command is particularly mentioned, more so than with regard to any of the rest. "He went down with his parents to Nazareth, and was subject to them" (Luke ii. 51). How then could he sanction any thing that looked like a neglect of this duty of filial respect and affection in a follower of his? That, to be sure, he could not. But he knew the heart of this disciple better that he knew it himself. Together with his filial love, which was a laudable affection, he discerned in the heart of this man irresolution, indecision, perhaps a love of ease, perhaps a covetous eye to the father's property, or what not. Something that was wrong and deceitful our Lord saw at work in the mind of this person, which rendered the proposed delay inexpedient and dangerous in the extreme; otherwise he would not have replied to him as he did. O how well was it said by David, speaking as he was moved by the Holy Ghost—"Who can understand his errors? Cleanse thou me from my secret faults;" and by another, moved in like manner by the same Spirit, David's son—"He that trusteth in his own heart is a fool;" and by another—"The heart is deceitful above all things, and desperately wicked; who can know it?" Who is able to follow "the turns and doubles and intricacies," as bishop Butler calls them, "of a dishonest heart?" The subterfuges of evil in it are past finding out. Affections, in themselves good, are not unfrequently a shelter for vicious principles and inclinations. Here, in the example before us, was filial love, the first duty of the second table; next to the love of God, the purest affection of our nature; here was filial love, a covering for something behind, whatever it might be, that was incompatible with fidelity to Christ. Thus doth a backsliding heart oftimes not only disguise, but beguile itself with a cloak of what appear to be the purest intentions; thus, by fair promises for the future, men palliate to themselves the guilt, and blind themselves to the danger, of present delay and neglect. Precipitate and over confident they often are, like the scribe, when they ought to be cautious and considerate; or, like the disciple, they hesitate and "halt between two opinions," when they are called to be prompt and decisive. To their own view, as well as to the view of others, their designs and proceedings present an honest and plausible surface, whilst there is an under purpose of mind which, without their perceiving it, carries away the heart far wide of its professed object. Such are the operations of self-deceit! Such traitors are men naturally to themselves; so much cause is there for our praying continually, as we do in our liturgy, "From all hypocrisy, from all deceits of the world, the flesh, and the devil, good Lord deliver us." "O God, make clean our hearts within us."

And is it not manifest, from the very nature of the case, that against the danger of being thus inwardly beguiled we have no security of our own? Grace, divine grace alone, can make us upright in heart; grace, divine grace alone, can give us that simplicity, decision, and stability of mind, which are requisite in the faithful follower of Christ. "Thou desirest truth in the inward parts," saith David; "and in the hidden part thou shalt make me to know wisdom." "Let integrity and uprightness preserve me, for I wait on thee." And how beautifully does he express his dependence on God for uprightness of spirit: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting" (Ps. cxxxix. 23, 24). And here appears to have been the safety of the wavering disciple whose case we are considering; and this circumstance it is that marks the difference between him and the

scribe—that he was not wise in his own conceit, not self-confident, but looked to Jesus for counsel, laying his case before him. Instead of covering his design under a fair profession, he was open-hearted with his blessed Master, told him his mind truly as far as he knew it, and laid himself open to correction, probably under a suspicion that he might be wrong. The scribe made the fairest profession; he was the most decided with his tongue: but the disciple, notwithstanding his apparent want of decision, was the best of the two. In the one case there was allowed guile; in the other there was none. The one would "follow Christ whithersoever he should lead," but there was an underplot for self-advancement; the other told his objection and disclosed the bottom of his mind: at least this is the comparative view of the two characters which we are led, by our Saviour's different treatment of them, to take.

And now, dear brethren, let me in the name of our Lord Jesus Christ, as his ambassador, beseech you, in his stead, to follow him. But you will tell me, perhaps, that you need no such call upon you, for that you are already his followers. By profession, to be sure, you are so; but are you so in deed and in truth? What evidence do your heart and conscience, your temper and manner of life, bear to the integrity of your profession? The scribe made a good profession; but our Lord looked through his fair-spoken offer, and saw beneath it a faithless, worldly heart. Or, supposing you to be a sincere follower of Christ, are you as devoted in his service as you ought to be? The disciple in the text was a follower of Christ, and a sincere one too; yet he found reason, it appears, to be dissatisfied with himself, for not having followed Christ as devotedly as he ought to have done. And how can our Lord's reply to him be any otherwise understood, so far as we are concerned with it, than as intimating that if we will follow him truly and faithfully, we must, in affection at least forsake all, and count nothing in the world dear to us, for his sake? What then, let me ask, have you forsaken for Christ's sake? To say nothing of your affection to father, mother, sister, or brother, wife or child, in comparison with Christ, have you forsaken your sins for his sake? Are you cordially disaffected to this vain world, out of affection to him? Whither do you follow him? Is it where he leads the way? Are your steps confined with due attention and care, to the straight and narrow path prescribed by him to his followers? Do you, in all your proceedings take his example for your pattern? Can you cheerfully deny yourself any gratification at variance with the line of conduct which his example requires? By such questions as these, brethren, "examine yourselves whether ye be in the faith," whether ye be followers of Christ in sincerity and in truth, or only by name and profession. And, to give effect to this self-examination, consider

1. That deceitfulness of the heart to which our thoughts have been led by the examples which we have been contemplating. Be not afraid of this truth, that "the heart is deceitful above all things and desperately wicked." An experimental conviction of this humiliating truth is a necessary ingredient of our confidence and comfort in Christ. We shall never have full confidence in him until we have been quite driven away from all self-confidence; and we shall never be driven away from self-confidence until we know what treachery we have to deal with in our own hearts. Then it will be well with us as it respects our confidence, and our consolation in Christ; then will Christ be precious to us as he ought to be; then shall we find him "made of God unto us wisdom, sanctification, and redemption," and not till then; when we know enough of ourselves to pray with one of old—"Lord take my heart, for I cannot give it unto thee; keep my heart, for I cannot keep it for thee; lay upon me any cross, so that thou wilt subject me to thine own cross, and save me in spite of myself."

2. Christ will have the chief place in our affections, or no place at all. No earthly object, no earthly tie, not even life itself, must be held dear, when the sacrifice of it is demanded by the love of him: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Matt. x. 37-39).

3. The guilt and danger of delay in following Christ. First in point of time, as well as in respect of his place in our affections, Christ must be followed. It will never do to say with regard to following him—"suffer me first" to discharge myself of this duty or that care, to get through such a difficulty, or to obtain the concurrence of such a relative or such a friend. Nay, but what saith our Lord himself?—"Seek ye first the kingdom of God and his righteousness." First let Christ be followed, and then all other claims of duty or natural affection, and all things pertaining either to our temporal or spiritual welfare will most surely dispose of themselves in their proper order, and to the best advantage. The only way, and the sure way to get through duties and difficulties with ease and comfort, to get rid of all cares, to find contentment amidst all hardships, is first

to follow Christ—to "set him always before us;" then we may say with David—"Because he is at my right hand, I shall not be moved, therefore my heart is glad. . . Thou wilt shew me the path of life, in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm xvi. 8-11).

4. The unspeakable advantage and blessedness of following Christ is to be taken into account by way of encouragement. Did ever any, think you, feel the loss of any thing forsaken or sacrificed for Christ's sake? Surely not; surely every such loss or sacrifice has proved infinite gain to the loser. Yes, believe it, brethren, and take it home with you for deep reflection and meditation; there is divine truth in that promise of Christ, truth which never yet failed to enter into the experience of any that gave it a fair trial. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come life eternal" (Mark x. 29-30).

## Biography.

### SAMUEL JOHNSON, D.D., PRESIDENT OF KING'S COLLEGE, NEW YORK*.

THE state of religion in the *distracted United* States of America becomes daily more and more interesting. The episcopal church in that country is widely extending her boundaries, as the most authentic reports testify, even her enemies being witnesses. Worn out and wearied with the endless warrings of virulent sectarians—and nowhere, probably, has sectarianism been more virulent—many have felt it a privilege to become members of the episcopal communion, and to exchange the feverish excitement of fanaticism for the quiet and simple and scriptural services of the episcopal church; for it would really appear that the stronghold of fanaticism is America, and, may it not be added, the stronghold of infidelity also.

The wretched result of voluntary principles is powerfully illustrated—principles utterly subversive of the due supply of sound religious instruction—on the other side of the Atlantic; still the episcopal church, necessarily voluntary, is daily adding to its numbers, and appears likely, under the blessing of God, at no very distant period, to become the most influential religious body in the States. Well were it could it be designated the established religion of the nation; but Congress is prohibited from creating an establishment, and, as a natural consequence, all things connected with religious subjects are left to free, voluntary contributions.

* See the Life of Dr. Samuel Johnson, D.D., the first President of King's college, in New York, containing many interesting anecdotes, a general view of the state of religion and learning in Connecticut during the former part of the last century, and an account of the institution and rise of Yale college, Connecticut, and of King's (now Columbia) college, New York. By Thomas Bradbury Chandler, D.D., formerly Rector of St. John's church, Elizabeth Town, New Jersey. 8vo. pp. 210. 6s. London: Rivingtons.

Few persons are aware of the deep-rooted hostility with which episcopacy was at one time opposed in America, and the penalties to which episcopalians were liable. In the state of Massachusetts, for instance, settled by the puritans, it was enacted that "whosoever should be found observing any such day as Christmas and the like, either by forbearing labour, feasting, or any other way, upon such an account as aforesaid, every such person so offending should pay for every such offence five shillings as a fine to the county." Cases were not rare of persons suffering imprisonment, whipping, and other cruelties, for merely using the liturgy. In several colonies it was death for a member of the Society of Friends to enter them. The following are some of the enactments of the blue laws of Connecticut:—"No quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrates or any officer." "No food and lodging shall be allowed a quaker, an Adamite, or other heretic." "If any person turns quaker, he shall be banished, and not suffered to return on pain of death." "No priest shall abide in this dominion: he shall be banished and suffer death on his return. Priests may be seized by any one without warrant." "No husband shall kiss his wife, and no mother kiss her child on the sabbath day".

Now, if this is not persecution for conscience' sake, it is difficult to conceive what such persecution can be; and yet, strange to say, the episcopal body have been sedulously represented as grasping, uncharitable, and persecuting—as decidedly hostile to civil and religious liberty—while facts bear testimony that its members desired to live peaceably with all men, neither wishing to interfere with the opinions nor to lord it over the consciences of others. And he would be a daring historian who would pronounce it as illiberal. It was unquestionably in a suffering state; and, of all the different Christian denominations, it was that which dealt with others in the true Christian spirit of the most unbounded charity.

These remarks—perhaps somewhat too lengthy—are introductory to the memoir of the life of Dr. Samuel Johnson, an individual who manfully maintained in colonies now called the United States what are usually termed sound church principles, and who was led to embrace them certainly from no interested views—quite the reverse—and certainly not from prejudices arising from early education, but from rational conviction that they were in entire accordance with the statements of the revealed will of God; and this, be it borne in mind, at a period when such a determination on his part was calculated to expose him to no small obloquy and reproach, and when to seek for admission into the episcopal church was sure to lower him in the estimation of his brethren.

Mr. Johnson, at the early age of twenty, became tutor of Yale college, in Connecticut—a college of no mean estimation; more recently brought into notice from the circumstance that Dr. Dwight, whose works are well known in this country, was for many years its president.

In 1720 Mr. Johnson was admitted a minister of the presbyterian church, and, at the earnest solicitation of the people of West Haven (four miles distant from his college), consented to fix himself in the situation of their pastor. It would appear, however, that his mind was then ill at ease, that he had scruples of conscience which he could not remove, that he saw clearly the unscriptural character of the communion to which he was attached, and that he did not feel comfortable in that communion. But he did not act rashly and without due patient deliberation. It was after much diligent study and research, much prayer and self-examination, he was led, it is said, to suspect not only the regularity, but even the validity of his own ordination. Like a candid and upright

man, he did not scruple to express his opinions: there was no reason he should conceal them. He felt he was in error: he did not hesitate to avow he had been wrong. The bold avowal of principles may, and in many cases will, cause regret; still there is something straightforward about it which at least merits our esteem. Surely nothing can be more dishonest than for a man to eat the bread of a church from which he dissents in heart and principle. It is far more honourable at once to leave its pale, however great the sacrifice which, in a worldly point of view, may be made, or however much he may expose himself to reproach and censure. "Changing one's religious connexions," Mr. Calvin Colton* well remarks, "is not in high credit;" and a charge of eccentricity, or even of lunacy, is not unfrequently brought against the individual who does so. Still the path of duty is plain. Dr. Lindsey acted rightly when he vacated the valuable living of Catterick, because he became on principle a Socinian. It is to be regretted his views were changed; but his honesty could not be questioned.

While ministering at West Haven, Mr. Johnson frequently made use of forms of prayer compiled chiefly from the English liturgy, though his congregation were not aware of the fact. "When at college," we are told, "he had conceived an aversion to extempore prayers by observing the use that was made of them there, and the tendency of this practice to promote self-conceit and spiritual pride. The scholars in his time frequently held private meetings for prayer; and those of them that had acquired somewhat of a talent at extempore praying, could not forbear appearing vain at it. One in particular, who was allowed to excel in that way, had the vanity frequently to boast of his gifts. On the other hand, some modest young gentlemen, of good sense and fair character, who wanted the assurance to pray in this manner, were discountenanced and despised. Mr. Johnson also could not help frequently observing many familiar, impertinent, indecent, and sometimes also almost blasphemous expressions that were uttered on these occasions which were shocking to him, and gave him an early dislike to extempore praying. From such observations, he could not avoid making the conclusion that it would be much better to have our prayers pre-composed with due care and attention.

The feelings of Mr. Johnson on this subject are by no means peculiar; they are unquestionably the feelings of many who are compelled to witness the insufferable vanity of conceited persons—young persons especially—who pique themselves on what they denominate the possession of the gift of prayer. In making this remark, I do so with caution. There are certain circumstances where extempore prayer is of the utmost consequence. In the family circle, in the retirement of the closet, in the chamber of the dying, it may be exercised with much advantage; but in the public ministrations of the church it does not often appear really to have a spiritualizing effect.

"When Mr. Johnson," says his biographer, "took leave of his people, whom he greatly loved, he affectionately told them that, if they could see reason to conform to the episcopal church, he would never leave them; but, after obtaining such ordination as he thought to be necessary, that he would return to them again in the character of their minister. But with such an offer they were unable to comply, notwithstanding their esteem for him. He expostulated with them, and urged them seriously to consider the matter. Among other things, he said that they had hitherto professed to admire his preaching, and especially his prayers; and, indeed, his prayers were so much admired by people in general, that it was common for persons belonging to the neighbouring parishes to come to his church on purpose to hear them. Now he told them that his instructions and prayers had all along been taken from the episcopal church; and that they ought to be esteemed as much after this circumstance was known as they had been before. This declaration greatly surprised them; however, no more than four or five of them could then be reconciled to receive him in the orders of the church. After a few days, therefore, he took his final leave of them.

After much reading and frequent conversations, Mr. Johnson, with his friends at college, resolved "they could see little resemblance of the primitive church in the discipline and worship that were established among them; and that the church of England appeared to them in its general constitution to come the nearest to the purity and perfection of the first ages of Christianity of any church upon earth." Let it be remembered that this was the solemn conviction, not of thoughtless and giddy schoolboys, but of individuals well versed in scriptural knowledge; nay, of those who had assumed the ministerial office.

In consequence of this, with three of his friends of the same opinions, he determined to go to England for episcopal ordination. "They embarked at Boston 5th Nov., 1722, and, after a stormy passage, landed at Ramsgate on the 15th Dec., and proceeded the same day to Canterbury, where they were detained three days for the stage coach. Their situation was peculiar. They were strangers, in a distant land; they scarcely knew whither to turn. They had no introductory letters to any persons in Canterbury. However, on their request they were introduced to the dean, who was the learned and excellent Dr. Stanhope. When they came to the deanery, they sent in word by the servant that they were gentlemen from America, come over for holy orders, who were desirous of paying their respects to the dean. The dean himself came immediately to the door, took them by the hand, and, to their surprise, said, "Come in, gentlemen; you are very welcome. I know you very well, for we have just been reading your declaration for the church." It seems the declaration, with their names annexed to it, had got into the London papers, and the dean, with a number of prebendaries who dined with him, were at that instant reading it. The company treated them with great friendship and respect, and desired to hear from them their whole story. This was circumstantially told, and the evening was spent agreeably on both sides."

On their arrival in the metropolis, Mr. Johnson and his friends were introduced to the two archbishops and to the bishop of London; from whom, as well as from others, they received the greatest kindness and most courteous attention. The Society for the Propagation of the Gospel felt deeply interested in their behalf, and came to the determination to appoint them to missions then vacant. Mr. Johnson was selected for Stratford; a situation not far from the scene of his former labours, where we learn, from a report of the society, he had 70*l.* per annum for his salary.

They were ordained deacons and priests by the bishop of Norwich, in the church of St. Martin-in-the-Fields. One of their number, Mr. Brown, died of small-pox. Mr. Cutler, though seized with the malady, recovered.

They then visited Oxford, where they found that Dr. Astry, treasurer of St. Paul's, had procured from the university the degree of D.D. for Mr. Cutler, and M.A. for Mr. Johnson, who, in 1743, obtained from

* It will be remembered that Mr. Colton came to this country from America a bigotted anti-episcopalian. He seems to have officiated sometimes as a presbyterian, at other times as a congregationalist. On his return home he was disgusted with perpetual warrings and endless controversies which rent these bodies, and resolved on applying for episcopal ordination, *which he obtained.*

the same university the degree of D.D. by diploma. They were subsequently admitted to the same degrees at Cambridge. No higher tributes of respect could have been paid to them.

T.

(To be continued.)

## The Cabinet.

THE MERCY AND JUSTICE OF GOD.—It is a very solemn and momentous consideration, that, of the countless multitudes of human beings "naming the name of Christ" (2 Tim. ii. 19) with which, in the succession of ages, this earth has been or may be peopled, there is not a single individual who shall not finally be made to contribute, in one of two ways, to the glory of Almighty God—the one, by willing submission and filial love towards a tender Parent; and the other, by the enactments of a violated law, in the uncompromising sentence of a just but offended Judge. The glory of God is the centre towards which every line of human action is now continually converging—the focus in which every human thought and word and deed shall be ultimately made to concentrate. We are not unwilling to admit this in the case of man's salvation—that is, his final and eternal happiness—because we easily persuade ourselves of the truth of what we desire to be true. There is no man that does not wish to be saved, if that can be called a wish which produces little or no effort; and we are but too ready to rest upon a comfortable though perilous persuasion that we shall be saved at the last, because God's glory is concerned, we had almost said involved, in our salvation. But surely this persuasion is consistent neither with reason or scripture; for Jehovah never can be robbed of one atom of his own inherent and ineffable glory, on account of the moral delinquency of man. God will be glorified no less by the condemnation of the obstinate and unrepenting sinner, than by the redemption of those who "have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14). "The Lord hath made all things for himself; yea, even the wicked for the day of evil" (Prov. xvi. 4). It is true that the scripture declares that mercy is what God specially delights in, while judgment is called his "strange work" (Isa. xxviii. 21); but not a word is said to warrant a belief that the one will ever be set up to the disparagement of the other, or the balance between them ever in the slightest degree disturbed. Whether we "will hear, or whether we will forbear" (Ezek. ii. 5), the attributes of the Deity must remain unchangeable and infinite, and all equally so: each must be eternally upheld in its unsullied purity and its essential perfection; and each will bear its part in the final triumph of the Creator's glory. Man indeed, fallen as he is from his first estate, could never have devised a scheme for his restoration to God's image and favour consistently with the exercise, at one and the same time, of perfect justice and of perfect mercy in the Deity. And even now it is not uncommon to hear advanced a pretence of magnifying and exalting the mercy of God at the expence of his justice, by way of furnishing a loophole for the final escape of the unrepenting or unbelieving sinner. But this is not God's scheme; it bears upon it the impress of an origin not divine. It would not be worthy of the divine Lawgiver thus to let down his legislation to the level of his fallen creature's morality, to detract from the perfection of his own nature, and to sully the honour of his own government. Such maimed and mutilated glory as this could never constitute the light of heaven (Rev. xxi. 23). It is clear that God can reconcile the two apparently opposite attributes of justice and mercy without impairing the lustre of either; for he has shown us this in one illustrious instance, when "mercy and truth met together" (Ps. lxxxv. 10), not to clash in jarring discord, but to unite in harmonious beauty in the person of his own beloved Son. In showing that he "can be just, and yet the justifier of them that believe in Jesus" (Rom. iii. 26), he has given us, by one act of stupendous love and inflexible justice, a solemn pledge that his attributes can never change—that they are "the same yesterday, and to-day, and for ever" (Heb. xiii. 8.)—*Parental Character of God, by Captain Sir Edward Parry.*

## Poetry.

### LINES,

SUGGESTED BY THE CONSIDERATION OF THE STATE OF THE INFANT SWEEPS PRIOR TO THE 4TH VICTORIA, CAP. 85.

BY CHARLES BAYLY.

*(For the Church of England Magazine.)*

1.

WHAT child of sorrow passes by,
With bleeding feet and tearful eye?
Such tender years, such tender form,
To meet adversity's wild storm—
Who has not felt disposed to weep,
When gazing on the infant sweep?

2.

Art thou the smiling rosy boy
Whose face was late thy mother's joy?
Whose gambols on the village green
With gladsome eye were lately seen?
O, surely it should never be,
That man should thus disfigure thee.

3.

Yes, true it is, for others' ease
Thy happy hours were bade to cease,
And loathsome toil with bitter tears,
And all a child's appalling fears,
With dirty rags and scanty fare,
Are now, poor child, thy only share.

4.

Yet he who for his people bled,
And had not where to lay his head,
He sees his children, hears their cries,
And to their humble plaints replies,
"Cast all your infant cares on me;
Believe! and I will set you free."

5.

Children, your God has been your friend,
And bade your loathsome labours end.
O lift your suppliant eyes to him,
God of the shining cherubim!
Pray for his holy grace, to keep
From sin each humble chimney sweep.

6.

And let your gratitude be seen,
To those who instruments have been
In God Almighty's ready hand,
Throughout this free, this Christian land,
In bringing you desired relief,
From gloomy fears, and bitter grief.

7.

When, in life's journey, clouds may throw
Their darkening shadows far below;
When hope appears to cheat your eyes,
And casts her smiles on distant skies,
O never doubt that willing friend
Who caused your gloomy fears to end!

8.

But trust him for his loving aid,
Nor of affliction be afraid;
For God will, in the darkest night,
Cause many cheering globes of light,
To guide you to an endless day,
And banish all your fears away.

*Frome, April* 10, 1842.

## Miscellaneous.

CHINESE PROSPERITY.—The prosperity of the Chinese tempts me to frame a system of political economy, which lays population as the foundation whereon every thing in the way of social comfort and personal affluence is reared. If the valleys and plains be covered with inhabitants, the opportunities of living by the chase, or the spontaneous gifts of nature, are soon reduced, and the soil must be turned over for a crop, and the sea be summoned to yield its finny stores. The necessity of tilling the ground and investing (?) the water with nets prompts men to set about the manufacture of implements of husbandry and the building of boats. Here we have the first germs of art and enterprise. The skill employed in the forging of a spade to stir the ground, or a plough to part the clods, may be diverted into a hundred channels, and ultimately give rise to as many discoveries. The supply of such things will vary as the number of hands, and will be of easy purchase when those hands are greatly multiplied. The wealth of the community grows out of man, and not out of the soil, except in a secondary and subordinate sense. This we see demonstrated in countries where the means of living are secured without industry, for the people have nothing beside*. If the tenants should all on a sudden be so far multiplied that much labour and assiduity were needful to obtain a livelihood, that would prove the birth-day of plenty. I look upon man as the great capital of a nation—a view which is based upon what I see in China, where a swarming people are encircled by a swarm of comforts. In no country do the inhabitants crowd every habitable spot as in China; in no country do the poor people abound with so many of the elegancies and luxuries of life. This abundance in the market tempts the buyer by its low price and its variety; and, in order that he may have the means or money to buy withal, he addresses himself to work with redoubled energy. In China the shops overflow with every thing that can attract the eye or provoke the appetite, all under the more effectual lure of a low price. A native is thus stirred up to industrious habits, not by the iron hand of compulsion, but by the charming hopes of enjoyment.—*Lay's Chinese as they are.*

FLORENCE†.—Italy is a country of contrasts, of finery and rags tacked together; but none of its contrasts strike the political economist so much as the difference between Florence and Rome. All round Rome, and even within its walls, reigns a funereal silence. The neighbourhood is a silent desert, no stir or sign of men, no bustle at the gates tell of a populous city. But without, within, and around the gates of Florence, you hear on all sides the busy hum of men. The suburbs of small houses, the clusters of good, clean, tradesman-like habitations, extend a mile or two. Shops, wine houses, market carts, country people, smart peasant girls, gardeners, weavers, wheelwrights, hucksters, in short, all the ordinary suburban trades and occupations which usually locate themselves in the outskirts of thriving cities, are in full movement here. The labouring class in Florence are well lodged, and from the number and contents of the provision stalls in the obscure and third-rate streets, the number of butchers' shops, grocers' shops, eating-houses, and coffee-houses, for the middle and lower classes, the traveller must conclude that they are generally well fed and at their ease. The labourer is whistling at his work, the weaver singing over his loom. The number of bookstalls, small circulating libraries, and the free access of all classes to the magnificent galleries of paintings and statues, even to the collection in the Pitti palace itself, and the frequent use made by the lower classes of this free access to the highest works of art, show that intellectual enjoyments, connected with taste in the fine arts—the only intellectual enjoyments open to, or generally cultivated by, those classes on the continent who do not belong to the learned professions, and are by the nature of their government debarred from political or religious investigation and discussion—are widely diffused and generally cultivated. No town on the continent shows so much well-being and good conduct among the people. It happened that the 9th of May was kept here as a great holiday by the lower class, as May-day is with us, and they assembled in a kind of park about a mile from the city, where booths, tents, and carts with wine and eatables for sale were in crowds and clusters, as at our village wakes and race courses. The multitude from town and country round could not be less than 20,000 people grouped in small parties, dancing, singing, talking, dining on the grass, and enjoying themselves. I did not see a single instance of inebriety, ill temper, or unruly boisterous conduct; yet the people were gay and joyous. There was no police, except, at the crossings of the alleys in the park, a mounted dragoon to make the innumerable carts, horses, and carriages of all kinds and classes keep their files, and their own sides of the road. The scene gave a favourable impression of the state of the lower classes in Tuscany.

JOHN NEWTON.—"I see in this world," said John Newton, "two heaps of human happiness and misery; now, if I can take but the smallest bit from one heap, and add to the other, I carry a point. If, as I go home, a child dropped a half-penny, and if by giving to it another I can wipe away its tears, I feel that I have done something, and I should be glad indeed to do greater things, but I will not neglect this."

* "About fifteen years ago a native of the Society Islands might climb a bread-fruit tree, fetch down a living loaf, lay it upon a fire which he had lighted by rubbing two sticks together, and while it was dressing step to the sea-side with a cocoa-nut shell for a modicum of water. Dipped in this dish of nature's sauce, the bread-fruit was as grateful as it was nutritious; but, owing to this prodigality of nature, the islander would not work, so that when the bread-fruit tree failed he was obliged to eat fern root, or any wild fruit that the thickets of the mountain could afford him."—(Author.)

† *From "Notes of a Traveller,* on the Social and Political State of France, Prussia, Switzerland, Italy, and other Parts of Europe, during the present Century." By Samuel Laing, esq., author of "A Journal of a Residence in Norway," &c. Longman and Co. London, 1842.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE CONNEXION BETWEEN A PERVERSE WILL AND A DARKENED MIND.

BY THE REV. ROBERT EDEN, M.A,

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No. II.

THE state of the heart is, in the sight of God, of far more importance than the character of the mind: the posture of the affections than the condition of the intellect. Therefore, in the whole of his word he addresses himself to men on the state of their hearts. He speaks to them, indeed, as intelligent and thinking beings; but not upon the subject of their intellect: he has given to every man in the world a certain measure of intellectual power; to some a larger, to others a less measure; and he has registered exactly in his book the amount of the advantages conferred on each: he knows, therefore, what is the extent of the demand he may make upon each individual of the great family of which he is the Master; he will require of each member of the household that he shall fulfil his work according to his ability; but beyond the measure thereof he will be careful not to exact. I speak now of the intellectual power of the mind. God is a righteous judge, an equitable administrator; and he will not demand of any, fruits of the intellect where he has not given the faculty that can produce them. But the case is otherwise with regard to the affections. To love God, all have, originally, an equal capacity; and, if any have lost the power, or so far as they have lost it, it is to be ascribed, not to God as having given them smaller ability to love him, but to the wayward condition of the heart, which has gone away from him willingly, and consciously departed from his fear. And, as God has made this difference in the largeness of the measure in which he deals out the intellectual and moral powers, so he represents himself in his word as requiring of all men a certain state of the moral character; and accepting all in whom it is found, and holding as guilty all in whom it is wanting. While he has never been heard to say that none can enjoy his favour who have not vigour of mind, he has been heard most impressively to declare, and to repeat the declaration, that submission of the heart to him is essential to the enjoyment of his smile. And this, I may observe, is the ground upon which the gospel takes its stand: it is because "all have sinned, and come short of the glory of God," that the offer of salvation is sent to all. As none are so wicked as to be excluded from its mercies, so none are so righteous as not to need them. But it is not only true that God requires in every man living a certain state of the moral faculties; he has also so constituted our nature that the mind, the understanding itself, is greatly influenced by the condition of the heart. Where the latter is depraved, the former is dark. Some illustrations of this law of God's procedure I have already brought forward, in commenting upon those words of expostulation which Christ addressed to the impenetrable people to whom he spake—"Why do ye not understand my speech? Even because ye cannot hear my word." Does God call upon us to love him supremely? Does he look upon all sin as an infinite evil? And why do we not respond to that call? And why do we not so view sin?

Is it because he has employed a strange language in treating of such matters? or is it because we feel a shrinking dislike at the demand, and the assertion, and therefore alone we "do not understand" his most explicit "speech?"

1. Let me further make this matter plain by the instance (to commence with it) of what Christ has said respecting *the impossibility of the sinner justifying himself.* He taught that nothing short of perfect obedience can satisfy the requirements of the law; that God is a being of unspeakable holiness; that, as he is himself spotless, as he is very perfection, so he cannot forget his own nature, and be satisfied with imperfection in any other of the works of his hands. To be himself without defect and yet to be content with that which is defective, would be an utter contradiction. But all we are full of imperfection: in the best, imperfection; in the great multitude, positive sins; in all, therefore, a coming short of God's holiness is the state in which we are found. How then shall God, thus spotless, and man thus corrupted, hold friendly communion with each other? How shall perfection and imperfection meet? It can only be accomplished by a Mediator, by some being coming in the midst of the two parties, and filling up the breach. For the transgression which has been committed, God must be satisfied; the disturbed scales of government, which he holds in his hand, must return to their equipoise. And how shall this be done? It must be by the friendly interference of another; it must be by some one suffering the full penalty that the transgression must be compensated for; repentance itself, even if sincere, can do nothing towards it: repentance may place the offender against God's government in a favourable light; it may shew that he is not proud as well as offending; but what effect can it have upon the transgressions of the past history? Can it cancel these? All that repentance can do is to call towards the penitent that degree of favourable notice which God gave to Ahab when he humbled himself—"Seest thou how Ahab humbleth himself before me?"—for whom however he reserved his righteous judgment, in punishing him and his descendants. They, who maintain the sufficiency of repentance to reinstate offenders in the place they once held, are content to overleap, in God's government, the laws which they deem necessary to uphold the framework of society among men. It was never heard amongst men that any was held released from a debt he had contracted, because he felt compunction for having made himself liable to it; and why *should we disallow* in the divine government that of which we not only allow the fairness, but contend for the necessity, in the administration of man? And that which reason would convince us of, the word of God has positively affirmed. It commands repentance; it calls upon "all men every where to repent;" it declares, "Except ye repent, ye shall perish;" but it as plainly declares that repentance cannot wash away the stains of guilt; and that wherever the apostles went they inculcated the two points—"Repentance towards God, and faith towards our Lord Jesus Christ." Now with this truth written in letters so large as it is, how can we account for the undeniable fact, that many are to be found who altogether reject the doctrine of faith? They can understand well enough (they tell us) what it is to be sorry for having offended; they have no difficulty in comprehending the nature of shame for having done wrong. Their own children, when they blush and hang down their heads after any acts of disobedience, are instances how natural it is for the conscience that is self-accused to be also self-condemned; and they can rise up, they say, from the feelings due from a child to its earthly parent, to those which ought to be experienced from the children of men towards their Father who is in heaven: all this they understand and admit. They can see that they have broken the commandment of God, and they can be brought to cry out (and it may be with sincerity) "I have sinned." But here is the point at which they halt, and past which they cannot be induced to move; and as reasonably may you hope to make the rock to move from its place, as bring these persons to see the necessity of any thing more than future amendment. It must be by their own righteousness that they stand, and not by the imputation to them of the merit of another to make compensation to God's injured government: it must be by something of which in future, at all events, they shall be themselves the performers, that they wish, nay are resolved to stand in the sight of the Eternal. All assertions respecting the impossibility of a sinner justifying himself are classed among hard matters which they cannot comprehend. Now I would enquire of such, whence arises this difficulty? Has God been ambiguous? Has his Son Jesus Christ spoken darkly on the subject? Or will not the difficulty complained of find its explanation in the truth, that any thing beyond repentance implies the renouncing of self, and is a confession of helplessness? It is pride, therefore, not any thing in the subject itself, but pride in our souls that creates the difficulty. They that will stand upon the platform of their own righteousness and have nought to do with the perplexities of

the doctrine of faith are, it is to be apprehended, blinded by pride, and are certainly some of the farthest from the kingdom of God. "Why do ye not understand Christ's speech? Even because ye cannot" bow the ear to "his word;" because you are under the dominion of self-esteem, and cannot bear to hear that your goodness is so small that it cannot meet God's demands; your compunction so valueless that it cannot justify you from your past offences. You cannot away with the announcement that you are unable to make reparation for your transgressions; and that, if you were to render to God, in future, an obedience that should be invulnerable, you leave the page of your by-gone history contaminated with the foul blot of sin, which must remain there in all its ugliness, unless some other power shall cover it up. Plead not your want of capacity to understand the reasonings of the scripture upon this head; but pray unto God to give you a humble disposition, ready to receive his will, though it should be thwarting to the native self-complacency of your heart; in such prayer persevere, and it shall be given unto you to desire with Paul (who once felt all the imagined difficulty to comprehend which you now plead)—with this same Paul to desire that you may be found "in the Redeemer, not having your own righteousness, which is of the law, but the righteousness which is of God by faith."

2. There is no doubt but that to the same source must also be traced, wherever it exists, an unwillingness to admit the grand doctrine of the *atonement*. This is the distinguishing truth of the gospel: a sacrifice made for sin in the person and by the death of Christ makes our religion what it is. It is both implied in all the provisions of the economy of redemption, and it is taught, repeatedly, in terms not to be mistaken. That there are to be found, however, those who "understand" it not, I need not say. In the first rank are those who formally deny it; the sect whose main distinction is that they disallow Christ's sacrifice. Beginning with the denial of his Godhead, they necessarily pass on to the renunciation of the notion of a sacrifice which rests entirely upon his Deity: and next to those who publicly cast out this truth, we reckon all who virtually disown, by cavilling at it, and disputing the consequences that must follow if it be received. Alas! how many these are! I fear that the numbers of those to whom the atonement is a stone of stumbling is far greater than we usually imagine. Many, very many, I am persuaded, who never ranged themselves under the banners of the open heresy, are practically rejecting the atonement. That a victim should be offered up upon an altar to make the God of heaven propitious to mankind, and that every one of us must (as it were) lay our hand upon the head of this victim, and appropriate to ourselves the sacrifice by that act of faith, transferring to his head all our sins, and looking upon him as the plea whereupon we stand to enjoy the favour of the God whom we had sinned against:—this, though the plain truth of the gospel, is by many (O, how many!) not embraced. "Why do ye not understand the speech of Christ on this point, so plain, so repeated? Did he not himself say that he came to seek and to save that which was lost, and to give his life a ransom for many?" Are not these too his own words?—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." Are not these too his words?—"I am the good Shepherd; the good Shepherd giveth his life for the sheep." And these also?—"The bread that I will give is my flesh, which I will give for the life of the world." Than this last declaration what can be more explicit? The metaphorical language, which he had before used, is dropped; and Christ interprets the metaphor, saying that the bread of which he had spoken was his own person, to be sacrificed for, to be an atoning offering for the life of the world, which the sins of the world had forfeited. Many who heard this saying, when Jesus first uttered it, said—"This is a hard saying;" and they murmured at it: and the sound of that murmur has lasted down to this very day. In the Jew it was occasioned (we may believe) from the darkness of his mind, which could not see a spiritual intention hidden beneath our Lord's metaphorical language; a darkness, however, which was assisted by the perverseness of his heart. In modern murmurers it arises from pride of heart. If my remarks should reach any readers who murmur at the atonement, and speak of it as not to be understood, I ask—"Why do ye not understand Christ's speech?" even because ye cannot hear, ye cannot endure his "word." Suffer me to tell you where the impediment lies. Not in your want of power to comprehend the nature of vicarious sacrifice, but in your unwillingness to admit that you yourselves are worthy of death. We like not to put our hand and seal to our own condemnation, which we must first have done before we can take Christ's sacrifice. To embrace the atonement is to confess that we needed one to atone for us; and to admit this, is to allow that we are naturally helpless; and to confess that we need help, is to have formed a humble opinion of our own worthiness; and

how distasteful is this first step, every one of us knows. Never, until we have had our eyes opened to the necessity of keeping God's law in every particle thereof, shall we see the need wherein we stand of an atonement; for not until then shall we see the curse of the law overhanging our heads for the violations of it. Never, until then, my readers, will you perceive that there was any need that Christ should die for you; never, until then, will you acknowledge the propriety of Christ's mediation, or of being saved through a surety and a sacrifice of infinite value. So long as you suppose that your punishment would have been an impeachment of divine goodness if not of divine justice, you will never perceive the goodness or wisdom or glory of God displayed in Christ's suffering for sin. If you should pretend the gospel to be true, it is only under a false view of it, not from receiving it as its Author has presented it to us, a remedy for a condition, eternally ruinous without it.

I have now endeavoured, by two further illustrations, to justify our Lord's appeal to the unbelieving Jews of his day, and have pointed out that the unwillingness of men to confess that their own obedience cannot justify them, or to bow to Christ's atonement; that each of these has its cause, not generally in the intellect, but in the heart. It is of the last importance that this truth should be brought home to men's conviction; for while it is not, we shall be labouring in vain; we shall be working at demonstrations to the understanding, whilst our energies should be directed to detect the corruption that lies deep in the fold of the heart of each, and is hindering him from closing with God's message. With all earnestness, then, I now invite my readers to look into this matter; and, if any of them have been accustomed to pass over those statements about self-justification, and our exposure to God's wrath without an atonement, to glide over the ground on which such statements are found, and to pass onwards to something of a different order, I would warn them against continuing such a habit. It is a serious thing to set aside any thing which God has declared; to bring our preferences into the examination of his word. His wisdom has decided upon the necessity of every one of his communications. Not one part of his plan is superfluous: the various statements of his word make up one harmonious and complete system of truth, by the reception of which, and by its working in the heart, he has purposed to save mankind. When you come to any part of his truth that you imagine that you understand *not, put to* yourself the question—"Why do *I not understand the language* of God (for it is his voice) in this place? is there obscurity in it? is it probable that he who has spoken so plainly elsewhere is here dark and confused? is not the impediment in myself; and may it not prove that my will is yet stubborn, and hence the difficulty?" "Behold, I was shapen in wickedness," saith David, and adds much self-crimination with these words—"that thou mightest be justified in thy saying, and clear when thou art judged." He acknowledges his natural depravity, laments the sin which he had found abounding in his heart, and is careful to justify God when he would pronounce him to be a sinner. Let him be our example: let us beware of spurning away from us any of the sayings of God, because we find them have a bitter taste unto our palate. Rather let us be wise to discover in this bitter, a medicine to our souls; a divinely-invented restorative for our sick condition. Let us first learn to endure Christ's word when he assures us that we cannot work out a meritorious righteousness, and that in his sacrifice we have a plea whereon to stand, and then the difficulty to "understand his word" will vanish. Let us labour and pray that the heart's resistance may be overcome; and where this barrier has been thrown down, the truth of Christ will enter and fertilize the hitherto barren face of the ground.

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## THE CHURCH AND THE WORLD.

BY THE AUTHOR OF "TALES OF THE MARTYRS."

### No. XIII.

#### PROMISES AND PROSPECTS.

WHILE the promises of the church, engraven by the finger of God, are clear and distinct, a source of sure, inexhaustible comfort to her children, those of the world are vague and difficult to define; they are rather suggested visions of fame and wealth and distinction, or it may be of success in business—of what is called being well established in life—of pleasure, or whatever else best accords with the peculiar situation and taste of individuals, than actual promises. How delusive these visions are, how seldom realized, how marred even when realized, by their attendant cares and anxieties, or by the change which years, spent in the pursuit, have wrought in ourselves, unfitting us for their enjoyment—is proverbial even amongst those who yet have not resolution to seek more substantial good elsewhere.

The church has "promise of the life that now is, and of that which is to come" (1 Tim. iv. 8)—promises agreeing with each other, alike in kind, differing only in degree; holiness, and the happiness inseparable from holiness, forming the basis of both. The church has promises for every age and every condition. Her Lord loved children, and she loves and tenderly cares for them. In his divine words she exclaims, "Suffer little children to come unto me" (Mark x. 14). She admonishes the people not to defer bringing them (Rubric before private baptism). In her baptismal service, by requiring godfathers and godmothers, she makes provision for them in case of the death or neglect of their natural parents; she furnishes an instruction for them, that they may be brought up in

the "nurture and admonition of the Lord" (Eph. vi. 4). Blessed is childhood, for Christ has pronounced his blessing upon it; most blessed and sweet the promises to one of these little ones which believe in him, for "in heaven their angels do always behold the face of the Father which is in heaven" (Matt. xviii. 10). For youth she has provided an especial service to confirm him her own—a service to impart grace and strength for the approaching conflict—and she holds out the encouraging promise—"Those that seek me early shall find me" (Prov. viii. 17). Thus confirmed, her most sacred office is open to him, all her treasury of promises poured out before him. Manhood, burdened by the cares and business of life, is invited: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). To those of declining years the Lord saith, "Even to your old age I am he, and even to hoar hairs will I carry you" (Isa. xlvi. 4). And again, "Thine age shall be clearer than the noon day" (Job xi. 17). Are they in prosperity? let them magnify the Lord, "who hath pleasure in the prosperity of his servant" (Ps. xxxv. 27). In adversity, then as God's children they may say, "Thou art my hope in the day of evil" (Jer. xvii. 17), "my refuge in the day of affliction" (xvi. 19); they shall lie down and "not be afraid, yea, they shall lie down, and their sleep shall be sweet" (Prov. iii. 24). They can feel, as their eyes open to the morning light—"When I awake I am still with thee" (Ps. cxxxix. 18). Does health fail, "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness" (Ps. xli. 3). Comes poverty upon them? for their sakes it is written, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them" (Isa. xli. 17). Are there times when the soul is ready to faint at the thought that there may be years of this life's trial yet before them, while they feel distrustful of their ability to persevere in God's service even for a day? he speaks to them by the voice of his prophet: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint" (Isa. xl. 31). When especial temptation threatens them—when they begin to fear that, should the event they dread really come, their faith will scarcely be strong enough to carry them through, how thankfully may they lean upon the assurance—"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x. 13): "The Lord careth for all who cast their care on him" (1 Pet. v. 7). In life he teaches us that "all things work together for good to them who love God" (Rom. viii. 28). In death tremble not, neither be afraid; for "precious in the sight of the Lord is the death of his saints" (Ps. cxvi. 15). Rather learn to feel with the psalmist, to feel it in lowly faith—"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff comfort me" (Ps. xxiii. 4).

To the performance of almost every duty, from that of giving a cup of cold water only for the sake of Christ, "which shall in no wise lose its reward" (Matt. x. 42), to the turning many to righteousness, which shall cause to shine "as the stars for ever and ever" (Dan. xii. 3), as well as to the culture of every grace, there are especial promises attached: "Blessed is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble" (Ps. lxi. 1). The psalms altogether are full of these promises, so full that we can scarcely look into one without feeling that the faithful do indeed "abound with blessings" (Prov. xxviii. 20). Our Saviour's sermon on the mount, accordant with the covenant of promise he came to establish, opens with distinct and especial blessings upon the spirit and dispositions he would have his disciples strive to attain (Matt. v. 3-11). The secret alms and prayer and fast are to be rewarded openly (vi. 1); those who seek first the kingdom of God and his righteousness, have promise that all necessary things shall be added unto them (33); faith is a shield "wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. vi. 16); hope is "an anchor of the soul, both sure and stedfast" (Heb. vi. 19); "charity shall cover the multitude of sins" (1 Pet. iv. 8); God "giveth grace unto the humble" (James iv. 6); "The Lord is nigh unto them that are of a contrite heart" (Ps. xxxiv. 18); "He that walketh uprightly walketh surely" (Prov. x. 9); "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, neither shall cease from yielding fruit" (Jer. xvii. 7, 8); "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John i. 9). To be teachable and not given to change is a blessed thing; for "thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. vi. 16); "To be spiritually-minded is life and peace" (Rom. viii. 6). How encouraging the promises of help and guidance to the sincere and obedient: "Ye shall seek me and find me, when ye shall search for me with all your heart" (Jer. xxix. 13); "If any man will do his will, he shall know of the doctrine whether it be of God" (John vii. 17). How gracious those of the assistance of God's Spirit in leading to the truth (John xvi. 13), in aiding our prayers (Rom. viii. 26), in enabling us to do God's will (Ezek. xxxv. 27). Those answering to the inspired prayer, "Open thou mine eyes that I may behold wondrous things out of thy law" (Ps. cxix. 18); "They that seek the Lord understand all things" (Prov. xxviii. 5); "When thy word goeth forth, it giveth light and understanding unto the simple" (Ps. cxix. 130); "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him" (James i. 5). How blessed the general promises scattered over the whole scriptures, as the stars of heaven for multitude and beauty: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18); "The angel of the Lord tarrieth round about them that fear him, and delivereth them" (Ps. xxxiv. 7); "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. xxxii. 18); "Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. xxvi. 3); "He will not be afraid of any evil tidings; his heart is established, and will not shrink" (Ps. cxii. 7 and 8); "Thou shalt hide them privily by thine own presence from the provoking of all men; thou shalt keep them secretly in thy tabernacle from the strife of tongues" (Ps. xxxi. 22). And all these "showers of blessing" shall last; for they are the word of the Lord, which "endureth for ever" (1 Pet. i. 25); they are the pledges of his love; and we are "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38 and 39).

Human life is a sacred thing: it is not by looking to the world that we can discern its exalted reality; the pomp of the world, robes of honour and superb equipages, and splendid mansions, are less than the most trumpery tinsel of a puppet-show when compared with the true grandeur of the church. Nay, we cannot but feel, even while we know that such out-

ward circumstances are not essentials, while we know that true Christians may, in the ordering of God's providence, be "clothed in purple" as well as in more ordinary raiment—we cannot but feel that in the pageantry and ceremonial of earthly greatness there is an appearance of acting, of "playing a part," somewhat derogatory to the real dignity of man. The simplicity of a lower station seems better to accord with the general picture given in the bible of his nature and position; but view him as a member of the church, and he assumes something of the excellence of his first origin. As such we behold him; though fallen, yet redeemed; a lowly, contrite sinner, yet bound by ties, stronger than aught that binds of earth, to the glorified company of saints in heaven; by that spiritual mystery we cannot fathom, united even to Christ himself, not only embracing with a humble and a kindly heart his own brethren of Adam's race, but regarding with something of a brother's love "the meanest thing that feels"—himself an object of interest to angels, and, in his weakness, ministered unto by them; counting as nothing the baubles for which worldlings care and toil, rich in the blessed consciousness that he is beloved of God, and, while his soul is filled with wondering awe as it contrasts his own sinfulness with the promises of which he is heir, ever ready to exclaim with the psalmist—Lord, "what is man, that thou art mindful of him" (Ps. viii. 4)?

The promises of God to his people speak to the humble believing soul in the weakness he suffers, as well as in the strength he imparts. He gives not to all the same measure of grace, but he gives to all enough, nourishing them with milk or meat as they are able to bear it (see 1 Cor. iii. 2). "He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom" (Isa. xl. 11). Of these, the babes of Christ, the lambs of the flock, little perchance is known on earth; but their Saviour knows them. "He maketh them to lie down in green pastures: he leadeth them beside the still waters" (Ps. xxiii. 2). In the time of persecution, when the world is permitted openly to assault the church, God pours forth his strength abundantly upon those whom he appoints to stand in the front of the battle; many of their names are preserved in the early records of the church: but we know nothing of the thousand trembling yet trusting souls whom God sustains in secret places—souls wishing to glorify him, yet dreading their own weakness; to whom he tempers the rage of persecution, even as for the three holy children he "made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them" (Song of the Three Holy Children, 27). Let us bless God for the bright spirits who compose his "noble army of martyrs:" that he casteth not off the feeble souls who cling to him for support, let us not cease to bless him also.

The promises of God to his church are, in their fulfilment to individual members, known only to those who enjoy them. "To him that overcometh will I give to eat of the hidden manna" (Rev. ii. 17). It is a hidden manna with which Christ feeds those who look to him for sustenance; it is a joy with which strangers intermeddle not (see Prov. xiv. 10), with which he cheers his people during their earthly pilgrimage. And this property of the treasures of the church, as opposed to those of the world, which are so essentially outward that, even where their appeal is to the mind, as fame and honour, they die away, and are nothing if unknown—this property leads us to remember that her chief promises have reference to a future, to us at present an invisible state. God creates in her members a spiritual life, bestows upon *them spiritual* blessings now, to prepare them for the *life and enjoyment of that spiritual kingdom* of which they are, by admission into her, made inheritors. And here the church stands alone in her promises. The world, strong in the corrupt passions of man's fallen nature, may contend but too successfully with the church in her offers for earth; but, arrived at its confines, her power ceases: a pompous funeral may be bestowed upon the lifeless clay, a splendid monument given to the memory of the deceased, and the world can do no more; for her, all beyond the tomb is involved in obscurity and clouds and thick darkness. Even the world acknowledges the superior prospects then held out by the church. Numbers are there who would willingly take part with the church in eternity, who yet desire not the knowledge of her ways in time. A death is announced—the death of one who had passed through earth as a pilgrim to a better country; and the most worldly, they who, perchance, disliked and ridiculed him while with them, feel—spite of their worldliness cannot help feeling—that he was right. Those who loved, yet who might think him in some things too particular, now dwell with pleasure upon those very particularities as evidence of his sincerity and earnestness. In this life, while the strictness of a character seeking holiness is a reproach to our own indolence, such characters are constantly condemned as over-righteous; but let them be removed, and the complaint ceases. The prince of this world may blind us as far as this world extends; but he has no power beyond it. He may persuade us of some of the truest members of Christ's church on earth, that they carry their ideas of what is required of them as such too far; but he seldom even attempts so to impose in regard to those who have been translated to the church in heaven. And if, in the case of others, we feel, when the exertion is over, that it cannot have been too great; when the prize is won, that it cannot have been striven for too earnestly; how much more keenly shall we feel it in our own! The church requires her children to labour for nothing but what is necessary to fit them for the home to which she teaches them to aspire; and thus every precept contains within itself a promise, even the "promise of eternal life." She warns them to avoid all sin, because "the wages of sin is death" (Rom. vi. 23). She bids them cultivate all holiness, because without it "no man shall see the Lord" (Heb. xii. 14). Faith, and unreserved reliance upon the merits of Christ for salvation, is the foundation upon which all her services are built; because it is those only who "have washed their robes and made them white in the blood of the Lamb" that may be admitted "before the throne of God" (Rev. vii. 14, 15). The "unbelieving shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8). She requires charity, because it "never faileth" (1 Cor. xiii. 8); justice, because "justice and judgment are the habitation of God's throne" (Ps. lxxxix. 14); humility, because the humble are "greatest in the kingdom of heaven" (Matt. xviii. 4); truth, because "whosoever loveth and maketh a lie" "shall in no wise enter" therein (Rev. xxi. 27; xxii. 15). It is the very same church, whether militant on earth or triumphant in heaven; if we are true members of the one, we are also true members, but in a different stage of being, of the other; the graces that take root in the one will grow on to perfection in the other. And thus we have the promise of the Spirit bearing "witness with our spirit that we are the children of God; and if children, then heirs" (Rom. viii. 16, 17). We have this witness; for we know that if in corruption, in dishonour, in weakness, we are yet enabled by God's grace to keep alive these heavenly plants, how abundantly they will flourish when removed to a state of incorruption, of glory, of power. We know that, if we are enabled to love the things of the Spirit while entrammelled with a natural body, we shall delight with joy unspeakable in their holiness and

beauty when that body is become spiritual also. This inward promise of futurity is further evidenced by, and will account for, many of our scarcely recognized feelings. For instance, we may be aware of the different manner in which we regard those whom we most admire among the prominent characters of the day. Where their fame arises out of earthly affairs, it is natural to wish to see them now. They may be real Christians and truly serving God in their vocation: still that fame is of earth; there is nothing which especially leads us to look beyond it. There is a sort of consciousness that, if we would see them in their greatness, we must see them here. We sit alone to imbibe the high and holy thoughts of some soul purified as human nature seldom is during its probation, and we are very differently affected. He may be known and talked of here, but the laurels round his brow are of no earthly growth; they will not fade but brighten in their passage through the valley of the shadow of death; in our estimation "his lot is amongst the saints;" and, when we long to express our obligation for all the benefits we have derived from communion with him, it is so completely with the feeling that that communion is too spiritual for the general intercourse of society as it exists on earth, that our desires naturally turn to a future meeting in heaven. Temporal benefactors may be thanked, and temporal talent and learning admired and looked up to in time; our spiritual benefactors, those whom we venerate for their spiritual attainments, we would thank in eternity.

Every thing around and about us, the ways of God's providence, the holy and the wicked, prosperity and affliction, birth and death, the world involuntarily and the church most earnestly, in all her prayers and offices, bear testimony to the great truth—"Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth" (Ps. lviii. 10). How glorious the actual promises which are but reflected in all these:—"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away" (Isa. li. 11). "Fear not," says our blessed Saviour—and it is a promise that throws a softer light over all the rest, quieting the heart that is ready to tremble at thought of glory of which it feels so unworthy—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke xii. 32). "Fear not;" only trust in "him who is able to present you faultless before the presence of his glory with exceeding joy" (Jude 24). Of that kingdom the church on earth being a part—for the kingdom of God is within and among us even here (see Luke xvii. 21)—we may in her discern something of its excellence and beauty. Holiness, and those exercises in which she delights to train her children here, are there perfected and unceasing; from sin and every evil she deprecates it is there totally and for ever free. Both here and there the kingdom of God is "righteousness, and peace, and joy, in the Holy Ghost" (Rom. xiv. 17). There it is a kingdom where "the righteous shine forth as the sun" (Matt. xiii. 43); where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 16, 17). "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke xx. 36). Rivers of "water of life," gold and all manner of precious things most valued on earth, crowns and thrones and white raiment and harpers harping with their harps, are used to set forth its splendour, its purity, and joy; but that we may look forward humbly and hopefully, believing that there is all that we can desire, "that, when we awake up, we shall be satisfied with it" (Ps. xvii. 16), yet feeling our present incapacity to understand in what it consists, beyond the foretaste given us in the church, it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. ii. 9).

Seeing then there "are given unto us exceeding great and precious promises" (2 Peter i. 4), let us treasure them up in our hearts, daily blessing God for the privileges we enjoy as members of his church; blessing him, in her own language, for his "inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory;" humbly beseeching him to give us, and earnestly endeavouring ourselves to attain what we pray for, "that due sense of all" his "mercies, that our hearts may be unfeignedly thankful, and that we may show forth" his "praise, not only with our lips, but in our lives." Let us take the bible into our hands, and there "seek them as silver," search for them as hidden gold, loving to count them up and to ponder over them; and still, as our souls become more capable of discerning their beauty, loving them and pondering over them the more. Let us turn to them, "as unto a light that shineth in a dark place" (2 Peter i. 19). The world is dark—dark and cold, and very dreary; but ever, as we look to the church, we behold "a Lamb as it had been slain;" and, like as it is written of the new Jerusalem, of which that Lamb is the light, that "there shall be no night there" (Rev. xxi. 25), so to her and to her children his presence, as manifested here, is a dawning of the everlasting day—dim indeed, and clouded by sin, yet still clear enough to reveal to their eyes things invisible to the world; clear enough and bright enough to make them feel, in the silence of their own soul, that earth is "none other than the gate of heaven." And there are promises to the church as such. Promises of preservation: "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. xvi. 18). Promises of sanctification: "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Ephes. v. 25-27). Promises of extension: "Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up, and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isaiah xliii. 5, 6). Promises attached to her ministry and sacraments. To the ministry, Christ's parting promise: "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20). To baptism: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 38, 39). To the holy communion: "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day" (John vi. 54). Promises to the church in the public offices of religion. The house of worship: "In all places where I record my name I will come unto thee, and I will bless thee" (Exod. xx. 24). The assembling her children: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20). The united and preconcerted prayer: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. xviii. 19).

The absolution pronounced upon all that truly repent, and unfeignedly believe "the holy gospel:" "Whosesoever sins ye remit, they are remitted unto them" (John xx. 23). The proclaiming God's word: "For, as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. lv. 10, 11). And the blessing with which they are dismissed; for, when the Lord gave to his priests the form of blessing the people, he added the promise—"And I will bless them" (Numbers vi. 23-27). The Lord will dwell in his church (Zech. ii. 10). His glory shall be seen upon her (Isa. lx. 2). He will make her an eternal excellency, a "joy of many generations" (Isa. lx. 15). And, when the day of her trial shall be ended, he will come and receive her unto himself. "Let not your heart be troubled," are our Lord's words when about to leave for awhile his sorrowing church; "I go to prepare a place for you; I will come again, and receive you unto myself, that where I am there ye may be also" (John xiv. 1-3). "I will come again." Angels appeared from heaven to confirm the assurance, and the church has ever lived and still lives upon it. It is the goal of every hope, the promise to which every other is but subsidiary, to which for her all changes tend. The grace of God is manifested especially in his church; and, while rejoicing in the present mercy, she rejoices also to remember that "this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts ii. 16, 17). Faith grows weak; many forsake her for the world; the love even of her own children seems to wax cold; but she knows that "that day shall not come, except there come a falling away first" (2 Thess. ii. 3); and in that knowledge she finds comfort in tribulation. All around prospers; kings are her nursing fathers, and queens her nursing mothers, and she is thankful; for hereby a prophecy is fulfilled, and all things must be accomplished before he come again. The times are perilous: some depart from the faith (1 Tim. iv. 1); "having a form of godliness, but denying the power thereof" (2 Tim. iii. 5). They will not endure sound doctrine, but heap to themselves teachers, having itching ears. They turn away their ears from the truth (2 Tim. iv. 3, 4). The church mourns over the souls that forsake her "fountain of living waters, and hew them out cisterns, broken cisterns, that can hold no water" (Jer. ii. 13); but she does not think it strange, as though some strange thing happened unto her (1 Peter iv. 12); for the Spirit speaketh expressly that in the latter times thus it shall be, and her faith is strengthened by the fiery trial appointed to try her. A day of persecution arises; there is a cry against the holy temple—"Down with it, down with it, even to the ground." There are wars and rumours of wars, distress of nations, with perplexity; and then, while men's hearts are failing them for fear, the church lifteth up her head, for she trusteth that her redemption draweth nigh (Luke xxi. 28). The world trembles, and well it may, at thought of that awful hour when earth and all its works shall be burned up, when "the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat" (2 Pet. iii. 13); but the church, "according to God's promise, looketh for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 14); and her prayer is, "that it may please God, of his gracious goodness, shortly to accomplish the number of his elect, and to hasten his kingdom, that we, with all those that are departed in the true faith of his holy name, may have *our perfect consummation and bliss*, both in body and soul, in his eternal and everlasting glory, through Jesus Christ our Lord" (Burial of the dead).

Let us, each in our generation, imbibing the spirit of the church, desiring that which God does promise, and ever holding fast the blessed assurance that "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix. 28), wait and watch and long for this advent of our Lord; in the clouds and darkness, for they are round about him (Ps. xcii. 2), and in the gleam of light, for he decketh himself with it as with a garment (Ps. civ. 2), rejoicing to trace the fulfilment of his prophecies and promises, rejoicing to behold the signals of his approach; even as before his first appearance upon earth, holy men of old caught the faint shadowing forth of the Redeemer, by faith saw the coming of his glorious day, and seeing it, were glad.

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## THE FUTURE GLORY OF THE CHURCH:

## A Sermon,

(Preached at a Visitation.)

BY THE REV. HENRY CREED, M.A.,

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ISAIAH xlix. 23.

"And kings shall be thy nursing fathers, and their queens thy nursing mothers."

THE words of my text will be recognised as a part of that remarkable prophecy of Isaiah which foretold God's abiding love for his church throughout all ages, and also the scriptural connexion between the church of Christ and the state in which it should be established.

I am well aware that the pure word of God has suffered much from the misconstructions and limits set to it by man. This has been the case particularly with the books of the prophets: the grand and comprehensive schemes of God have been appropriated to single nations and to brief periods, and when a few short years have passed away, and made manifest the erroneous views of the appropriators, a degree of distaste for the study of prophecy has arisen, and the prophetic volume has been almost a sealed book to the great body of Christians. But, my brethren, we should always bear in mind that our blessed Lord has especially directed our attention to this portion of holy writ, in these words of his—"Search the scriptures, for they are they which testify of me:" and, if the books of the prophets be perused with humility of heart and dependence upon God's teaching Spirit, we shall reap from their rich and varied pages testimony the most satisfactory both of our Lord's mission and of the establishment and abiding character of his church.

Animated and impressive is the language employed by these servants of the Lord in describing the future trials and final triumphs of his church; nor is there wanting an eloquence which surpasses all the labours of the

human mind, and stamps the impress of divine truth upon them; so that, whether we look at the appeals which are made to our faith, or at the exhortations which claim our obedience, we are forced to avow our belief in these inspired predictions, and to yield our assent to the great and glorious truths which they unfold. Now, if there be one amongst the prophets pre-eminent for the copiousness and clearness of his predictions, it is Isaiah, whose evangelical views of the future church of Christ extend from the establishment of it by the Lord himself, to that blessed period when "all flesh shall come to worship before him," and it will receive its consummation in heaven. We must, therefore, consider every particular predicted by this prophet of the deepest interest, involving our present peace and future glory; and there never were times when a reference to the declarations of inspired wisdom were more needed than the present—when the vain and earthly wisdom of men would pollute by its superstitions, or profane by its degradations, the church of Christ. My brethren, I may, in reference to this subject, adopt the words of St. Peter—"We have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of old spake as they were moved by the Holy Ghost." It is impossible to compress within the limits of a single discourse matter on a subject so diffuse that volumes can hardly contain it: I propose however to consider, as succinctly as possible, the church as it was founded by Christ and his apostles; and its establishment and connexion with the state in this kingdom, as a fulfilment of the prophecy of the text.

We must ever remember that prophecy, like all other scripture, ought to be interpreted as simply and plainly as the terms of it allow, and that it is not to be forced to bear any particular sense; neither should it be confined to any sense which to us may seem most suitable, for it is not of any "private interpretation." Now, it cannot be denied that the prophet, in the chapter of the text, speaks of the Messiah, not only as the Redeemer of Israel, but also as that "light which should lighten the Gentiles, and as him who should be salvation unto the ends of the earth."

Accordingly, when the Lord Jesus became incarnate, the day-spring from on high burst through the clouds of darkness and ignorance which had so long enveloped all nations; and they, who "aforetime were not a people, became the people of God;" and, walking in the light, and being led by the Spirit of God, they "became the sons of God." Then did our Saviour found his church, and declare most solemnly that "the gates of hell should not prevail against it." But it is after our Lord's ascension into heaven that we see the constitution of his church developed; and his last command to his apostles distinctly laid upon them the ministerial office, to "go into all the world and preach to every creature, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In this solemn charge of our Lord's we clearly recognize the baptismal sacrament; and the other sacrament which our Lord instituted just before his propitiatory offering of himself upon the cross, stands forth as prominently in scripture. These form in the true church the two great distinguishing characteristics both of faith and ritual; and therefore it is that the church of England demands, as its initiatory service, the sacrament of baptism, and as the test of adult membership, what we emphatically and scripturally call the communion, viz., the meeting together "to break bread" in remembrance of Christ's redeeming sacrifice.

It is preposterous to suppose that every minor detail in the establishment of the church should be revealed in scripture: it is sufficient that the great principles upon which it is founded are to be traced thither, viz., its threefold ministry, its two sacraments, and its pure doctrines. The right to appoint and promulgate those details was inherent in those who, in obedience to the commands of Christ, were made bishops of the church and overseers of the flock, and it is a right the exercise of which can never be separated from the original and divine commission entrusted to them and their successors; for our blessed Lord in the foundation of his church did not leave this point in doubt, as we plainly gather from his words to his apostles—"Whatsoever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven."

It is frequently urged by persons who take a light and superficial view of Christian obligation, that the unworthy conduct of the minister of their church is a sufficient excuse for them to desert its services and to abstain from its communion; but surely the very instance which our Lord himself adduces is a strong proof of the erroneous conception of duty thus entertained. "The scribes and Pharisees," says he, "sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do." True it is, that he expressly adds, "do not after their works, for they say and do not:" but this caution

plainly intimates that no personal unworthiness or misconduct can vitiate or render ineffective the sacred functions; and therefore the conclusion is inevitable, that such a cause of dissent is unscriptural in its origin, and unjustifiable in its practice. There are some who assert that our church is not founded upon the apostolical basis; and that the commission we, its ministers, receive, is not identical with that delivered by our blessed Lord to his apostles. Assertions, however, are easily made, and, when reiterated, assume a shape somewhat approaching to truth, although, if investigated with patience and impartiality, their futility will be discovered: and this is precisely the case with such assertions as I have just alluded to: they proceed either from an ignorance or a perversion, both of scripture and of the character and history of Christ's church in the first centuries of its existence. The commission was given by Christ himself to his apostles, and to them alone (Matt. xvi. 19), to admit members into his church. They ordained and confirmed, by laying on of hands, the like power to the bishops and ministers of the infant churches which they founded throughout the world; and, by the like authority, the same power has been transmitted to the bishops and ministers of our church to the present day. An attentive and candid perusal of scripture will clearly discern the apostles' authority; and the sense in which they understood our Lord's directions is manifest from their conduct in the execution of them. We cannot for a moment doubt that they fully understood them; for, in addition to the unerring guidance of the Holy Spirit, promised by our Lord and bestowed on Pentecost, to entertain such a supposition would be to imagine that Christ himself would suffer misconception to exist in the minds of those who he had promised should be guided into all truth. It is a vain objection that some of the usages of our church are not mentioned in the apostolical writings (and such an objection comes with peculiar impropriety from those who urge it, as the same may be said of every usage practised by the objectors themselves in their worship); but, if they be not specifically mentioned, they are undoubtedly implied; though the form and manner of exercising them was left to be regulated by the church as should be best adapted to minister grace to the hearers.

It is, however, recorded in scripture that where the apostles established Christ's church, there they ordained elders (presbyters or priests); and they delegated that power of ordination to their successors: they administered the right of baptism, and they celebrated the *holy eucharist; they* gave injunctions for the decent observance of public worship, and for the "edifying the congregation;" they exhorted all Christians to the duty of "assembling themselves together," of paying reverence to the holy functions, and obedience to the teaching of those who "bear rank" in the church; and distinctly reprobated schism by censuring those who "caused divisions;" all which directions plainly tend to prevent that confusion which schismatical opinions and practices create, and to preserve that simplicity of worship and strict adherence to scripture which distinguish the mode and language of the church's prayers and preaching. The great principles of the apostolic church are given in the New Testament: its spirituality, its universality, and its unity, are clearly laid down; and in the primitive church, as it existed in the first centuries, we trace the practical application of these principles. It is of great importance in estimating the scriptural character and authority of our church to refer to those primitive times: if we adhere to them, we shall have the word of God for our warrant, as they had for theirs. It was by referring to scripture that our own church was reformed, when it had sunk under the gross corruptions of Romanism; and it is by a confusion of practice with principles that the Romish church still continues corrupt. That church may trace many of its traditions and more of its practices to the fifth century—it may urge the plea of their antiquity and their acceptance by subsequent and successive centuries—but it is clear that neither its traditions nor its practices have any authority, because the great principles of the New Testament neither enjoin the one nor establish the other. But with the Anglican church the case is far different: the spirituality of its doctrine and discipline, the universality of its application, and the unity of its faith, are all so plainly traced to the bible, and based on apostolical foundation, that we are assured it is built on that rock which will abide for ever, for "that rock is Christ."

Hence also it is that while, on the one hand, the corruptions of Rome needed to be reformed, so, on the other, the derogatory schisms of later times need to be censured. Truly did the apostle foretel that the "times would come when the form of sound doctrine would not be endured;" hence arises that restriction on private interpretation which is so essential to the unity of the church. As I before observed, the great principles of the church were given by our Lord himself, and upon them it was to be formed; not indeed as men in the waywardness of their wills, or the bias of their prejudices might choose—for then there would have been no ground for the apostle's serious query, "Is Christ

divided?" every man being at liberty to mould a faith according to his own narrow or enlarged views—but we must never forget the strong declarations of scripture, that "there is one Lord, one faith, one baptism;" and no doubt these words have reference to the continuance as well as the establishment of the apostolic church. The great principles of it having been given by Christ, his inspired apostles practically applied and proved them; and thus they fixed the limit to the freedom of man's judgment. They themselves were infallible, for they were guided by the Holy Ghost; and they promulgated that church establishment and government, which were best adapted to preserve untainted and incorrupt the great and holy principles upon which it was based. Their successors must have been quite sure of this fact, and therefore were bound to follow and adopt the doctrines and discipline laid down for them; and, although in minor details of government times and countries may have so changed as to render some deviation not only desirable but necessary, yet the authority, the discretion, and the responsibility of effecting such alterations can only properly belong, and therefore can only properly be exercised, by those who "hold rule" in the apostle's stead.

The twenty-third article lays down with sufficient distinctness the title of the church's ministers to preach the word and to administer the sacraments; and I apprehend that every candid dissenter will admit that their own ministers are appointed by no similar authority and sanction; and I cannot but imagine that, if the scripture-warrant for the church's ministers was searched out patiently, and investigated truthfully, weighing scripture by scripture, their ordination and appointed functions would be apparent as resting upon the fundamental principles laid down by our Saviour and his apostles, and as a portion of the divine institutions essential to the Christian church, and therefore to be accepted by all men in all ages.

But, whilst I thus assert the divine appointment of our church's ministers, and the scriptural basis of its doctrines and its discipline, I would guard against the prevalent custom, which seems at the present time to obtain, of grafting upon the authority of scripture, the traditions of men; of admitting exoteric doctrines and instructions as divine precepts and scriptural rules. The opinion of the church is clearly expressed on this subject in the thirty-fourth article, and the authority of the apostles may be referred to for its justification. The great necessity for the reformation arose, indeed, from the pernicious custom which had crept in (perhaps at first unawares) of blending together scripture and tradition; and founding upon this amalgamated mass doctrines and practices which, while they perverted the pure faith at "first delivered to the saints," equally debased the minds and polluted the lives of their professors. And, when our reformers set about the herculean task of purifying and restoring, they uniformly referred to the bible itself; and, though they valued the testimony of the fathers of the church in its early ages, as far as it was coincident with and confirmatory of scripture, yet they never sought to exalt their testimony to any equality with the word of God. Our duty, then, as members of the Anglican church, binds us for our faith and practice, not to traditionary opinions and exoteric instructions, but it does bind us to the authoritative declarations of the church, as they are propounded in the articles and the liturgy; and it binds us to them because they are based on the pure word of God, and because they constitute the regulations and the ritual of that apostolic church in which that pure word is preached and the Christian sacraments are duly administered. It is greatly to be desired that all Christians would dispassionately investigate them: they would find them, not as is commonly supposed, a mere assertion of doctrines and principles which the exigencies of the times required, but they would discover them to be an advised and maturely considered confession of faith, founded upon the only sufficient and authoritative standard, viz., the bible. It is a great object with all the sincere ministers of our church to impress upon every individual the importance of enquiry and investigation; we are aware that of the great mass of dissenters, hundreds, nay thousands, have never taken the trouble to study the articles and liturgy of our church; they take for granted the allegations continually urged by those who are hostile to it. But, my brethren, we, who are set as watchmen of Sion, invite, nay we entreat you to compare our ritual and our articles with the word of God; we beseech you to "search the scriptures whether these things be so," and we are confident that they claim acceptance by you, solely because they are "derived from scripture, are founded upon it, may be proved from it, and claim no other authority." I do not say that the careless and uncandid investigator, the wilful and arrogant enquirer, will arrive at this conviction; but I believe that the conscientious and diligent searcher will be aided by the divine guidance, and "that, in proportion as he is humble, patient, sincere, and watchfully on his guard against that unseen current of passions and prejudices which is ever tending to drive him out of the right course," in the same degree will he obtain that clear and convincing view

of our church's doctrine and discipline, which will certify him of their divine sanction and apostolical origin.

I am aware that it is usual both for Romanists and dissenters to assert that our church is only a body of schismatical separatists from the church of Rome. These two descriptions of persons have different reasons for making this assertion, equally without foundation. The Romanists assert it for the purpose of classing the Anglican church with the body of dissenters from it, whose schism is untenable upon scriptural grounds; the dissenters assert it as a pretext to justify their own separation from an apostolical church: but, my brethren, I have yet to learn that reformation is identical with schism, as the Romanists would have it; or that it justifies schism, as the dissenters pretend; and it betrays great ignorance of the history of both the civil and religious affairs of this country either to make the assertion or to persist in it. When the commandments of men, such as "abstaining from meats," and "forbidding to marry," were taught as the doctrines of the gospel; when pretended miracles, invocation of canonized apostles and men, and the worship of the virgin were blended with the services of a pure and holy God; when the intercession of frail and corruptible mortals was united with that of the one and only Mediator recognised in scripture; when the apostolic commission to bind and to unloose was converted into a base traffic of pardons and indulgences; and when numerous other superstitions were grafted upon and corrupted the worship of the church, I maintain that it was the bounden duty of the fathers of our church to reform and to remove these perversions of the doctrines and abuses of the discipline of the apostolical church. Had there been no cause for reformation the attempt would have been as unjustifiable as wanton; but, when the reek of those superstitions and corruptions went up, as it were, from God's polluted altars unto heaven, then it became a duty not less to man than to God solemnly to protest against the traditionary innovations and corrupt practices of men, and to restore in spirit and in truth the worship of Jehovah to its pristine simplicity and purity. It certainly appears to me to require a great degree of credulity to assert that such a reformation is identical with those schisms which violate the doctrines of our divine Master, and degrade the institutions of his blessed apostles. No, my brethren, the reformers of the Anglican church sought only to restore to evangelical truth its proper channels and enunciations, to rescue its bright gems from the dark mines in which they had been hidden *by the ignorance and superstitions* of centuries, and to remove the film which had so long dimmed the eyes of a misdirected veneration: they opened again the fountain of life to a perishing people, so that every one that thirsted might drink thereof freely; and, whilst gospel truth flowed from their lips, the "beauty of holiness" adorned their lives and conduct, so that, as has been wisely observed, "their faith they drew from the scriptures, their hope they based on the scriptures, and their charity they learned from the scriptures."

And now, my brethren, it remains to me briefly to draw your attention to the fulfilment of the prophecy of the text, in which God declares of the church that "kings shall be its nursing fathers, and their queens its nursing mothers." The whole passage points to the progress of Christ's church throughout the earth, and to the time when "God" shall have "lift up his hand to the Gentiles, and set up his standard to the people." And what is actually the case? A national church exists in every Christian nation save one, wherein the elements of unity are wanting; but where, I doubt not, in God's good time, "the waste and desolate places shall blossom and bud and fill the face thereof with fruit." Doubtless in some countries greater or less defects in doctrine or discipline may obscure the "faith as it was first delivered to the saints," but still the prophecy is fulfilled that "kings should be the nursing fathers, and their queens the nursing mothers of the church of Christ." In all, the principle thus foretold is established, that the temporal sovereign should provide for and maintain the worship of Jehovah. We remember that in a neighbouring nation this principle was violated; and what was the consequence? The people, who were left to choose a mode of worship for themselves, chose none; and infidelity with all its horrors, and an apostacy steeped in blood, reigned throughout the land.

States, as well as individuals, have their duties as well as their rights; and if, on the one hand the apostles require all Christians to "honour the king," and to "submit themselves to every ordinance of man for the Lord's sake, and to the king as supreme;" on the other hand the word of God demands from kings and queens the solemn duty of erecting and supporting the national altar by a national church. We, my brethren, cannot be too thankful that our beloved sovereign has, in conjunction with the king of another and distant country, been lately enabled to fulfil the prophecy of the text, by carrying the blessed gospel and by bearing the pure church of the reformation to that holy ground whereon the Saviour bled for the sins of a guilty world: we cannot be too grateful that

God has chosen our queen to be one of his instruments for "redeeming Jerusalem," and "comforting his people." No longer can Sion say—"The Lord hath forsaken me, and my Lord hath forgotten me." No, her children shall now "make haste, her destroyers and they that made her waste shall go forth of her, and Carmel and Sharon shall see the glory of the Lord, and the excellency of our God." Ingenious men have in vain sought to deduce arguments from scripture against the national church; but, if no reasons could be drawn from analogy, if no arguments could be deduced from scripture for its establishment and maintenance, I should be content to rest its existence upon the single declaration of the text, upon the declaration of God by the mouth of his prophet, that of his church "kings should be the nursing fathers, and their queens the nursing mothers." But, my brethren, it has been truly observed,* "the principle of a national church was encouraged by God himself under the patriarchal dispensation; established by God himself under the Jewish dispensation; and left untouched by God himself, when remodelling that sacred establishment under the Christian dispensation. It is founded on those moral obligations from which no possible change of circumstances can set us free; it is equally binding upon man in his domestic character, in his social character, in his political character; equally imperative upon him as a father with his children, as a master with his servants, as a king with his subjects; and never to be disregarded without infringing the laws, and contemning the authority of God our Maker." And yet the day has arrived when the connexion between church and state has been called an unholy union, and when men have banded themselves together to dissolve and destroy it; but we may rest upon the "sure word of prophecy," and whilst we own the helplessness of our arm of flesh, may safely rely upon the almighty arm of God.

I will conclude with the words of a distinguished ornament of our church:—"If you really love the great and glorified Head of the church, you will love the church which he has purchased with his blood, and as one of the purest and most efficient branches of it; you will love and venerate and unceasingly pray for the established church of your native country; you will draw the closer to her in this, which if dark clouds foretel the tempest, may soon be her hour of need; you will uphold her religious institutions; you will maintain her union with the state; you will stand by her most scriptural characteristics, her apostolical episcopacy, and her episcopally ordained ministry; you will support her best, her truest, her spiritual interests. She has been your spiritual parent, nurse, and counsellor; you will in return be her faithful children, her uncompromising supporters, her enlightened and prayerful and steady friends: you will say of her, as David said of old of the city of God—if I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee in thy trouble to help thee, in thy dangers to assist thee, in thy difficulties to pray for thee, let my tongue cleave to the roof of my mouth, yea, if I prefer not Jerusalem above my chief joy."*

* Rev. H. Blunt.

* Rev. H. Blunt.

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## THE MINISTRY OF ANGELS.

By the Rev. John Wright, M.A.

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The scriptures contain many things which are "hard to be understood," but, since the Almighty has thought fit to ordain that we should "walk by faith and not by sight," it is our duty, as Christians, prayerfully to guard against an "evil heart of unbelief." Even in the scheme of human redemption how much is there beyond our comprehension! If we look upon it with respect to those whom God chooses for his own, or with respect to the immensity of his love, or with respect to those means whereby he fulfils the purposes of his grace, we are lost in wonder, and are constrained to confess with the gospel prophet, that "his thoughts are not our thoughts, nor his ways our ways."

These reflections have been produced from the festival which our church calls upon her members to observe at this season. I deem it unnecessary to prove the existence of angels. If only a brief and casual mention were made of them in the bible, it would be right, in the first place, to establish their being beyond a doubt. But this is surely not required, when these heavenly messengers are constantly and distinctly spoken of as appearing at one time to patriarchs, at another to prophets, at another time to apostles. Admitting, therefore, their existence to be a clear and incontestible fact, I would invite attention to the employment they undertake in heaven and in earth.

But perhaps it may be asked, "Why talk to us about those spiritual beings which inhabit a future world?" Why indeed? but because from this world we must all sooner or later go, and to that world where angels dwell we all hope in God's good time to enter. If we were about to leave the land of our birth for one which was unknown to us, do you not think that we should be anxious to know something of the inhabitants before we set out? Surely then, when we are upon the road to a country from whence no fellow mortal has ever returned to tell us where it is, or what it contains, we shall be anxious to learn as

much of the inhabitants as the Almighty is pleased to reveal. Let us then inquire

I. Into the employment of the angels in heaven.

They are the glorious attendants of their Almighty Creator, continually surrounding his throne, and always beholding his face, waiting his instructions, and ready to execute them, since they are declared in scripture to "excel in strength," and "to do his pleasure." But this is not all; their employment also is to chant forth the praises of God. When the foundations of the world were laid, the "morning stars sang together, and all the sons of God shouted for joy." When men first broke the command of God, these pure and happy beings, doubtless with God looked down upon this world in wrath; but no sooner had God found out a way of being reconciled, through the atoning blood of his beloved Son, than there was joy amongst them in heaven over the repenting of every sinner. And now that Christ is seated on his throne, "the voice of many angels" is heard around, even "ten thousand times ten thousand, and thousands of thousands; saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing." This then is the employment of the angels in heaven—they rest not day or night in rehearsing the everlasting mercy of him whose throne is in heaven, and whose kingdom ruleth over all. The contemplation of it is surely enough to awaken a song of praise in these cold hearts of ours—"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord all his works, in all places of his dominion bless the Lord, O my soul."

II. What is the employment of the angels on earth?

To guard and defend us from our spiritual foes—for no sooner have they received the commands of God, than swift as an arrow divides the air, or lightning the clouds, they proceed to execute them. See what love they have always shown for our guilty race. When the Almighty's wrath was about to be poured out upon Sodom, Lot lingered within the city; but, lest he should be consumed, two angels came and "laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters," "and they brought him forth and set him without." When Elisha was at Dothan, the king of Syria "sent thither horses, and chariots, and a great host, and they came by night and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master, how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." Again, when the Saviour of mankind was born, a "multitude of the heavenly host" sang praises unto God. After his temptation "behold angels came and ministered unto him." In his agony "there appeared an angel unto him from heaven strengthening him." At his resurrection these glorious beings bore witness of its truth; and lastly, when ascending to the realms of bliss, they accompanied him, with a song of triumph—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in." Who then can doubt, but that the angels of God still visit this sinful, soul-defiling world, though not so sensibly, to protect his people from the hatred of Satan and his wicked ones? Upon the truth of God's word we may rest assured that they encamp "round about them that fear him;" that "they are all ministering spirits sent forth to minister for them who shall be heirs of salvation;" and that, whenever the conflict of death is past, and the dust shall have returned to the earth as it was, they shall be the bearers of the separated soul to those happy mansions of the great and glorious God who gave it.

Having thus considered the employment of the holy angels, let us now proceed to apply the subject, and in the first place for reproof.

Do the angels in heaven continually encircle the Almighty's throne, and with willing obedience execute his commands? What an example is there here for Christians to follow! With what activity and readiness should we imitate them in serving God! Consider the exceeding great love of God towards our guilty race. Passing by the "angels which kept not their first estate," he sent his only begotten Son into the world to become our redemption. He sent him "to bear our griefs and to carry our sorrows," yea, even in that nature which had sinned, to lay down his life "a ransom for all;" for, as saith the apostle, "we were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot." Such love as this towards lost and ruined sinners is far beyond our comprehension. Redeeming love is a mystery the "angels desire to look into," and mankind are fain to confess that "such knowledge is too wonderful for them; it is so high they cannot attain unto it." Surely, then, it becomes us most cheerfully and willingly to imitate the angels in serving God. In short, we have been instructed by our blessed Redeemer himself to pray, saying, "Thy will be done in earth, as it is in heaven." Permit me then, reader, to ask, are you anxious to do the will of God?" I would earnestly hope that neither morning nor evening is suffered to pass away without your first addressing the throne of grace, in that most perfect prayer which Christ hath bequeathed to his church; and still more earnestly would I hope that that prayer is never used but with a stedfast desire to perform its several requests. I must leave it, however, for your own hearts to determine whether God is in all your thoughts; and whether all that you do is done with a single eye to the praise and glory of his name: "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of his Father, which is in heaven."

And here I would remind you of one employment reserved for the holy angels: at the end of the world the Son of man will come "in the clouds of heaven, with power and great glory." "The Lord himself

shall descend from heaven with a shout, with the voice of the archangel and with the trump of God;" and then shall he send his angels forth, and they shall cut down the tares, and tie them in bundles to be burned; then shall they "sever the wicked from among the just, and cast them into the furnace of fire;" then shall they thrust in their sickles, and "gather the vine of the earth, and cast it into the great vine-press of the wrath of God." Let this awful truth also operate upon your minds, that you may "serve God acceptably, with reverence and godly fear;" yea, let it even urge to vie with the angelic host in fulfilling the command of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Once more, let us apply the subject for comfort. Do the angels visit this sinful world to protect us from our foes? What a happy reflection is this for the soul! Not only evil men, but evil spirits too, are always ready to do us harm; nevertheless, if these are active to destroy, the angels of God are as active to save. They pitch their tents around us, and guard us from the fury of our enemies; they take especial care of us, to keep us in all our ways; they bear us up in their heads, lest we dash our feet against a stone. Let us, in all the dangers of this mortal life, take courage, since "they that be with us are more than they that be against us;" let us cast all our care upon God, who hath so bountifully cared for us, and given his angels to be ministering spirits to the saving of our immortal souls; and let us turn unto the Lord with all our heart, who hath made it not the least ingredient of his eternal kingdom, "that angels should rejoice over every sinner that repenteth."

From what has been said, it may be hoped that we can perceive the good design of our church in appointing this festival in honour of the holy angels. Some men have falsely accused her of idolatry; but shame on them, that they have not learnt "the truth as it is in Jesus." We are expressly forbidden in scripture to worship the angels: "There is one mediator between God and man, the man Christ Jesus;" "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." The worshipping of angels is reproved by St. Paul: "Let us never," says he, "beguile you in a voluntary humility, and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." St. John also informs us that when he fell down to worship before the feet of an angel, he said unto him, "See thou do it not; for I am thy fellow-servant: worship God." And above all, when the Lord of life was tempted by the prince of fallen angels, this was the reply: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The design of our church therefore in appointing this festival is, not that we should fall down and worship the angels, but that we should be thankful to the Lord of angels for the invisible protection he gives to us against the enemies of our salvation; and that we should diligently strive to do his will on earth as it is done in heaven. That it may thus operate, let prayer be made frequently and earnestly to the God of all grace that he would vouchsafe "to direct, sanctify, and govern" our froward hearts. And let faith in the merits of a crucified Saviour be embraced as the only ground of acceptance hereafter. A little while, and our race will be run; a little while, and our labours will cease; but, if we run with patience, and labour with love, we may anxiously look toward the end: knowing that we shall then be carried by the holy angels into the mansions of the blessed, there to be made like unto them—there to touch with them their golden harps—there to sing with them the song of Moses and of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

## Poetry.

### THE STARS OF NIGHT*.

WHENCE are your glorious goings forth,
Ye children of the sky,
In whose bright silence seems the power
Of all eternity?
For time hath let his shadow fall
O'er many an ancient light,
But ye walk above in brightness still—
O glorious stars of night!

The vestal lamp in Grecian fanes
Hath faded long ago;
On Persian hills the worshipped flame
Hath lost its ancient glow:
And long the heaven-sent fire is gone,
With Salem's temple bright;
But ye watch o'er wandering Israel yet—
O changeless stars of night!

Long have ye looked upon the earth,
O'er vale and mountain brow;
Ye saw the ancient cities rise,
And gild their ruins now:
Ye beam upon the cottage home,
The conqueror's path of might,
And shed your light alike on all—
Ye priceless stars of night!

But, where are they who learn'd from you
The fates of coming time,
Ere yet the pyramids arose
Amid their desert clime?
Yet still, in wilds and deserts far,
Ye bless the watcher's sight,
And shine where bark hath never been—
O lonely stars of night!

Much have ye seen of human tears,
Of human hope and love;
And fearful deeds of darkness too,
Ye witnesses above.
Say, will that black'ning record live
For ever in your sight,
Watching for judgment on the earth—
O sleepless stars of night?

* From the "North British Advertiser."

Yet glorious was your song that rose
With the fresh morning's dawn,
And still amid our summer sky
Its echo lingers on;
Though ye have shone on many a grave
Since Eden's early blight,
Ye tell of hope and glory still—
O deathless stars of night!

A. H.

## Miscellaneous.

VENICE.—The canals of Venice are very clean for canals, but still they are canals, smelling now and then of bilge water. There is a rise and fall of tide here of about three feet, but no current. It is singular that here, at the head of the Adriatic, there should be a visible ebb and flood, and none on the shores of the Mediterranean itself. A long island or bar of sand, called the Lido, runs across the head of this narrow sea, about three miles below Venice, leaving a passage between each end of it and the main land. The sea runs in by these passages or mouths, forming a lagoon behind this island of considerable extent, but very shallow, not above eighteen feet in the deepest of the navigable channels; so that the difference between ebb and flood, not perceptible on the shores of the wide and deep Mediterranean (which, in general, is very deep all round, and close to the Italian shores), is shown here by lying dry and covering the mud banks in this shallow lagoon. Venice is built upon the little islets in this little sea, covering them so entirely with her buildings that she may be truly described as a city springing from the waters. No natural land is to be seen; all is water or wall. It is possible that some individuals here may be strangers to the ordinary appearances of animal and vegetable life in the country—may never have seen growing corn, nor heard the lark singing, and know not what the country means. Whoever regrets the decay of Venice—the extinction of her independence as a state—regrets the advance of society from barbarism to civilization. The republic of Venice was a huge compound of all the evil principles of a social condition collected together under an oligarchy. Despotism, intolerance, mutual distrust among those wielding the power, disregard of the people, cruelty, secresy, terrorism, all the extreme evils of bad government, were united here. It has passed away, and even the relics of its former greatness are rapidly decaying—the palaces, quays, bridges. In some future age the traveller may be inquiring, Where stood Venice? The port of this queen of the seas has at present in it two foreign brigs, a government guard-ship, and some small craft. The appearance of Venice is probably more novel and impressive now in her decay than in her best days. When her port was crowded with vessels, her canals with lighters conveying goods, her quays with merchandize, she may have been very like some parts of Amsterdam, or other great commercial cities penetrated by canals. In her present state she is unique, because it is not the movement of a sea-port or commercial town upon her waters, but the ordinary communications of her own inhabitants with each other. Shipping and trade are not seen in it. The coasting trade of Venice, however, in small craft is not inconsiderable. The very supply of 115,000 people, a strong garrison, a naval depôt, and a host of public functionaries employed in the civil government of the district, with every article, even to the fresh water they use, must employ many market-boats and small craft. Foreign trade at all times has only been forced into this channel; and its present course, by which consumers in this part of Europe receive their supplies through Trieste, a port nearer to them and to the producers, with more convenience and saving of time for shipping, is undoubtedly more natural and advantageous. We see with regret the decay of ancient power and magnificence; but where these were founded on monopoly and oppression, and when we see the supply of the necessaries and comforts of life better, cheaper, and more widely diffused through society by the downfal of this grandeur and power, we may dry our eyes and be consoled. The extinction of the independence of Venice, and the transfer of her territory to Austria, however iniquitous in principle and execution, has been of advantage to the inhabitants of the old Venetian states. A government strong like the Austrian can afford to be impartial; favours no one class in systematic, uncontrolled oppression; and where one ruling class had uncontrolled power, as the nobility had in the old Venetian state, raises in reality the condition of the other classes, by depressing this formerly dominant class, subjecting all to equal and known law, and giving security and protection to every man against petty authority. Abuses from power lodged in the hands of incompetent, arrogant, or stupid, but still responsible functionaries, are more tolerable and curable than those of a powerful irresponsible class of nobility without a king.—*Laing's Notes.*

EPITAPHS OF THE EARLY CHRISTIANS*.—Spon, whose pursuits as an antiquary, joined to his character as a Christian, well qualified him for his ecclesiastical researches, observes, "that, if the doctrine of purgatory was anywhere to be found, it would be particularly in the epitaphs of the early Christians." But in the ancient epitaphs you never read, before the seventh or eighth century, "Pray for him;" nor so much even as "Requiescat in pace," now so often read in modern epitaphs and on escutcheons, and which is nothing more than an expression of our wish as to the state of the deceased. In the early records of the pious dead, we read only, with the dates of their "Obiit in pace"—"Depositus est in pace," "Quiescit in pace," "Obiit in somnum pacis," "Acceptus est apud Deum;" *i. e.*, "He departed in peace," "He is laid here in peace," "He rests in peace," "He departed into the sleep of peace," "He is accepted of God." Spon, who had collected many epitaphs of the first six centuries, declares that "he never could find one which contained the most distant allusion to purgatory or praying for the dead; nor on all the ancient bas reliefs he had seen did he ever find any representations of purgatory, or of priests saying mass at an altar." From hence we may infer, that when our church most decidedly condemns the idea of praying for the dead, she expresses as her own faith what was the firm belief of the primitive church concerning "the gross error of purgatory."

POVERTY.—It is not poverty so much as pretence that harasses a ruined man—the struggle between a proud mind and an empty purse—the keeping up a hollow show, that must soon come to an end. Have the courage to appear poor, and you disarm poverty of its sharpest sting.

* From "A general Collection of Epitaphs, original and select, with a large Selection of striking and appropriate Texts, &c." By a Clergyman. 8vo., pp. 165. London: J. W. Parker, West Strand. A very interesting volume.

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WESTMINSTER ABBEY. HENRY VII'S CHAPEL.

THE

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## WESTMINSTER ABBEY.

### No. II.

THE interior of the abbey must be now very briefly described. The view which breaks upon the eye upon entering by the western door is very magnificent. The long-drawn aisles and lofty columns have the advantage of a height greater than in any other English cathedral; and, were the screen and other divisions removed, so that the whole structure could be surveyed at once, few churches in the world would be able to compete with this. But unfortunately the ill-taste which has been before repeatedly noticed, is found here in a peculiar degree; and the noble interior of Westminster abbey, instead of an uninterrupted expanse over which the delighted eye might range at leisure, presents a series of compartments, separated by ungainly fences, so as altogether to prevent a comprehensive view of the whole. Even under these disadvantages, however, the nave with its side aisles is most imposing; and on passing through the screen, which though sadly out of place is beautiful in itself, we may mark the slight distinction in the style of architecture which indicates the different dates of Henry III. and his son Edward. "In the work of Edward's reign," says Mr. Brayley, "the shafts which surround the larger columns are not encircled by rows of fillets, like those of Henry's reign, but every alternate one has had a metal cap introduced instead, at the same height as the fillets; the mouldings also, both of the greater and lesser arches, are different, and other minute variations may be traced in divers places. Henry's building includes the whole eastern part of the church to the first column west from the transept; from thence Edward extended it to the second column of the nave." In the choir are thirty-two stalls, formed of oak, besides those for the dean and sub-dean, surmounted with canopies and pinnacles. The sides also of the choir are lined with oak, and the pavement is black and white marble, the gift of the celebrated Dr. Busby.

The transepts are most interesting parts of the structure. The northern has two aisles, the southern (better known by the name of "Poets' Corner") but one, the place of its western aisle being occupied by the eastern part of the cloister, over which is a gallery, the repository of many ancient chapter records.

Immediately east of the choir is Edward the Confessor's chapel, in the centre of which is that monarch's shrine; round it are the tombs of Edward I., Henry III., queen Eleanor, Henry V., queen Philippa, Edward III., Richard II. and his queen, Anne of Bohemia. There are also other monuments here; and, besides, two coronation chairs, one containing the famous Scottish stone, vulgarly called "Jacob's pillar," brought by Edward I. from Scone; the other reported to have been made by order of William and Mary. This chapel was formerly regarded as of peculiar sanctity; and it is said that to within a very late period the sweepings of it were exported, and were in high request among the Romanists of the continent.

Round the Confessor's are several other chapels, but any notice of them must be omitted, and our attention must be transferred to that "wonder of the world," as it has been called, the superb structure of Henry

VII.'s chapel. Its "internal architecture," says Mr. Brayley, "is not exceeded, nor perhaps paralleled by that of any building in Europe; and, although, on a slight examination, it may appear that its ornamental character has diverged into overcharged exuberancy, yet, when the mind has had leisure to separate the masses, and to reflect on the consummate science displayed in the details and arrangement, the judgment recoils from its own inference, and willingly submits to be controlled by the more powerful emotions of unmixed admiration. How magical must have been the scene, when, 'in th' olden time,' the sun's rays, beaming through 'the orient colours' and imagery of its painted windows, tinged the aerial perspective with all the gorgeous hues of the prism and the rainbow!

"This edifice is entered from the abbey by a flight of twelve steps, which lead through the porch to the brazen gates of the chapel itself. The porch, which is twenty-eight feet four inches in width, opens from the church by one large and two smaller lateral arches of equal height: these rest on piers, which contribute also to the support of the chantry, chapel, and screen belonging to the monument of king Henry V. An elegant arch, or rather vault, of stone, about seventeen feet in its span, forms an embowed roof to the porch, the entire soffite of which is beautifully wrought into panelling, including radiated quatrefoils and other figures ornamented with roses, fleurs-de-lis, &c. The side walls also are adorned with uniform tiers of panelling, disposed thus: at the lower part is a range of small quatrefoils within circles, surmounted by projecting mouldings; these form the base of a row of seven arches, enriched with tracery, and crowned by an embattled cornice, which is continued over the doorways to the north and south aisles. The space above the cornice is divided into four principal compartments, within which are intervening mullions, spreading into a profusion of handsome tracery; an embattled transom, similarly adorned, crosses the whole, and in the upper spandrils are circles, quatrefoils, and other figures. The two middle divisions are rather flattened: the others are regularly pointed; the upper compartments of the easternmost division are, on each side of the porch, pierced into a window; but, these being small, hardly sufficient light is admitted to show its ornaments. Upon the summit of the small pillars at the entrance to the porch, are Henry's supporters, viz., the lion, the dragon, and the greyhound; in the spandrils of the middle arch are his arms, and in those of the small arches his badges. Still higher is a range of panelled arches, terminating in pinnacles, and a frieze decorated with roses, &c., the whole design being completed by a battlement. On the eastern side are similar enrichments, and within the framework of the doorways, opening to the chapel, there are also various compartments of elegant panelling."

The nave is of equally beautiful architecture, and is richly ornamented. There is here a long range of statues, adding much to the gorgeous character of the edifice. The side chapels are also of exquisite beauty. On each side of the nave are oaken stalls, "surmounted by richly carved canopies, while the subsellæ are as curious for their grotesqueness as the rest of the decorations are for their beauty." These stalls are appropriated to the knights of the Bath, as those in St. George's chapel, Windsor, are to the members of the order of the Garter. The names and arms of the knights are fixed at the back, on plates of gilt copper; those of their esquires being similarly inscribed on the seats below. The swords, crests, and helmets of the knights surmount the canopies; and their banners are suspended from above. The body of the chapel is divided into two parts; the nave occupies four arches on each side; while the chancel is separated from the nave by a bold arch, five feet in depth, crossing from north to south, decorated in an elaborate and beautiful manner. The windows were originally filled with painted glass, but comparatively little of this remains.

A main object of attention in this chapel is of course the tomb of Henry VII. and his queen Elizabeth. This is principally of black marble; but the figures, bas reliefs, shields, and pilasters are of copper gilt. The statues of the king and queen, together with the bas reliefs which ornament the sides, were the work of Pietro Torregiano, a celebrated Italian artist, who was engaged by Henry's executors to complete the tomb (which was finished in 1518) for 1500*l.* It is surrounded by a screen, which is a magnificent specimen of casting in brass, corresponding in style with the architecture of the chapel.

In the north aisle are, among others, the monuments of queen Elizabeth, and Edward V., with his brother Richard, duke of York. In the south aisle are those of Mary queen of Scots, the lady Margaret, mother of Henry VII., and lady Margaret Douglas, from whose marriage with the earl of Lennox issued Henry lord Darnley. At the end is what is called the royal vault, containing the remains of Charles II., William III., and Mary II., queen Anne and prince George her consort. A vault was constructed under the chapel for the royal family by George II.

It is obviously impossible in a sketch like

the present to mention even all the remarkable monuments which in almost every part crowd the abbey. I must be content with noticing a very few of those dedicated to men of most illustrious renown. In the south transept or poets' corner we find Shakespeare's monument, a beautiful work of art. There are also to be seen the names of Chaucer, Ben Jonson, Spenser, Butler, Milton, Prior, Cowley, Dryden, Addison, Gay, Goldsmith, Thomson, Gray, &c. There are also here monuments to Camden the antiquary, Dr. Isaac Barrow, old Parr, and others.

In the north transept were buried Chatham, Pitt and Fox, Londonderry, Canning, Wilberforce. There are here also monuments to lord Mansfield, sir Eyre Coote, Jonas Hanway, and others.

In the south aisle are those to South, Dr. Watts, Pascal Paoli, &c.; in the north aisle to general Wolfe, Pulteney, earl of Bath, Perceval, &c. In the nave are the monuments of sir I. Newton, Pitt, major André, &c. It must also be noted that in the chapel of St. John and St. Michael is the celebrated monument of lady Nightingale by Roubiliac. She is represented as protected vainly by her husband against Death issuing from a tomb to hurl his dart.

The cloisters are entire and filled with monuments. They form a quadrangle with piazzas towards the court in which several of the prebendaries have houses. On one side is an entrance through a Gothic portal, with exquisitely carved mouldings to the chapter house. Here, by consent of the abbot, in 1377, the commons of England sat in parliament for almost two centuries; till Edward VI. granted them, in 1547, the chapel of St. Stephen, late so disastrously, by fire and bad taste, destroyed. This chapter-house is at present used as a receptacle for records, among which is preserved the original Doomsday book.

The Jerusalem chamber, adjoining the south-west tower, was the place where Henry IV. breathed his last. It is now used as the abbey chapter-house.

Near to the abbey stood the Almonry, where Caxton set up his printing press in 1474.

The dimensions of this noble structure are as follow :—

| | FT. |
|---|---|
| Extreme length (exterior) inclusive of Henry VII.'s chapel | 530 |
| —— exclusive | 416 |
| Height of western towers to top of pinnacles | 225 |
| Extreme length (interior) inclusive of Henry VII.'s chapel | 511 |
| —— exclusive | 383 |
| Length of transept | 203 |
| Length of nave | 106 |
| Breadth of nave and aisles | 72 |
| Height of nave | 102 |
| Length of choir | 156 |
| Breadth of choir | 38 |
| Length (exterior) of Henry VII.'s chapel | 115 |
| Breadth (ditto) | 80 |
| Height of buttress towers | 71 |
| Height to apex of roof | 85 |
| Height of western turrets | 101 |
| Length (interior) | 104 |
| Breadth | 70 |
| Height | 61 |

The only bishop who sat in the see of Westminster was Thomas Thirleby, translated to Ely.

The establishment of the abbey consists of a dean and twelve prebendaries or canons. There is attached a school for forty scholars, called queen's scholars, besides whom private scholars are admitted.* S.

* It is to be regretted that no good hand-book to Westminster abbey has (so far as we have seen) been published. There is indeed a very gay one in appearance by a Mr. Henry Cole, or Felix Summerly as he has chosen to denominate himself; and it contains some pleasing specimens of wood engraving by ladies: but the intellectual attainments of the compiler may be judged of from the fact that he actually repeats the words of Nelson before the battle of the Nile, as "*Victory or Westminster abbey.*" Mr. Cole of course imagines that if the hero had been defeated he would have been sumptuously interred at once. We add a specimen of historical lore: St. Eloy is described as "a Scottish bishop, of *Voion* (France)."—Ed.

## Biography.

### REV. SAMUEL JOHNSON, D.D., PRESIDENT OF KING'S COLLEGE, NEW YORK.

No. II.

Mr. Johnson fully perceived that the steady increase of episcopacy, and its stability in America, depended on the consecration of bishops, who should there be resident, and who could not only superintend the spiritual interests of the church, but also ordain candidates for the ministry, and administer the rite of confirmation. The inconvenience of young men going to England was very great. The bishop of London, under whose jurisdiction the colonial congregations were placed, had little or no opportunity of arriving at a correct knowledge of the characters of those who sought ordination at his hands, and his jurisdiction was necessarily very limited. With reference to this point, the memoir informs us that Mr. Johnson and his friends "received letters of licence from bishop Gibson, who, by this time, had been translated from Lincoln to London. With this learned and excellent prelate they conversed frequently on the state of the church in the colonies. They urged the necessity, as they had repeatedly done with their friends in London, and at both the universities, of sending bishops to America; representing it as, in their humble opinion, a dishonour to the Christian and episcopal nation of England, that America, which had been planted for one hundred years, and contained a large number of episcopal congregations, should still be without some of the most important offices of the church, for want of an episcopate. His lordship was of the same opinion with them; and the next year, on occasion of the Jacobites sending two bishops over to the colonies, he warmly entered into the affair; but he could not prevail with the ministry to give his proposal the attention it deserved. He continued to be zealous for such an establishment as long,

as he lived; and condescended, in many kind letters, to correspond with Mr. Johnson, on that and other subjects relating to the church."

In the year 1750 bishop Sherlock thus wrote to Dr. Johnson on the subject—"I have been far from neglecting the affairs of your churches, and have been soliciting the establishment of one or two bishops to reside in proper parts of the plantations, and to have the conduct and direction of the whole. I am sensible for myself, that I am capable of doing but little service to those distant churches, and I am persuaded that no bishop residing in England ought to have, or willingly to undertake, the province. As soon as I came to the see of London, I presented a memorial to the king on this subject, which he referred to the principal officers of state to be considered. But so many difficulties were started, that no report was made to his majesty."

Two years after, he writes in these strong terms—"I think myself at present in a very bad situation; bishop of a vast country, without power, or influence, or any means of promoting true religion; sequestered from the people over whom I have the care, and must never hope to see. I should be tempted to throw off all this care quite, were it not for the sake of preserving even the appearance of an episcopal church in the plantations."

This measure had also, afterwards, a sincere but unsuccessful advocate in archbishop Secker. But the time and circumstances were then peculiarly unfavourable to it; and bishop Lowth, in a letter to Dr. Chandler (Dr. Johnson's biographer) three years after Dr. Johnson's death, thus writes—"If it shall please God that these unhappy tumults be quieted, and peace and order restored (which event I am sanguine enough to think is not far distant), we may reasonably hope that our governors will be taught, by experience, to have some regard to the church of England in America. But it will be time enough to consider what ought to be done, when so blessed an opportunity shall offer itself."

It was not until 1784 that Dr. Seabury, of Connecticut, was consecrated by the Scottish bishops, and 1786 when Drs. William White and Samuel Provoost were consecrated at Lambeth.

It is painful to find the following statements regarding the imbecility of bishop Lowth's mind at this time. Drs. White and Provoost were anxious to pay their respects to the bishop, but "Mr. Eaton, his chaplain (to use their own words), after much conversation on the affairs of our church, stated to us his lordship's situation; mentioning, among other things, his debility of mind to be such, that, although he should answer a question properly and pointedly, yet he might in half an hour forget both the question and answer; and his indisposition was so considerable, that a morning might be appointed, and yet, when the time should come, his lordship might be incapable of receiving us." They, however, attended "through Mr. Eaton's influence, on the day appointed by himself, and were courteously received by this celebrated prelate, who expressed himself gratified by our waiting on him, and asked our address, as intending to see us again. His appearance was that of health; and he followed us to the head of the stairs without any appearance of debility. But we understood that he had a violent return of his complaint (the stone) next day; and he died soon after our departure from England. In the conversation of about an hour which we held with him, he made various inquiries respecting America, and was the most pointed on the subject of slavery. On being informed of the then late act of Pennsylvania, for the gradual abolition of it, he answered, with strong emphasis, 'that is a very good measure.' We probably saw this eminent man on the last day on which our visit could be received."

*The reception* which Mr. Johnson met with on his return to America was extremely discouraging, and must have tended to damp his spirits, and it might have been thought to render him careless and unconcerned, but it does not appear to have had this effect. Amidst much unmerited calumny and opposition he persevered in his vocation, really anxious for the welfare of his flock; but it would appear that at Stratford very little success followed his labours. Elsewhere, however, the number of episcopalians increased; so that in 1736, at the lowest calculation, 700 families of this persuasion were to be found in Connecticut, consisting of persons apparently grateful for the enjoyment of religious privileges.

It was about this period that Mr. Whitfield's ministrations began to excite attention on the other side of the Atlantic, as they had previously done in England, and that thousands were attracted, nay, powerfully impressed, by his fervent mode of preaching. That Mr. Whitfield's intentions were excellent, no one will deny—he began his ministry at a period of great ministerial apathy both within and without the establishment; that his enthusiasm carried him frequently far beyond the bounds of religious sobriety, is equally certain; and that many of his acts as an ordained minister of the church of England, were utterly at variance with sound discipline, and even with the solemn obligations by which he was bound, must be granted.

"At the first appearing of this adventurer," says Dr. Johnson, "who was in the orders of the church of England, and still wore the garb of her clergy, although he had violated her laws, as well as his own oath of canonical obedience, and put her authority at defiance, he was received with all the marks of high approbation and applause by the dissenting ministers in general. Some of them, undoubtedly, looked upon him as an extraordinary person, raised up by Providence." The spirit thus manifested by Dr. Johnson, it must be confessed, was far from praiseworthy; perhaps it was this spirit which materially impeded his ministerial success. It is always very deeply to be deplored when harsh terms are used with respect to those who differ from us in opinion, and it is much to be regretted that Dr. Johnson should have used this language; such epithets as the "adventurer" can do no good, they may do much harm.

It was not the conduct of Mr. Whitfield, however, that led to the fanaticism which produced such lamentable effects, so much as that of his pretended followers; who, while they made use of his name as a guarantee, were in fact following their own devices. The disciples of a sect are, generally, more to be guarded against (for they are more headstrong and less experienced) than the founder; and so it was in this case. Mr. Whitfield's ministrations were followed "by a numerous train of lay-exhorters, uttering the most horrid expressions concerning God and religion, and proclaiming, in the most affecting tones, and with the greatest violence and extravagance of gesture, the terrors of hell and damnation, in order to bring men to conversion. In several instances, by thus exciting the emotions of terror, they actually frightened persons out of the use of their reason."

It would hardly be fair indeed, nay, it would be most unwarrantable, to lay to the charge of Mr. Whitfield all the extravagances of his followers, any more than to blame Mr. Wesley for the conduct of those who declare themselves to be guided by his injunctions, and to conform to his plans, and to be regulated by his system, while in fact in almost every particular they have run counter to his solemnly expressed wishes*. The grand error of Mr. Whitfield and of

* The reader is referred to a small tract, "Modern Methodism not in accordance with the Principles and Plans of the Rev. John Wesley." London: Burns. 1842. It is there clearly shown that Mr. Wesley opposed strong outward demonstration of excitement. "Perhaps some may be afraid," says

Mr. Wesley was the same; it was simply this—not resting contented with the discipline of that church of which they were ordained ministers, and passing the bounds of ecclesiastical restraints—restraints not only valuable, but absolutely indispensable for the maintenance of order and for the furtherance of the interests of sound religion.

Fanaticism, indeed, has ever been found to a greater or less extent in America: the soil appears to have been vastly favourable for its culture; its extravagances have, doubtless, not unfrequently been much exaggerated, and even serious devotion has been branded with the name; still there is reason to fear that mere natural impulses of feeling, springing from mere natural causes, have been too often substituted for sound, heartfelt religion.

From the report of the Society for Propagating the Gospel for 1841, the following account of Mr. Johnson's labours is taken—"The rev. Mr. Johnson, missionary at Stratford, acquaints the society, by a letter dated June 5, 1741, that he had baptized fifteen infants, and received four new communicants since last fall. And he thanks God that his people, with a good deal of care and pains, have been kept in good order, and live in peace with one another, and are steady to the church, notwithstanding the variety of travelling, enthusiastical, and antinomian teachers among them;" who, according to a second letter from Mr. Johnson, dated Oct. 3, 1741, "so affright the people with their dismal outcries, that their bodies have been frequently affected with surprising convulsions and agitations; and these convulsions have sometimes seized on those who came as mere spectators, and are no friends to the new methods, even without their minds being at all infected; but the church hath rather gained than suffered by these commotions; and three or four families in his parish have already come over to it upon these distractions." Mr. Johnson had baptized since his preceding letter of June 5, twenty infants and one adult, and the number of his communicants is 128.

In the same report (page 47) there is the following statement, powerfully confirming that of Dr. Johnson—"The rev. Mr. Colgan, the society's missionary at Jamaica, in Long-Island, in the government of New York, by a letter dated Dec. 15, 1741, acknowledgeth the receipt of a letter from the secretary of the society, dated April 28, 1741, with some practical and devotional tracts, which he had distributed according to his best discretion, and the poor people were very thankful for them. Mr. Colgan writes, that as to the state of his mission there are three churches under his care—those of Jamaica, Newtown, and Flushing; and he can with a great deal of truth say, that they are in a growing condition, and the members of them generally of a good life and conversation, and the church of England was never in so flourishing a condition there as at present; the late predominant enthusiasm being very much declined, several of the teachers as well as hearers having been found guilty of the foulest immoral practices, and others of them having wrought themselves into downright madness. That these accidents, with the help of those good books (proper antidotes to enthusiasm) which the society hath liberally distributed among them, have taught the people what Christianity is, and what it is not." Other reports of a similar character were received from the missionaries at other stations, setting forth the evils to which the fanatical preachers had given rise.

he, "lest refraining from these warm expressions, or even gently checking them, should check the fervour of our devotion. It is very possible it may check, or even prevent, some kind of fervour which has passed for devotion. Possibly it may check loud shouting, horrid, unnatural screaming, repeating the same words twenty or thirty times, jumping two or three feet high, and throwing about the arms or legs, both of men and women, in a manner shocking, not only to religion, but to common decency."

In the year 1754 Dr. Johnson accepted, it would appear with no little reluctance, the office of president of a college, just then founded at New York. His parting with his people, it is said, "was very affectionate, and one of the most difficult tasks he had ever undertaken. He had lived happily with them for upwards of thirty years, and nothing could have reconciled his mind and conscience to leaving them, but strong hopes of becoming more extensively useful to his fellow creatures in an affair of so much importance as education undoubtedly is, especially in a place where a public seminary of learning was so greatly wanted;" and where, it may be added, that it was of the utmost consequence that sound principles should be inculcated into the minds of youth. He could not but foresee that on the political horizon the little cloud had appeared, which afterwards was proved to be the harbinger of that storm and tempest which severed these states from the mother country; and he may have felt it an imperative duty to relinquish the quiet of his cure for the anxieties of the station which he was called upon to fill.

After remaining at New York about ten years, he returned to his favourite Stratford, where his son resided, and with whom he lived. Regular ministerial duty was most congenial to his mind. The mission there soon becoming vacant, he intimated to the Society for the Propagation of the Gospel his inclination to resume his old charge, "as he had been used to a life of action, and was desirous of finishing the remainder of his days in the immediate service of religion. The society very gladly replaced him in it; and he was again kindly received by the people at Stratford, in the character of their minister, in 1764, upwards of forty years after he had first entered into this relation to them."

He remained at Stratford until his death, in the diligent and unostentatious performance of his duties as a pastor, though the infirmities of age prevented much active exertion; still he appears to have felt what all truly devoted ministers must feel, that anything which interferes with their decidedly peculiar vocation is a heavy onus, and a serious impediment to their usefulness, and their own comfort and peace.

"On the morning of January 6, 1772, the most glorious epiphany he ever beheld, he conversed with his family on the subject of his own death, with the greatest cheerfulness and serenity. Among other things he said, 'that, although he seemed to be but little indisposed, yet he found his strength failing him, and that he must soon leave them, but he was going home'—adding such exhortations as were suitable to the subject of his discourse. He expressed his wishes that he 'might resemble, in the manner of his death, his good friend bishop Berkeley, whom he had greatly loved, and whose exit he had ever esteemed happy.' Heaven granted his wish. For very soon after he had uttered these words, like the good bishop, he instantaneously expired in his chair, without the least struggle or groan. So that he may rather be said to have been changed or translated, than to have died; for he felt none of the agonies of death, he underwent no struggle that was sufficient to discompose the pleasing serenity of his countenance."

The memory of Dr. Johnson will long be held in respectful veneration; he laid no claim to vast erudition, though his scholarship was excellent. The light in which he ought to be viewed, is, that he was a firm supporter of the principles of the united church at a season when her transatlantic foes were numerous, and friends few, and one of the means employed by God for the furtherance of his glory and the spiritual good of his people. To his exertions may be attributed in no small degree the ultimate consecration of bishops for the episcopal church of the United States; although it was not his privi-

lege to see one great object of his wish carried into effect.

The death of bishop Berkeley being especially referred to by Dr. Johnson, it may be well to notice its concomitant circumstances for the full illustration of the similarity of the two events. "On Sunday evening, Jan. 14, 1753, as he was sitting in the midst of his family, listening to a sermon of Dr. Sherlock's, which his lady was reading to him, he was seized with what the physicians termed a palsy in the heart, and instantly expired. The accident was so sudden that his body was quite cold and his joints stiff before it was discovered, as the bishop lay on a couch, and seemed to be asleep; till his daughter, on presenting him with a dish of tea, first perceived his insensibility. The bishop was summoned out of the world while Mrs. Berkeley was reading to him the lesson in the burial service, taken from 1 Cor. xv. On this most sublime chapter he was commenting when his heavenly spirit soared aloft to his kindred souls*."

T.

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## THE CHURCH OF ENGLAND IN THE LAST CENTURY†.

Upon reverting to the annals of last century you will find that its beginning was marked by a great change in the theological literature of England. During the inauspicious administration of Charles the Second, scepticism spread to a great extent among the higher classes; the evidences of Christianity were subjected to a severe examination; and it had become fashionable for men of wit and literary pretension to indulge in the freest strictures on the doctrines as well as the primitive history of the Christian faith. Even some of the philosophers of the period openly professed what was called Deism; a system of opinions which implied a total disbelief in all revealed religion.

To meet this assault the divine came down from the high places of his creed, and assumed arms similar to those with which he was attacked. Finding himself surrounded by profound reasoners and acute thinkers, by men who had resolved to discard everything which was incapable of analytical examination and logical proof, he deemed it necessary to cultivate the powers of argument, and to call to his aid all the resources of metaphysics, rhetoric, and natural theology. Hence we find that many writers of eminence at this period, who undertook the defence of the Christian cause, narrowed very much the limits of the faith, in order that they might maintain with success the ground which they deemed it expedient to occupy. The gospel, robbed entirely of its true spirit, of its peculiar energies, and of all its diviner aspects, gradually assumed the appearance of a philosophical system illustrated in the language of scripture. The churchman of that feeble epoch had neither courage nor power to assert the authority and value of the holy mysteries to which he had bound his conscience. Nay, we are assured that a correspondence was maintained between certain prelates who possessed the confidence of government, and some German divines suspected of looking with a favourable eye towards the dogmas of Socinus, to determine whether a doctrinal and ecclesiastical uniformity might not be established among all the protestant churches and sects of Europe. The mere proposal to accomplish such uniformity shows the extent to which either party was disposed to yield; and there is no room for doubt that archbishop Tillotson acceded not less to the spirit of the times than to the wishes of the sovereign, when he listened to the overtures of the rationalising doctors in Switzerland and Prussia.

The church had now fallen on evil times, and her glory was diminished in the eyes of all orthodox communities. In Jewell, Hooker, and many others, she had possessed a treasure of learning, wisdom, and piety, which on all occasions found utterance in such a rich and fascinating eloquence as to add greatly to its value. These men were so wholly possessed by their subject, and so entirely devoted to its consideration, that the great truths of divinity were worked into their inmost hearts, and became a part of their very nature. No earthly motive could have induced them to depart from their principles, or to found their preaching and arguments on any other ground than the very highest. But the example and the influence of those great characters passed too soon away; and with Bull, Taylor, Jackson, and a few others, the older school seemed to expire, or at least to fall into abeyance. For a brief space, indeed, the ancient vigour was partially renewed in Stillingfleet and Waterland; yet even in them, while there was the same store of learning, the same sound judgment, the same reverence for catholic antiquity, and perhaps the same devotedness to their subject, there were wanting the copiousness of diction, the exuberance, the warmth, and the tenderness which fix the words of Hooker and of Hall in the deepest places of our memory.

An apology has been suggested for the divines who flourished in the earlier portion of the last century by the fact, already stated, that infidelity was so openly avowed by men of genius as to give a new turn to the studies of theological writers. It became their object to defend not the mere outworks, but the citadel itself; not any particular form of Christianity, but the main truths of the gospel, considered as a divine revelation. They had to combat sophistry with sound reasoning, rather than mistaken opinions with deep professional learning; and to this necessity we are indebted for a series of valuable works in reply to the Deists, which retain their reputation, and may be read with advantage even at the present day. It is, indeed, to be regretted that such a necessity should ever have existed, for the effect of it was most paralysing and deadly. The perpetual weighing of evidence, the exposure of sophistry, the replying to fallacies founded on abstract principles, is an unfavourable employment for the mind, viewed in reference to the purifying of the heart, and the elevation of pious feeling. The intellect may be improved, but the moral nature is left untouched and uncultivated; and the hurtful tendency of this species of mental excitation was but too visible in the writers who attracted the largest share of public notice during the first fifty years after the revolution.

It is not, as some have insinuated, that those learned men had, to no small extent, ceased to hold the great truths of the gospel; on the contrary, they were not less zealous than able in defending the leading doctrines of revelation; but it must be confessed that, in replying to philosophers, they frequently forgot that they themselves were divines and Christian ministers. Those who are acquainted with the various lectures founded by Boyle and others, and who have read the elaborate discourses pronounced by Kidder, Gastrell, Harris, Bentley, Samuel Clarke, Bradford, and Blackhall, will understand what I mean. A school grew up with very peculiar and distinct features. The men who composed it were ingenious, acute, and philosophical, maintaining the low ground on which they stood with remarkable dexterity. Their style, though cold and dry, was clear, and well suited to the character of their dissertations. They moved with great regularity in their contracted orbits, giving a steady light, though neither brilliant nor exhilarating. Moderation was their

* Biog. Brit.

† Charge delivered to the Episcopal Clergy of the City and District of Glasgow, May 4, 1842. By the Right Rev. M. Russell, D.C.L., of St. John's college, Oxford. London: Rivingtons. 8vo. P. 34.

watchword; and the principal end of their labours was to find out some middle path between the lofty divinity of the preceding age and the diluted theology which had been introduced from the continent. Their maxim too often was to surrender what were considered the less important tenets and usages of their own communion, that they might be able to retain the remainder with greater safety; a maxim which is always dangerous and often impracticable.

If you wish to ascertain what species of fruit grew on the tree I have now described, go back some thirty or forty years, and ask what was the character of clergymen in England, and what were their notions concerning the constitution of the church and the nature of the ministerial office. The venerable Hooker, bishop Hall, and the learned Leslie, had been succeeded by such writers as Jortin, Balguy, and Powell; men no doubt entitled to respect for their talents and acquirements, but who were so exceedingly lax in their principles that, while they perpetuated the notions of Hoadly on high doctrinal points, they seemed to teach that any one form of ecclesiastical polity was as good as another, provided it were sanctioned by the civil government. The older divines, the glory of the Anglican church, dwelt with the utmost earnestness on her constitution and the ministerial commission, as necessary for the due possession of the sacraments by the people. They taught plainly that priests are nothing of themselves; that their value is derived from their office, and from the commission to minister in their Master's name which that office gives to them; and that human laws can no more make a priest than they can make a sacrament. But, when the new school had possession of the church, it was taught that the injunctions of the apostles and the constant practice of the whole Christian world during fifteen hundred years, cannot be of any consequence to us, if we shall be pleased to conclude that a church can subsist without a bishop, and a priest without ordination; that the state can create ministers of God's word at its own pleasure and after its own fashion, and that such persons are fully qualified to dispense the word of life and the sacraments of the gospel. These low notions were but too common beyond the Tweed at the close of the last century, and have not yet perhaps altogether disappeared. If you desire to know how such miserable degradation could enter into a communion which had once heard the truth from the great lights of the seventeenth century, you will find it was let in by that race of low divines who made it their boast to take what they were pleased to call the common sense view of every question in theology, and treated with derision every one who taught that in the mysteries of the gospel there are things which we can neither touch, taste, nor handle, but which are as necessary to our spiritual life as the air we breathe, and as true as the oracles of God.

Under the chilling influence of that heartless system where the principles of secular learning had, in a great measure, supplanted the authority of divine revelation, the church lost her power over the public mind, and had a name to live while in most of her essential attributes she was really dead. Her solemn rites, now little understood and less valued, had sunk into mere formalism; and the great doctrines on which her foundations were laid were seldom enforced by the priest, and came at length to be reluctantly received by the people, who had been gradually allowed to lose sight of their vast importance.

Hence a great evil arose, to which the present crisis may be distinctly traced, and of which, indeed, it is in some degree the necessary result. About the beginning of the present century a number of zealous men appeared within the precincts of the church who lamented her inactivity and condemned her want of zeal; and, seeing among some classes of the dissenters a more ardent spirit, a deeper interest in the spiritual welfare of their fellow-creatures, and a more honest attachment to their own principles, they attempted to transfer to the establishment some portion of the living flame to kindle the coal on her altar which no longer gave either light or heat. They encouraged a revival; but too much, unfortunately, in the language of dissent. They laboured to rebuild the temple, but paid too little attention to the original plan or the proper materials; and, accordingly, there were thousands and tens of thousands who applauded their motives, who yet could not approve their proceedings, and were grieved to see the church outwardly supported by those who slighted her principles and paid small respect to her ritual. In point of fact, the most active persons, during a considerable period, were those who did not glory in the name of churchmen, but who, symbolising rather with the advocates of dissent, gave their countenance to certain shades of doctrine which could not boast the authority of primitive times. A painful crisis hence arose; the house seemed divided against itself; and, while the priest at every altar announced his belief in the holy catholic church and the communion of saints, there was neither catholicity in doctrine nor unanimity in sentiment.

## Poetry.

### MORS JANUA VITÆ.

THOUGHTS IN A WAKEFUL NIGHT.—AUGUST 4, 1835.

BY THE REV. E. SMEDLEY.

How vain the wish our bark to fix
Where death hath made no cast:
Within the cradle sometimes mix
Our first sighs with our last.
The feast, the revel, and the dance,
In turn his tale supply,
While withering all beneath his glance
The spectre marches by.

And some he gathers to his band,
Some respites on their way;
This beckons with his grisly hand—
That stamps his future prey.
In early manhood some resign
Their breath with sudden blow,
And others, like myself, decline
Insensibly and slow.

No eye hath ever seen his course,
Though each its track perceives,
Ev'n as we mete the whirlwind's force,
By heaps of scatter'd leaves.
Perhaps at this dread silent hour,
While sleep my wooing flies,
He hovers round my bed with power
At once to close mine eyes.

And would I then the summons shun,
And bid the herald pass?
My sands are more than two-thirds run,
Why should I turn the glass?
Ask not my single answering,
Let nature's voice reply;
While life exists, sans every thing,
'Tis difficult to die.

To die!—but is it death?—is all
Th' untrodden and th' unknown
A dreary waste, a darksome hall,
A cheerless lifeless zone?
We shrink from death but as the loss
Of sense, of hearing, seeing;
Unmindful 'tis the gate we cross
To ceaseless, real being!

## THE KINGDOM OF CHRIST.

(*For the Church of England Magazine.*)

"The kingdoms of this world shall become the kingdoms of our Lord and of his Christ."—Rev. xi. 14.
"Thy kingdom come."

O, is the time far distant still,
When wars and strifes shall cease,
And all shall own the sovereign will
Of Christ, the "Prince of Peace?"

Did not the angels greet his birth
In strains of heavenly love,
Proclaiming "peace, good-will on earth,
And praise to God above?"

And was not Christ to sorrow born,
To purchase peace and joy;
To heal and comfort those that mourn,
And sin and death destroy?

Was ever love like his display'd,
Or grief like his endur'd,
When all our sins on him were laid,
And life and peace procur'd?

And O, shall love like his be vain,
Or fail our hearts to move?
Shall not the cross of Christ constrain
To penitence and love?

Yes: he shall o'er each foe prevail;
His kingdom shall increase,
Till all mankind the sceptre hail
Of Christ, the "Prince of Peace!"

L.

*Doncaster, Good Friday*, 1842.

## Miscellaneous.

Influence of Christianity on the Condition of the Poor.—The Christian congregation in its rise, as far as it extended, absorbed the state. It was a truly brotherly union without respect of person, which within itself settled all differences, and mutually supplied every deficiency. Against outward violence it opposed only patience and love, and where constraint affected the conscience, the heroism of suffering and faith. These were the weapons with which Christianity effected its conquests; invincibly strong against all worldly power, but itself too prone, from the time it became dominant, to the temptations of the world. To the prejudice of caste, which the greatest philosopher of Greece thus expressed—"that among all created beings, some are born to obey and others to command," to this deepest human, or rather inhuman prejudice, whose barbarity Christianity, after eighteen hundred years, has yet been unable to overcome, it was fixedly opposed from the onset. The blood of the slave ceased to be unclean, and slavery itself lost its footing in national law when God was God also of the heathens. Positively Christianity has never annulled slavery (St. Paul exhorts the slaves to *obedience), lest outward emancipation* should be substituted for the inward, which alone rightly maketh free. But within the church that blood alone was pure and worthy which was once shed for all, and without regard to lineage. Even as dominant, and but too much infected with worldly interest, the church has ever kept open its highest honours for merit, although proceeding from the lowest station, thus showing in its own policy that which alone is the Christian. It gloried in it from the beginning of its power. "The servant of God's servants" was what the vicegerent of Christ emphatically called himself, using a term (servus) which in the Roman word meant slave. The very hair shaved off the crown (tonsura) which distinguished the priesthood, was the mark of a slave. Misery was recognised as human. Bishops received the right of interceding for transgressors and the unfortunate, and a sort of guardianship over the *personæ miserabiles*. According to the fathers of the church, the possessions of the church belonged to the poor. This was one of the original inducements to bequeath to the church, wherefore also Constantine the Great encouraged such practice. This emperor's edicts of the years 315 and 322 may be regarded as the first acts towards public pauper establishments. According to the former a law was to be engraved on copper plates and posted up in all the cities of Italy, "to restrain the hands of parents from infanticide," because of want. Those who could not maintain their children were to receive annual assistance from the treasury. In the second occurs, "we hear that the inhabitants of the provinces from poverty and hunger sell their children; we command our proconsuls to supply necessary relief to all who are in the situation of extreme poverty; we will not permit that any should perish of hunger, nor be driven to crime." In the laws of Justinian we find an already extensive pauper establishment. Hospitals, poor houses, and foundling institutions, with others such are mentioned, and a law of 550 enjoins the establishment of a hospital in every town.—*Geiger's Political and Historical Essays.*

England.—If an Asiatic or a Roman of the conquering ages of Asia and Rome, could start from his grave, with what astonishment would he see an island, once almost too trivial for his ambition, and too distant for his knowledge, lording it over a dominion wider than all ancient empire, touching with her sceptre the eastern and western extremities of the earth, impressing her will on the councils of every kingdom, filling every corner of the world with her arts, her learning, and her benevolence; gathering into her bosom the opulent products of every region; pushing her brilliant adventure to every spot where man can master the wild powers of nature, controlling an empire in the heart of Asia: not less proudly conquering another empire from the swamps and forest, and savage solitude of the western world; founding another empire in the new-born continent of the south; and in all, leaving vestiges of herself that no time will ever wear away; erecting altars that shall last when sword and sceptre are dust; founding institutes not of harsh and sanguinary power, but, like the pillars in the journeyings of Israel, sacred evidences that there God had been their guide, and renewed his covenant with his people; planting her noble language, the old wisdom of her laws, the matchless security of her freedom, the incalculable knowledge of her religion! England, the mighty mother of empires; the great dispenser of good; the intellectual sovereign of the globe.—*Rev. Dr. Croly.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XIII. No. 367. OCTOBER 1, 1842. PRICE 1½d.

## THE SAVIOUR AN EXAMPLE OF BENEFICENCE.

BY THE REV. FRANCIS ORPEN MORRIS, B.A.,

*Chaplain to his grace the duke of Cleveland.*

No. I.

WE learn from holy writ that this blessed person—"perfect God," and also, glory be to his holy name, "perfect man, the adorable Saviour"—left us an example that we should follow his steps; "that, as he who hath called us is holy, so should we also be holy in all holy conversation and godliness;" that he lived to set a pattern of goodness before those whom he died to save; "that we should walk even as he walked." "He left us an example of suffering affliction and of patience;" of resignation to the will of the divine Father; of meekness, long suffering, and gentleness; of charity in every sense of the word; of goodness, virtue, and excellence; of beneficence, benevolence, and kindness: to sum up all in one brief sentence, "He went about doing good." We may all learn much from this short statement: every Christian should show his love to Christ, whose name he bears, by a constant and zealous endeavour to obey his commandments; for "if ye love me," said he, "keep my commandments," and "a new commandment I give unto you, that ye have love one to another." "He that loveth not his brother abideth in death."

"Who is my neighbour?" asked one of our Saviour on a certain occasion. Our Lord, in reply, related to him the parable of the good Samaritan, and showed him the lesson to be derived from it, namely, that all men are our brethren, and that the charities and affections of Christians are not to be bounded by the limits of a parish, a country, or a nation, but are to embrace all, particularly those who are in distress, tribulation, grief, want, or pain—all in whose veins the blood of our forefather Adam runs; and whether their distress be of "mind, body, or estate," if the "love of God be shed abroad in our hearts" by his Spirit, we shall endeavour, according to the very best of our ability, to relieve, and, if possible, remove it: "God is love, and he that dwelleth in love dwelleth in God, and God in him." We must not therefore entertain merely a momentary feeling, a transitory emotion of love or charity, but must, as it were, "dwell" in it, and have it inwrought into our souls by divine grace: it must be part of our nature, that is, of our second nature, for it is one of the "fruits of the Spirit" which, by this operation, is produced in the heart, where before only dwelt the feelings which give rise to the "works of the flesh." Such then must be the frame of mind of those who are, of those who desire to be, followers, imitators, and servants of Christ. In what way, it may be asked, are we to act in order to fulfil the precepts and to copy the example of our Lord? To answer this question, as far as it can be answered by laying down general rules, shall be my object in the following essays.

There are various divisions under which mankind may be arranged; such as the old and the young, the good and the bad, and, among others, the rich and the poor. Now both of these classes are equally bound to be followers of Christ; and, though in many respects their line of duty may be different, in many others they are alike. All may do

good; all *should* do good. But how? in what way, or in what ways? This question I will suppose to hear asked—first by the rich, and secondly by the poor; and will endeavour to give each an answer according to the word of God.

How, asks the rich man, would you have me do good? (All, observe, are rich who have money to spare, whatever their rank or fortune in life may be; all who have more than enough to support them with comfort and credit in the rank of life in which they were born.) How would you have me do good? If such an enquirer is sincere and in earnest in asking such a question, I would say to him—the Lord has, of his goodness, given you much of this world's goods, a talent for which you will assuredly one day have to give an account. It was not intended that you should only "mind your own things," that you should seek only your own gratification, your own pleasure, your own ease, but that you should "look also on the things of others," and endeavour to make others happy as well as yourself. Shall others starve around you while you are enjoying abundance? Shall others languish in pain or sickness, and nothing be done by you, who have it in your power to relieve them? Will you forget entirely, while reclining on your bed of down, the multitudes who have not where to lay their head? No, rather, if you chance to lie awake in the solemn silence of the night, think on the day when you shall have slept your last sleep on earth, and consider how on the morrow you may best relieve some of the distresses of your poor neighbours, and your sleep will be the sweeter and the sounder for it. "Blessed is the man that provideth for the sick and needy; the Lord shall remember him in the time of trouble," "in the hour of death, and in the day of judgment." "Verily, verily," said Christ, "I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." The money which you have and to spare, is available towards relieving many of the distresses to which your fellow-creatures are subject. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail ye may be received into everlasting habitations;" *i.e.*, make such a good use of your wealth, by expending it for the benefit of man and the glory of God, that, when you come to die, you may have the "answer of a good conscience towards God" respecting your "stewardship," and may receive the blessing which he has promised to all who have shown their love to him by "loving their brethren also." The world, alas, is but too full of want and misery: at home and abroad there is much to be done; and in the present day there is happily every facility for doing good, even to those who dwell in the remotest regions of the earth. In our own neighbourhoods we need not go far to find objects to be relieved—fellow-creatures in want or distress, whom, if we will, we may, at all events in some degree, be able to comfort or assist. What numbers are destitute in our own land, both in temporal and in spiritual want! Reader, "never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee." Do you relieve those who come to you for relief, driven to do so, too often, by the sternest hardship? Do you seek out, with a view to relieve them, other cases of distress, where the sufferers are unwilling, or perhaps unable, to come to you to seek your aid? What you do give, do you give cheerfully, readily, willingly, and gladly, thankful that you have it in your power to do good, and "not grudgingly, for God loveth a cheerful giver?" Do you give your advice where it may be needed, as well as your money? Do you console and comfort by your presence? Do you "visit the fatherless and widows in their affliction," and "bind up the broken heart?" Do you often cross the threshold of the cottage, and praise and encourage the virtuous, and rebuke and admonish the bad and wicked? Perhaps you may think that this is the clergyman's duty, and so it most certainly is; but as certainly it is not his alone. In many thousands of parishes the numbers of the inhabitants are so great that the most zealous and laborious ministers are totally inadequate to the proper spiritual superintendence of the people; and even where this is not the case, as in the more favoured rural districts, the hands of the minister may be much strengthened by the assistance of judicious church-people, and you may greatly help him, as well as benefit those not only to whom you go, but also yourselves. Such indeed is the conduct of many, even among the very highest in the land, and why should it not be of all? But do you, again, set a good example to all within reach of your influence? Are you consistent in your own conduct, and circumspect in your "walk and conversation?" If you exhort others to give up sinful practices, are you careful that they should see that you "keep yourselves unspotted from the world?" If you encourage others to fulfil their domestic duties, are you known to be diligent in the discharge of your own? Are you as industrious and active as you tell the poor that they should be, "not slothful in business, fervent in spirit, serving the Lord?" Do you assist the education of the poorer classes, and, while you contribute towards the means

that are adopted for their instruction, do you advise and recommend them to avail themselves of them? Are you bountiful givers to your local charities, and to all, in fact, which are deserving of your support, as far as you have that support to give? The rich have the means of doing much: let them open their hearts to the spiritual wants of the millions of the heathen, who have never heard of the one true God, of salvation by a divine Redeemer; who have never yet been taught to pray to the true Spirit, from whom alone all real goodness proceeds. They have never seen the bible, have not been baptized in the name of Christ, have not been taught to love their enemies, who live without the benefits of civilization, and die without hope and without God. To give some portion of their wealth—those who have it to give, whether it be more or less—to further the glorious missionary work which is being now carried on, thanks be to God, with the most encouraging success, is not only a good work, but one which they are loudly and imperatively called to engage in. The charity or love which prompts to such actions is indeed "twice blessed—it blesses him that gives, and him that takes;" and those who feel it will have their reward, both in this world and the next, if what they are led thereby to do is done from a principle of love and duty to God, and from a kind pity for those of their fellow-creatures who require that help and aid which they, by God's goodness to themselves, are enabled to give. The whole resolves itself into the one question—are you imitators of him "who went about doing good?"

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## EGYPT*.

EGYPT was one of the most ancient and mighty of kingdoms. It was, in the words of Dr. Young, pre-eminently

> "The queen of nations, and the boast of times,
> Mother of science, and the house of gods."

Egypt could boast of a long race of kings, and had continued without interruption a powerful kingdom from the earliest ages of the world.

About the era of the prophets, however, its glory departed. The country was subdued by foreign enemies, and has never since been able to raise its head amongst the nations of the earth. One conqueror after another has succeeded in possessing himself of the land, and the inhabitants have been held in a state of continuous and abject slavery; and such is their condition at the present moment. Such a state of things in so powerful a kingdom, continued during so long a period of time, is wholly unexampled in the history of the world; yet, that this should be the case, is asserted in the plainest and most unambiguous language in the book of the prophet Ezekiel, chap. xxix. 14, 15; chap. xxx. 12, 13: "They shall be a base kingdom. It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. The pride of her power shall come down. I will sell the land into the hand of the wicked, and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. There shall be no more a prince of the land of Egypt. The sceptre of Egypt shall depart away."

"Such," says Volney, "is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, and at length the race of Tartars, distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The system of oppression is methodical. Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny. In Egypt there is no middle class; neither nobility, clergy, merchants, nor landholders. Ignorance, diffused through every class, extends its effects to every species of moral and physical knowledge" (Volney's Travels, vol. i., p. 74, 103, 110, 190, &c.)

"A more unjust and absurd constitution," says Gibbon, "cannot be devised, than that which condemns the natives of a country to perpetual servitude under the arbitrary dominion of strangers and slaves. Yet such has been the state of Egypt above 500 years" (Decline and Fall of the Roman Empire, vol. vi., p. 109, 110).

This singular power (the Mamelukes) was destroyed in 1811 in a most treacherous and sanguinary manner. One would have thought that this revolution would have brought a little respite to this wretched people; but no, their condition, if possible, became worse. Mr. Hoskins, in his work on Ethiopia, published in 1835, informs us that they are so cruelly oppressed as to be reckless of danger or death. "If," says he, "the peasants did not actually steal from their own fields in some places, they could not exist. Although they bury their grain under ground, and by various other methods deceive their oppressors, numbers perish from the want of sufficient nourishment and clothing. I have seen them in winter assembled in a corner around a miserable fire, shivering with cold and hunger.

"In the most favoured clime under heaven, and the most productive country on the face of the earth, a vast proportion of the peasants may be said to barely exist upon food more calculated for cattle than for human beings, and bad as it is, they have rarely enough.

"The pacha has power sufficient to hold them in subjection, and by his extortions fills his coffers; but necessity alone induces them to submit. He not only imposes most enormous taxes upon every article of produce, but obliges them to cultivate what he chooses, and to take the price he offers for the produce. He is the only purchaser; even the wild animals of the desert—as the giraffe—are the monopoly of the government. But Mohammed Ali is not the only scourge of this unfortunate race. Each soldier is a petty tyrant, and commits a series of gross and petty vexations inconceivable to a European. Of the many I have witnessed, I will only give a few specimens. If the soldier wants a sheep, fowl, eggs, or any other article, he obliges the peasant to sell them at half the market price, and not unfrequently refuses to pay any thing at all. When becalmed on the river he goes on shore and forces ten and sometimes twenty natives to drag his boat without any remuneration.

* From "Occasional Addresses to Sunday-school children;" by D. C. Macrae. Miller and Field, London, 1842. Without concurring in every thing stated in this little volume, we may say that we have been much pleased with many of the addresses. —ED.

If he meets a peasant girl carrying milk or butter, he often helps himself to half without paying for it, unless with a salute; and woe betide the imprudent sheikh who refuses to give gratuitously the best his house affords, or neglects the horse or camel of the Turk or soldier who has taken up his quarters for the night at his house. If camels or donkeys are wanted, they must furnish them, and consider themselves fortunate if they get any trifle in return. The haughty manner of the conquerors is still more galling to the Arabs; their usual manner of addressing them is, 'Kelp, mainas.' 'Dog, villain, do this, do that; quick! quick! Cursed be your race!' with threats of a beating, even actual blows, and sometimes with the sole of the shoe, which is the greatest indignity that a Mahomedan can receive.

"Men, whose ancestors have been chiefs in the country for ages, must now submit to the insolence and contumely of this vile and lawless soldiery. From negligence the latter often do not demand the tax on the water-wheels for some time; then all at once they appear, calling out, 'Pay me, or the bastinado.' The peasant, not being allowed sufficient time to raise the money, is obliged to suffer this degrading punishment, and often even have his ears nailed to a board. Being at a distance, perhaps, from the seat of government, or large market towns, he has no opportunity of selling his produce; nevertheless, with double the value of the sum required in effects, he has to undergo a disgraceful punishment because he has no dollars" (Hoskins's Ethiopia, chap. xvi., p. 230, 231, 232, 235, 236).

That the condition of the Egyptians has become in no way ameliorated, will be evident from Dr. Madden's "Letters on Egypt," published a few months back, from which it appears that the prophecy respecting the land of Egypt is at this very moment receiving a most fearful accomplishment. Any prospect of a change for the better appears now as distant as ever.

"The other order," says the doctor, "the fellahs, the people of the land, the slave or serf class, being ground down to the earth by the heavy hand of oppression, entertain, perhaps with sufficient reason, very different sentiments towards Mohammed Ali; for they are literally famishing, at the present hour, in the midst of plenty. The fertility of the soil is an absolute curse to them, for they derive no advantage from its cultivation; and the more it produces, the greater sufferings the labour it requires entails on them. They receive no protection from Mohammed Ali, so long as his Turkish officers plunder them without mercy for his advantage, and not for theirs; their chiefs are compelled to take the land and themselves on hire, which the pacha farms out—for they are *adscripti glebæ*, and let with the soil—and the whole land of Egypt, with a few exceptions, belongs to his highness. These exceptions are in the cases of persons whose titles to small landed property his highness found difficulties in the way of getting rid of at a time when there was advantage in possessing these lands: so they retained them; but now they do so when there is no advantage in the cultivation of the soil except for Mohammed Ali. Every date tree on those lands is heavily taxed; every kind of produce is similarly burdened, and the farmer is compelled to sell him the produce at his own price. The harvest may fail, the crops may be scanty, the date trees may be blighted, and no proceeds to pay the taxes. The unfortunate holder of the land pays in person when he cannot pay in purse; he is flogged with a severity proportioned to the largeness of the sum he is unable to pay; and, as it generally happens that he attributes the blight of the trees, or the scantiness of the crop, to the remissness of the fellahs in irrigating the land, the unlucky fellahs are laid hold of by the soldiers, and they *are beaten with sticks*, or scourged on the naked feet or legs with the courbash; and there is not a village in Egypt where these periodical atrocities are not perpetrated by the servants of Mohammed Ali. But those who are compelled to farm the land of the pacha receive the seed to sow it from his highness, and the cattle likewise to till the ground; these are regularly charged against them, and when the harvest comes round the agents of the pacha are stationed in every district, visiting every farm, and seeing that not one grain of the produce is converted to the use of the grower of it.

"No sooner is it gathered in than it is taken by the pacha at his own price. That price barely allows the cultivator of the soil to drag out a miserable existence; and even the payment he receives subjects him to new embarrassment, and ultimately to considerable loss on the sum he is nominally entitled to. He receives from the pacha's agent an order on the treasury for the amount of the produce he has sold. That order, or 'tuskere,' is said to be payable on demand; but the treasury of Mohammed is not remarkable for the punctuality of its payments, and six months, or even twelve, may elapse before these 'tuskeres' are paid. The troops of his highness that have recently been brought down from the Hedjaz have not received their pay for thirty months. It may be imagined that the fellahs without muskets in their hands do not fare much better in this respect than the fellahs who are soldiers. They sell these 'tuskeres' to the Jews and Armenians in the large towns for twenty or thirty per cent. less than their real value, or they get them changed by consenting to take half the amount in goods, and at the prices of the vendor of them. It may be concluded what a heavy discount is paid by the unfortunate sheikh or farming fellah for the cashing of this order on the treasury.

"The constant punishments that are going on in every town and village in the harvest time, and even now of women; the carrying off of the male inhabitants to make soldiers of them; the new practice of compelling the women to do the hardest labour of the men, namely, working on the banks of the Nile at the 'shadoof,' standing up to their knees in water, and irrigating the lands by means of a long pole with a bucket attached to one end of it, and a counterpoising weight at the other; and where the women refuse to perform this new kind of labour, to which they were never before subjected, frequent scourgings, and the abandoning of whole villages on the part of the wretched people, to escape from the intolerable cruelty of the agents of Mohammed Ali, in all the provinces: these things have driven the people mad, and I verily believe, from one end of Egypt to the other, there is not a man, woman, or child capable of labouring, that does not execrate the name of Mohammed Ali.

"There is no mistake about this: go where one may, there is nothing but curses on his head, and even frightful wishes expressed for vengeance on him and all his family. One of these people openly declared in a boat, when I was recently going up the Nile, that 'he would die happy if he could cut the throat of Mohammed Ali and drink his blood.' This demoniac sentiment was spoken aloud in the presence of thirteen or fourteen Arabs, and every man of them hailed the wish as the sentiment of his own mind. The unfortunate wretch who expressed it had voluntarily deprived himself of an eye to escape being taken by the pacha for a soldier. Another of our boatmen was minus a finger for the same object, and several had their front teeth extracted in order that they might be declared unfit for service, in consequence of being found incapable of biting the cartridge.

"One of the pacha's most intimate friends and admirers, on coming from him some time ago, told me, as an extraordinary proof of the kind-heartedness and consideration of the pacha for his people, that on

the recent return of his highness from the Delta he had said to my friend, 'Alas! these fellahs cannot be got to work to irrigate their lands and carry on the cultivation of them without compulsion. I have made my officers reason with them, I have given them the seed, I have lent them the oxen, I have farmed out the lands to them, and I have called upon them for their own sakes, to go on with the tillage and irrigation; but nothing would do—I was compelled again, for their own sakes, to force them to work, and without the whip they would do nothing.'

"This is a very good specimen of Mohammed Ali's mode of treating a question: he wishes to keep the truth of out of sight, and to make the wickedness of his acts appear the result of the most benevolent motives. The wily pacha took good care never to tell this gentleman that the cultivation of these lands was not for the advantage of the unfortunate fellahs, but for his own, and that every grain that grew on them was destined to go into his granaries.

"And this is the way Mohammed Ali endeavours to satisfy himself, and those about him, that the constant scourging of his people is actually essential to the well-being of themselves and their families.

"It is computed by persons well-informed on the subject of Mohammed Ali's mode of government, that he has drawn away from the rural districts about 200,000 young men for his army at various times; and if we suppose with Lane, one half of the population amounting to 1,200,000 males, and a third of this number capable of bearing arms, if but half the latter are carried away for his troops, it is plain enough how his country must be impoverished of predial labourers.

"Now the continual drain on the rural districts, and the augmentation of the army, have the effect of depopulating the country, and concentrating the population in the large towns and cities. In this way the population of Alexandria, which in 1825, when I arrived in Egypt, was between 15,000 and 16,000, now amounts to 60,000. In the months of August and September last Alexandria resembled a place more in a state of siege than a peaceful city devoted to commercial pursuits; its streets were bristling with bayonets; the square in the Frank quarter was daily thronged with troops. The unfortunate Arabs were dragged from their homes in every town to be converted into soldiers; their villages literally depopulated along the Nile, and they, poor wretches! brought down in droves of fifty and sixty in a gang, bound with ropes, to be drafted into the different regiments. In Alexandria the whole male adult population was turned into a national guard, boys of thirteen and fourteen and upwards forming a large portion of these troops.

"But, with all the hardships and privations and perils of a soldier's life in Egypt and its distant conquests, it is acknowledged by Clot Bey, the great advocate of Mohammed Ali and his government, that the mortality of the fellahs who remain at home is greater than that of their comrades who are carried off to be made soldiers of. What a miserable condition that of the fellahs must be, when the toils and perils of a soldier's life in these countries are less fatal than the grinding oppression under which the former are cast down!

"Since the war commenced against the Wahabees by Mohammed Ali, his country has been harassed by conscriptions. The people get no peace from his soldiers: wherever they come consternation spreads; the unfortunate fellahs take to flight, they are pursued, and eventually they fall into the hands of the pacha's officers; then they are treated as the fugitive slaves are by their Christian despots in other countries—in Cuba or America; they are scourged or bastinadoed, and there seems to be no end to the infliction of these tortures.

"There are men who will tolerate any infliction of pain or suffering on their dependants, provided it be not done under their sight; but, were they compelled to witness the cruelties performed by their orders, they would shrink from the infliction; and many a man's character for humanity is built on no better foundation than this, that he has no nerves for enduring the sight of human sufferings; but remove the sufferer from his sight, and bring the pains and anguish of his victim by other means to his knowledge, and he has no feelings for them, and no perception of his own insensibility.

"There was a singular law in force in Egypt in ancient times for the prevention and punishment of infanticide. A mother who killed her child was condemned by this law to hold her murdered infant in her arms for three days and three nights. If, on the principle of bringing home to the bosoms of people the acts they have committed, his highness Mohammed Ali was condemned for three days and three nights to witness all the scourging that in that brief period might be inflicted on his people, or, what might be still 'more germane to the matter,' for that period to be shut up with the victims maimed and lacerated who were still writhing in pain from the effects of the courbash—might not this man be brought to feel the outrages that are done every day by his agents, and with his sanction, on the wretched people?

"There probably is no sight so mournful, so thoroughly deplorable, as that of a recently inhabited town or village buried in stillness—no life, no motion in it; in short, abandoned, in despair of being longer able to resist oppression, by its people: where the dwellings of the poor inhabitants are still seen standing, neither blackened by fire, nor destroyed in war, nor decayed by time, but deprived of their inhabitants by a systematic course of cold-blooded rapacity on the part of the ruler of the land, which there was no power to elude or baffle, except by giving up house and home, and deserting *en masse* the devoted town or village.

"These are the spectacles which hundreds of abandoned villages now present to the traveller's view on the banks of the Nile.

"The people of Egypt are ready and willing enough to cast off the yoke of the pacha, and they would be able to do so if there was one man of their class capable of concerting measures for the union of the inhabitants of the country. But they have no leaders, and those who would be most likely to become their leaders the pacha has taken good care to make the instruments of his oppression, namely, the Sheiks el Belled, or the head people of the fellah class, whom he has made the rulers of the villages. These persons he has rendered odious to the fellahs; and, as they are the only persons of their tribes who have received an education, the people are without leaders.

"In the present state of things, what is to be dreaded is that, when any event takes place that either goads their frenzy to an outbreak, or affords what they may consider a fit opportunity for one, they will deliver themselves up to the fury of their wild revenge, and, without any other determinate object than plunder, that they will pour in upon the towns and cities for the purpose of pillage. And, bad as the government of Mohammed Ali is, I cannot conceive a greater calamity than his death would be at the present moment."

Who could suppose, looking at Egypt as it now is, that it ever could have produced those stupendous monuments of art by which its ancient grandeur is attested? And who, looking at these wonderful erections, could have supposed before the event that it would have been ever reduced to such a state of permanent degradation? The contrast between the state of the Egyptians and that of their neighbours, the posterity of Ishmael, is very remarkable. Of the

latter it was said by the angel of the Lord before his birth, that "he should be a wild man—his hand against every man, and every man's hand against him;" and yet he was "to dwell in the presence of all his brethren." Dr. Shaw, in his travels, says, "The Arabs are naturally thievish and treacherous; and it sometimes happens that those very persons are overtaken and pillaged in the morning who were entertained the night before with all the instances of friendship and hospitality. Neither are they to be accused for plundering strangers only, and attacking almost every person whom they find unarmed and defenceless; but for those many implacable and hereditary animosities which continually subsist among them." In another passage he observes, "Notwithstanding the perpetual enmity between them and the rest of mankind, and the most powerful efforts for their destruction, they have from first to last maintained their independency, and continue to inhabit the country of their progenitors."

It is now left to every candid and impartial judgment to decide whether these predictions, uttered and recorded in the sacred writings between two and three thousand years ago, are, or are not, at the present moment receiving a literal accomplishment.

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## MISSION OF THE AMERICAN CHURCH TO WESTERN AFRICA.

### No. II.

We continue in our present number the interesting statement of the rev. Mr. Payne.

"I begin with the primary station at Mount Vaughan. This, as you have been informed, is three miles from Cape Palmas, and in consequence of the late increase of the colony is now nearly in the centre of its population. It has ever come within the design of the mission to extend its benefits to the people thus located all around it, and accordingly services have been held for them on every sabbath, and during the week as the missionaries were able, and during the last year the services of one of their number have been given wholly to them. Though they are for the most part members of other Christian bodies, their attendance at our chapels has been tolerably good; on sabbath evenings very much so. The number of communicants from the colony, including two scholars and three teachers in the mission schools at the above date, was fourteen. One or two others were candidates. With a view of extending the benefits of education to more colonists' children, a school has been lately opened in the mission chapel, exclusively for their benefit. It is taught by a youth educated at Mount Vaughan, and contained about twenty pupils.

"But the school at Mount Vaughan is invested with greatest interest, as being the earliest object of the mission's care; and one which cannot but be regarded as having been signally prospered and blessed of God. The missionaries were instructed from the beginning to have in view the raising this school as fast as possible to the rank of a high school, in order to prepare in it teachers and candidates for the ministry. They were to take a few promising colonist children and as many natives as could be conveniently accommodated. Eight of the former, four of each sex, were readily obtained; and, notwithstanding the difficulty of procuring the latter, there were in the school when I left 25 native boys (as many as it was thought desirable to have), and 11 girls; making the whole number of pupils, colonists and natives, 44. The requisite number of native boys was obtained as long as two years ago, though the school is still subject to change, owing to the running away of some of the boys: this, however, is becoming more and more unfrequent. The girls are all betrothed to boys in the school, being purchased, according to native custom, by the parents of the boys, this being found the only way in the present state of society to get and retain them. All the members of the school are clothed and fed at the expense of the mission. This is rendered necessary by the distance of the station from any native settlement, as well as expedient, in order that the pupils, by being kept from the influence of their parents, may have all the advantages of preparation for the stations for which they are designed.

"Three colonists have been qualified in this school to act as assistant teachers, and as many as six natives render important services as monitors here and at the out stations. A large sabbath school for colonists is taught exclusively by members of this school under the supervision of the missionary to the colony.

"Two or three classes had made some proficiency in grammar, as many were quite advanced in geography and arithmetic, and a number were studying the elements of philosophy and astronomy. Several wrote good letters and compositions, and all who had remained for any length of time were well acquainted with the leading doctrines of our holy religion. Twelve or fourteen of the more advanced boys and girls met every week to practise music scientifically, and constituted on sabbaths and other seasons of worship quite a good choir; and seldom have I heard the responses of our delightful service more generally or heartily made than in our little mission chapel.

"But, however gratifying the external prosperity of this school is to the missionaries, it is not upon this that their thoughts delight most to dwell. The salvation of immortal souls was 'the joy set before them,' which led them to the dreaded shores of Africa; and until they could feel this joy, however much they were prospered externally, their souls ceased not to be in 'travail before God.' The merciful hearer of prayer was pleased to give them the desire of their hearts. Little more than a year ago, without any of those exciting measures which are too much the order of the present day, God was pleased 'to pour out his Spirit' in a most remarkable manner upon this school and station, inasmuch that for a week or ten days, 'what must I do to be saved?' was the all-absorbing question amongst the pupils and domestics of every age. Late at night, when all but anxious souls were wrapt in sleep, sweet hymns of praise were heard from groups of heathen children, or the accents of humble prayer with the most perfect distinctness upon the ear. A sentence in the petition of one of the most advanced boys, whose thoughts were carried away from himself to his poor heathen relations in the stillness of the night, always occurs to me when thinking of that season, 'Bless, O Lord! our parents, relations, and friends; bring them to bow to Christ Jesus, and wash in his blood, which cleanseth from all sin.' Never can I forget the solemn heavenly aspect of Mount Vaughan at this time. It seemed indeed to have become Grue-pialuh, the 'man-healing hill.' Not indeed the scene where greegrees and charms were applied to heal the flesh, but where the precious blood of Jesus Christ, applied by faith to the sinner's heart, cleansed him from all unrighteousness. O may this interesting mount ever thus correspond with its early name; and may countless numbers of Africa's degraded children, for all time to come, resort hither and be washed in the fountain here opened for sin and uncleanness and every pollution! Between fifteen and twenty mission scholars and domestics, it was hoped, were the subjects of this gracious influence; of these one (domestic) united himself with another body of Christians, eleven had been admitted to the communion of the church, and others were candidates. The whole number of communicants belonging to the church at Mount Vaughan, including missionaries, teachers, and scholars, and colonists, is thirty-one.

"Thus, in the short space of little more than four years, we see in what was so lately one of the most degraded portions of Africa, a Christian church risen up, and worshipping God in the beauty of holiness! Surely the most sceptical can no longer question the propriety or feasibility of the mission, and its ultimate success. And to the devoted Christian, who longs and prays and labours for the salvation of Africa, who feels that the salvation of one immortal soul is worth more than a million natural lives, the conversion of such a number of heathen will more than ten thousand times compensate for all the paltry sacrifices of money, health, and life, which have been made to effect it.

"But the operations of the mission have not been confined to one station. It was originally designed that, after the primary station was firmly established, the attention of the missionaries should be at once directed to the interior; it being reasonably supposed that more healthy points might be found here than on the coast. Difficulties between the colony and natives, however, having prevented the immediate execution of this design, a station was commenced at Grahway (native Blegeh), a town containing about 3000 people, on the leeward coast, nine or ten miles from Cape Palmas. It being sufficiently near to Mount Vaughan to receive the pastoral supervision of the missionaries there, it was thought the services of a teacher would be all that would be required, at least for some time. Accordingly one was located here about two years ago. He at first encountered considerable opposition from the people, who thought that they ought to have an ordained missionary, or as they would say, 'a proper God-man;' but by perseverance and prudence he had overcome this to a great extent, and was able to retain in his school from ten to fifteen boys. He thought too, latterly, that a few manifested some interest in the concerns of their souls. Much more good may be anticipated at this station, now that the circumstances of the primary station allow one of the missionaries to visit it more regularly than heretofore.

"The third station of the mission is located at Cavalla (native name Bwedi), twelve miles to the leeward of Cape Palmas. A school was opened here as much as four years ago, by the mission of the American board; but it was carried on very irregularly until the transfer of the station to our mission, two years ago. A teacher was then located here for a time; but little was effected before one of the missionaries took charge of it, six months after. It is a very important position, having a population of 3500, and constant intercourse being carried on between it and the numerous tribes on the banks of the Cavalla river. It soon proved, in itself, a deeply interesting field of labour. As soon as suitable preparations could be made, as many children as could be instructed were collected; and, when the missionary left, there were in the school twenty-five boys and eight girls; all, with one exception, being natives. Four of these were studying geography, arithmetic, and philosophy, and nearly all could read in the English, and several in the Grebo language. Two of them, transferred from Mount Vaughan, are communicants, and one (a native) renders some assistance in teaching. Nearly all the scholars are able to use, in some measure, the short liturgy prepared for their daily devotions, and join with much earnestness in its responses; and though none give evidence of a change of heart, except the two just named from Mount Vaughan, there is much reason to be encouraged by the serious conduct and interest of all in the things of God.

"In addition to the school, the missionary had under his care a class of fifteen young men, composed chiefly of Croomen, or those who, by serving on board of trading vessels, had acquired some knowledge of the English language. These compose a large and very influential class of the community at Cavalla, and some of the most prominent of these were members of the class just named. They met every evening, except that of the sabbath, at the house of the missionary, to learn to read and to receive religious instruction. This was given in broken English; and prayer and singing, in Grebo, concluded the exercises of the school. One of the most intelligent and influential of these Croomen, some time before the class was formed, became the hopeful subject of divine grace. So notoriously bad was this man's character, that, when the missionary went to Cavalla, he received many warnings from those who preceded him to beware of him, as one who would take every advantage and involve him in every possible difficulty. He was seldom seen at the mission house, until after the funeral of a cousin who had been in the mission seminary of the American board. On this occasion, the missionary, as he often did, preached to the large concourse of people assembled, 'through Jesus the resurrection of the dead.' A doctrine so startling aroused the attention of the numerous relatives of 'the only son;' and almost every eye seemed rivetted on the speaker, when, pointing to the lifeless body before him, he said—'Those eyes shall see again, those hands shall move again, those legs shall walk again, that mouth shall speak again. And, if Ibadi loved God, he shall live for ever where sickness and sorrow and death shall be no more.' These words it afterwards appeared, sank deeply into Gnabwi's heart. He appeared evidently serious on returning from burying his cousin; and at once became regular in his attendance on religious services. He frequented much more than usual the mission house, bringing with him a little primer, in which he had learned to spell a little when in England, and appeared desirous of increasing his knowledge. His anxiety and interest appeared to increase until after religious services on one sabbath about three weeks after, when he followed the missionary into the house, and declared his determination to renounce heathenism, and try to prepare for the place of blessedness of which he had heard at the funeral. He at once commenced attending with the greatest regularity upon every religious service in his reach, and applied himself, even to a hurtful excess, to the acquisition of knowledge; and so rapid was his progress, that when the missionary left the station, not twelve months after the time referred to, he could read with comparative ease the Testament both in English and his native tongue, could write a very intelligible letter, and had engaged in instructing a class of youths at his house at night. He threw his influence too in the scale of Christianity, and in conversation, with young men and old, argued against their superstitions, and in favour of our holy religion. On one occasion, when visiting the Wehbo tribe at the falls of the Cavally river, he formed a little school of those who accompanied him, had family worship morning and evening, and preached to the wondering Wehbos 'Jesus and him crucified.' Much was expected from the influence of this man, and from the influential class of which he was a member. The young men, and not the old, exert the controlling influence in society in the Grebo tribe. The congregations attending religious services on the sabbath, numbered averaging 100, and sometimes numbering 200, including the scholars; some, it is hoped, feel real interest in the truths which they hear.

"A fourth station was commenced last March, at 'Grand Cavalla,' at the mouth of the river of this name, and the residence of king Baphro, justly represented as the most influential chieftain in the Grebo tribe. The population here is not so great as that at the station last named, but it is important on account of its being on the high road to the interior. The rev. Mr. Smith had gathered, or rather received, about 12 native boys, in a native house which he had purchased, and had removed to the spot selected for the

station, when the necessary absence of the missionary at Half Cavally rendered it necessary that he should assume the charge of his station. There is every prospect of a very large school at this place, as the people feel much slighted at not having been supplied with a 'God-man' before.

"Thus it appears that in as many years four stations have been established by the West African mission, each having a school with as many pupils as there are the means of instructing, and these pupils having made progress in knowledge which would compare with advantage with that made in most of the common schools of our own country—and that many of these have been translated from the kingdom of darkness unto the kingdom of God's dear Son; and this too, notwithstanding the obstacles presented by the known debilitating influence of the climate, the new and untried circumstances of the mission, the ignorance and superstition of the heathen, and though the missionaries all feel that they have come far short of their duty.

"Shall it be said or thought any longer then by his white brethren, that the African, like the ourang-outang or monkey which sports through his forests, is incapable of moral culture, and of elevation in the scale of civilized living? The short history of the West African mission itself, furnishes abundant refutation of such charge. For here are to be seen youths who, in the brief space of four years, have been weaned from heathenism, learned to read the scriptures intelligibly and understandingly, and are humble followers of Jesus. Here is the case too of one young man who, after spending 28 years in all the sensuality, superstition, and degradation of heathenism, has become so devoted a student, as in one year to learn to read the scriptures, and been induced to try to regulate his life by their holy precepts.

"If more striking proofs were required I might refer you to the Christian institution of the Church Missionary Society at Sierra Leone, where I saw 26 youths—those taken from the holds of slave-ships, or their children—who read the scriptures with perfect propriety, and instructed some hundreds of children in day and sabbath schools—were good grammarians, arithmeticians—wrote exegetical essays on the scriptures, and were some of them studying Latin and Greek preparatory to their entering the ministry. I might read to you the journal of some of these liberated Africans appointed to visit some of their more ignorant brethren, and to administer to them the consolation of the gospel. I might tell you too of the crowded congregations of these people with whom I worshipped, and from whom I heard our beautiful liturgy uttered with a distinctness and pathos not surpassed in this highly favoured land.

"In proof of the African's capacity of improvement in his temporal condition, I might enumerate cases of those who were taken from slave-ships naked as they came into the world, who, by their own industry built two-story stone buildings, kept well supplied stores, imported goods directly from England, in one instance purchased and manned a brig of 100 tons, and are many of them worth 15,000 dollars.

"Away then with the idea of the incapacity of the native African. Because in fulfilment of prophecy they have been allowed to be degraded and enslaved, we can no more infer their inferiority than we can our own, from the historical fact that before the light of the gospel dawned upon them, our ancestors were worshippers of dumb idols even as they are now. And the same God who authorized the language—'Cursed be Cain! a servant of servants shall he be to his brethren,' hath also said, 'Ethiopia shall stretch forth her hands unto God.'"

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## JESUS WEEPING OVER JERUSALEM:

## A Sermon,

By the Rev. Charlton Lane, M.A.,

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Luke xix. 41-2.

"And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes."

We have here a vivid representation of the amiable and generous character of Jesus Christ. He had passed through three years of hard and excessive toil, going about through cities and villages preaching and teaching the things concerning the kingdom of heaven. On the mountain, in the field, on the shores of the sea and of the river, in the streets and in the houses of his countrymen, the voice of Jesus had been heard, sometimes speaking in accents of mildness, sometimes of reproof; at one time controlling the elements, the winds, and the sea, creating food for famishing thousands, or calling the sickly back to health and the dead to life; nor ever losing an opportunity of working the work of him that sent him. What a mighty example of zeal, of untiring energy, of never-ceasing compassion! Love dictated every movement of his life—love for God and love for the creatures of God; and when rebuke broke from his lips it was the rebuke of one who spoke in the gracious tones of warning. He denounced no imprecations, he uttered no sentence, but, grieved and angry because of sin, he earnestly summoned the careless and the stubborn to bring forth fruits meet for repentance.

And now at last behold him weeping; not tears of sympathy, as when, overcome with the distress and sorrow which he saw around him, he wept at the grave of Lazarus, the very friend whom he was about to raise again, but tears of bitter sorrow—burning tears of agony proportionate to the knowledge and compassion of his nature—over the ruin of Israel. He knew too well what awaited himself—the cup which his Father soon would give him to drink, the baptism of blood and sweat which soon must bathe his pale and quivering limbs, and the anguish of that hour which he who was the Son of God alone could experience, since he alone could feel what it was to be conscious of the withdrawal of his Father. All this he knew in every particle of its approaching history; but he wept not at this, for he thought not of himself: he wept for others, for his adopted country, for the ruin of so many souls fitted for an immortality of happiness and sinlessness, favoured by the most striking mani-

festations of divine favour, but doomed, by their own wretchlessness of rebellion against God and himself, to suffer the penalty of an everlasting exclusion from every hope. The holy and divine Saviour could, by his omniscience, throw himself into the position of any one of his creatures. He did so now: he saw the fate of every individual of many millions, and the groan of despair and the tear of a superhuman compassion burst from the eye and the heart of the lowly and gentle Saviour of the world. It was an hour in which his soul travailed: "He beheld the city and wept over it." The following words give the reason for those tears: "Saying, if thou hadst known, even thou at least in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes." Here are advantages neglected, time abused, judicial blindness the consequence, and ruin the result.

We have considered already the advantages conferred upon his adopted countrymen by the personal ministry of the blessed Saviour. We may add that Capernaum, Bethsaida, and Jerusalem, are the places specially mentioned as awaiting the impending judgments of heaven, because these were the places specially favoured by the lessons of his wisdom, and the miracles of his mercy. Other towns and neighbourhoods, even among the heretical Samaritans, believed on him; nay, many of the common people of Jerusalem, and some of the priests and rulers, asked not only of one another but of their own hearts—"Is not this the Christ?" We may therefore conclude that, had the rulers and majority of the people of the metropolis testified their belief in Jesus, the whole nation would, humanly speaking, have become Christian. What the consequence of such a glorious result would have been, not only to that specially favoured people, but to the nations of the world at large, who are finally to be brought under the mild yoke of the blessed Saviour through the ministry of the natural descendants of Abraham, it is beyond our power to imagine. The heart, which cannot but dwell at times on future and final days of Christianity on earth, swells with melancholy rapture at the thought of Infinite Mercy having so much of blessing in his parental hand, yet stayed in his act of munificence through so many more centuries of human existence, by the perversity of the very beings who are the objects of his care. Who can think over those succeeding days of wickedness and fraud and violence which have disgraced the history of Christendom, and compare them with the pictures of prophetic promise and of a state of Christianity yet to come upon the earth, without a sigh of conviction at the depravity of man, and the long-suffering of a still waiting God and Father—without also a sensation of grateful triumph that although, in the wise decrees of God, justice must have her course, yet that eventually mercy will triumph even on this earth? In the meanwhile it behoves us, who exist in the intervening years of the world's duration, to avail ourselves of those means of glory here, and of happiness hereafter, which do and will compensate for every suffering attached to our actual state of trial. We have immense blessings conferred in our actual privileges, actual hopes, and helps, and motives; and, if in the ancient church they suffered most severely who had once enjoyed the most evident manifestations of almighty benevolence, it behoves us to take warning from the sorrows of our Saviour, and avoid the terrific doom of unbelief, ingratitude, and impenitence.

Nor let us permit ourselves (of which indeed there is too much aptness in human nature) to lose a sense of our own personal responsibility in looking at great and momentous events, which embrace the interests of millions, or of mankind in general. Let us not consider the woe ordained and accomplished against Jerusalem as bearing a warning only to nations or to churches in their corporate capacity. If we do so, we shall, it is to be feared, seek to throw the warning before kings and rulers, and not enquire of our own hearts whether each member of the state or of the church is doing his own part to fulfil his own appointed department of duty. Let each of us ask himself, "Am I doing my own part to conciliate the favours or avert the judgments of heaven? Am I a Christian born, baptized, and bred in the community of Christ's church, with so much of valuable knowledge inculcated in the forms of worship to which I am habituated, and so much also constantly offered to me in the word of God written for my learning, and expounded in the weekly services of the sanctuary? And what benefit have I received to my soul from these and other means of grace? Have I practically valued the holy communion of the body and blood of the Redeemer? Have I consecrated the sabbath to works of piety and charity? Have I treated the authorized ministry with kindness and support? or have I lived just the same life as I should have done had my birth, my nurture, and my religion been that of a mere member of a civilized community, discharging certain duties enjoined by the common feelings of mankind—duties coldly discharged, without one aspiration of thankfulness, humility, or affection to the God and Saviour of the world?"

Dear brethren, this is our day—a day of

offered knowledge in which it behoves us to make ourselves acquainted with the requirements of our faith. Let us seek for more humility, gentleness, more contrition of heart for our manifold sins. None of us fulfil the law of God towards him, our neighbour, or ourselves: let us learn this by constant comparison of our own tempers, words, and works with the gospel-law and the example of Christ. Let us, when we know it, act accordingly; the day of visitation awaits us all, and blessed shall he be whom his Lord, when he cometh, shall find watching.

"But now are they hid from thine eyes." The expression is an awful one: it places before us at one view the comparative states of the past and of the future; it is the shutting of the door of mercy. The bright visions of possible and oft-offered, but, as it appeared, distant happiness, are become a dark blank; and the doomed sinner is left without hope, without God, with nothing but hell. "Now are they hid" implies that they were not always so. What more could God do for Israel of old? Yet the most miraculous gifts, the most extraordinary exhibitions of a present God, may become despised by familiarity and custom. And so has it been with Christian churches since; so will it be with our own church and nation if we confine our diligence to mere earthly speculations; if our ministers of religion, our statesmen, and our citizens labour only from worldly motives, and dare nothing, and do nothing, and expend so little, for the united interests of God and of man. If the knowledge of Christ be not valued, if the truth as it is in Jesus be not cultivated, if religion is confined to certain persons, times, and things, no other knowledge can fortify the conscience, can tranquillize the soul, and prepare it against the delusive assaults of heresy and superstition now, and the dread of a dark futurity when at last the hour of our visitation shall arrive. The words just recited remind us that God does sometimes leave men to the sad effects of their own perverseness: his Spirit will not always strive with man. God is a God of mercy: witness the never-ceasing labours of his wisdom and of his love; witness the toils, the wanderings, the appeals, the sorrowing tears, the dying groans, the dying prayers of Jesus. But he is a God of justice also, for even amid his tears the Judge of mankind pronounces the tremendous fiat, "Now are they hid from thine eyes." Yes, the very scenes which have long before with more than ordinary historical accuracy been narrated in the ancient scriptures, these are hid from thine eyes; and not because thou couldst not have known, but because thou didst not know of them.

And so, brethren, it may be with us of this church and nation: the heart of man is deceitful above things, and in the latter times we are reminded that evil men and seducers will wax worse and worse, deceiving and being deceived; that, whenever men receive not the love of the truth that they may be saved, therefore God sends or permits to be instilled into them strong delusion that they should believe a lie; that they all must be damned who believe not the truth, having pleasure in unrighteousness.

Be assured, dear brethren, that there is with God but one mode of dealing; according to the same principle he deals both with masses and with individuals. Considered in this light, the judgments past upon communities, upon churches, and more especially (as the most exemplary of all) those which tried, and punished, and warned, and at length overwhelmed Jerusalem, are written, as we are expressly reminded, for our admonition, and should carry anxiety and deliberation into every single heart. The time was to come when Jerusalem was to be swept away, when her house was to be desolate; the doom was yet forty years ere it was accomplished, but it was fixed immoveably in the destinies of heaven, and is therefore spoken of as present. The doom of Adam, "Thou shalt surely die," was many centuries in its full accomplishment, but it commenced its sad progress towards fulfilment from the moment in which Adam sinned. And, as Jerusalem now could see no more the mercies which she was losing, nor the judgments which were rushing in full tide upon her, nor the crimes already committed, nor that full and foul wrong which in the course of the next three days was to crown her pyramid of rebellion, so no sinner knows what sin he may be guilty of. If by stubbornness in resisting God's movements we resist beyond a certain point marked out in God's secret plan of dealing with our souls, we lose the sustenance which can alone secure us; and there is no sin which, if adequate temptation be presented, a man unsustained by heaven will not certainly commit. Let us then value the present moment, as the right use of that will confirm us in holiness, while the contrary employment of it may sentence us to hell. "Now is the accepted time:" "To-day, while you hear his voice, harden not your hearts:" "Seek ye the Lord while he may be found." "If the wicked turn from all his sins which he hath committed, he shall surely live. All his transgressions that he hath committed they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die, saith the Lord God, and not that

he should return from his ways and live? But when the righteous turneth away from his righteousness and committeth iniquity, all his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

The sentence past upon Jerusalem was fulfilled to the very letter. "Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

"A brief detail of the unparalleled sufferings of the Jews when Jerusalem was destroyed will show how minutely the prophecies concerning its destruction were fulfilled. Nothing similar is recounted in history. A detail is given to us by Josephus, the Jewish historian, confirming not only the declarations of Moses and the prophets, but the still more minute prophecies of Christ, which were delivered in a time of profound peace. The Jews, already sufficiently turbulent, were goaded to revolt by the hatred, the contempt, and the persecution of their tyrant conquerors. A series of cruelties, in which Jews and Christians enormously suffered, preceded the attack upon Jerusalem itself. At length the idolatrous ensigns of the Roman Gentiles were seen enclosing the fated city. On a sudden and for a short time, without cause assigned, they withdrew. The Christians, forewarned, as you remember, by Christ, seized that opportunity and escaped; and, accordingly, it is remarkable that, in the judicial punishment of Jerusalem, not a Christian suffered: on the contrary, multitudes of Jews crowded into the city for safety. Among these were many banditti and men of fierce habits. These robbers took part in the various factions which were insanely murdering one another within the besieged walls. Plunder, murder, destruction, and famine rioted over thousands of their slain: no less than eleven hundred thousand perished. When the city was taken, a drunken soldier fired the temple; the walls and buildings were rased from their foundation, and a great part of it ploughed up. So fully was the divine word accomplished against Jerusalem; and all the judgments, long before announced by inspired men, fulfilled, to the warning of every successive age of God's church and people!" (Bp. Newton and Keith).

We have already derived some considerations from this awful event: First, the certainty that God will be faithful in every word that he has proclaimed. Let us add, that the fulfilment of any one prediction should banish at once presumption and despair. The prophecy of Jesus, uttered by himself, and shortly afterwards published by his evangelist in a time of profound peace, when, to every human eye, nothing could be more unlikely to occur, is no less a proof of the authority of Christ than of the truth and faithfulness in general of God Almighty. Our second point was the lesson of warning to impenitent nations. Our third reflection is one of yet greater interest, viz., that every instance either of God's vengeance or of his mercy equally carries a warning to every individual believer. Jerusalem may represent one who has proved faithless to his baptismal vow, to the principles of his education; who, nurtured by the milk of Christianity, has given himself over a captive to the prince of darkness, to the allurements of passion and of the world. The tears of parents and of friends, the remonstrances of the wise and the affectionate, are treated with anger, or ridicule, or indifference. In vain the holy words of religion are urged upon a reluctant ear and a scornful heart. In some cases the groans of a neglected wife, and the necessary sufferings of neglected children, fill up the measure of the sinner's warnings and the sinner's wickedness. Staggered, perhaps, at first, by his various drawbacks, he pauses; but the love of sin has taken dire possession of his soul, and he rushes madly to destruction, as the horse rushes to the battle.

Let us resist, therefore, the first beginnings of crime. Every fresh compliance increases the power of temptation, diminishes the capacity of resistance, till at last the victim is carried swiftly, and without a struggle, over the cataract of perdition.

Another lesson to be learnt from this passage is to sympathize with him who sympathized with man. He who was God wept over the sins and sorrows of mankind; and can we forbear to add our grief to his? Can we remain altogether indifferent to the sorrows which we ourselves suffer, to woes which threaten ourselves, to sins, of which ourselves are, too often, the guilty perpetrators; amenable to the wrath of heaven, and only capable of escape through the compassion and atonement and intercession of the Son of God? Worldly minds will, of course, regard human agency as alone productive of human sufferings. Famines and diseases and ruined fortunes are all traceable to some causes which may be seen, and may themselves be further (though less distinctly) traceable to causes yet more remote. But the Christian, though perhaps incapable of tracing with distinctness the connection between human causes and their effects, is enabled to fix with unerring precision on one

great cause of human suffering, one great source of human tortures. He sees in the sufferings of his fellow-creatures the punishments which are attached by God's decree to stubborn resistance to the heart-regulating principles of the gospel; to the love of money and of power in some; to ignorance, brutality, and immorality in others. Such sufferings are just, yet they are not therefore less deserving of bitter regret and earnest compassion; and no genuine Christian can witness the tears of Jesus without being determined, by the grace of God, to repress guilt in his own person, in his own life, and to do his best to counteract sin and ignorance, with all their accompanying and consequent woes, in others, his fellow-men.

Another reflection is this:—No one can behold the holy Jesus weeping over the city of his own murderers without perceiving that the image of God in the believer consists of benevolence and compassion. He whose heart is hardened against any one of his fellow-creatures, even of those whom he unhappily believes would injure him, is no follower of the Lord Jesus. He may remonstrate; he may, if he have opportunity and right to do so, rebuke any of his fellow-creatures; but he must love all. This may seem a hard doctrine, and it is such to the natural man; but he to whom alone vengeance belongeth, and who executes his wrath not in anger, but simply in judgment, loved his enemies, and did all he could to conciliate and save them: he wept and prayed and died over them; and has left us the command —a command which he can enable and which he expects us to fulfil—to love our enemies. This command comes with triple force to short-sighted man, through the very reason of his short-sightedness. Jesus knew his enemies: we know not ours. We pursue with unrelenting anger those who thwart us. Now, even were we ourselves incapable of error in judgment or in conduct, such treatment of our fellow-beings would be utterly unchristian; as it is, it can argue nothing but an insane pride of heart, which will not bend before the precepts of the Great Lover of our race, who regards ourselves with infinite compassion, and calls us to a resemblance of himself here in order that we may become yet more like him, and take up an everlasting companionship with himself, his Father, and his holy angels, in a world of love and peace and sinlessness and joy.

Finally, dear brethren, let us not quit this subject without that review which no day, certainly no week, should pass without seeing us earnestly engaged in—the review of the course in which our own hearts have hitherto walked. How many sins we have negligently, how many we have wilfully committed—how many talents we have neglected, and duties left undone—will be seen only in that day when all the secrets of our hearts will be exposed to our then unshrinking gaze. Still we may, even now, learn much if our conscience is not quite deadened, quite blinded; we can yet see enough to cause us to stand dumb in the spiritual presence of our Judge, and make us flee for refuge to the only hope of our salvation, and the only source of grace and strength and holiness and reformation. Let the frequent occurrences of death around us strike the tones of summons to our hearts; let the knell of our friends, our neighbours, who are summoned before us, remind us that we ourselves are travelling to the charnel-house, and tell us to redeem the times and opportunities we have lost. The young, the thoughtless, and the thinking, the active and the healthy, those in fulness of strength as well as those in fulness of years, are summoned; some by a few days of notice, some without any personal notice at all. Let us, then, be more faithful to God and to each other. Let the duties of parents, of children, of masters, of servants, of our public and of our private capacities, be henceforth more zealously, more earnestly, more efficiently discharged. May we render unto all their dues; for, in discharging any duty to each other, we shall so far shew forth the victorious influence of Christian faith and fidelity, and utter the praises of him who calls us out of darkness into light, out of a world of trials into a state of reconciliation and of peace.

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## GEOLOGY.

"Some drill and bore
The solid earth, and from the strata there
Extract a register, by which we learn
That he who made it, and reveal'd its date
To Moses, was mistaken in its age."

COWPER.

GEOLOGY deservedly ranks high in the scale of sciences, and doubtless the more scrupulously and critically the works of God and the word of God are examined and compared, the more clearly shall we be convinced that both proceed, and that both are alike efforts of the same eternal and all-powerful Creator. When man approaches his infinitely perfect Creator, who is omnipotent, omniscient, and omnipresent, his love and adoration is mingled with awe. If we survey the heavens the work of his hand, and if through the medium of science we carry our eye through the boundless space, and view the numberless worlds, in all probability inhabited, and teeming with animal and vegetable life as our own—for the telescope proves that all the planets which compose our system have the sun to rule the day, and many have their attendant moons to rule the night, that they are subject to the same vicissitude of seasons, an alternation of day and night, and that they are surrounded by an atmosphere capable of sustaining life; and if we further lift up our eyes and behold the great Supreme seated on his eternal throne, guiding, directing, and

preserving all the works of his creation, we shall feel ourselves constrained in humble adoration to bow down before the almighty Author of the universe.

If we contract our survey, and make ourselves acquainted with the wonderful works of God, exhibited in the animal, vegetable, and mineral kingdom of the globe we inhabit; if we behold the starry firmament declaring the glory of God, "the ocean, the thunder which rends the air, and the everlasting hills, the heralds of his almighty power," we feel ourselves overpowered with the solemn contemplation; and though we view perfection, beauty, and goodness reigning throughout, and witness multitudes of creatures carefully provided, each in accordance with his habits and station, with all that can enable him to enjoy the blessings of existence; and though we feel our eyes gladdened with the gay and beauteous flowers which so profusely deck the path through which we tread, the summer shower refreshing all around, the glittering dew-bespangled grass, or the gentle stream fertilizing the country through which it flows, even while we feel our heart respond in grateful aspiration to the benevolent Being who presides over all, yet, when the majesty of the eternal God reveals himself, not only in the perfection of his works, in the omnipotence of his power, but in the righteousness, purity, and holiness of the divine nature, man cannot but look down upon himself; and who, upon such a comparison as must then suggest itself, will not at least be taught the important lesson of humility, modesty, and reverence?

Surely then we should be very diffident how we study the great book of nature, and more especially how, in our desire to prove the harmony of the book of nature and the book of revelation, we attempt to modify or alter any part of the contents of God's most holy word.

Natural religion is the foundation on which alone revealed religion can be built; and any science which displays the power, wisdom, and goodness of the Creator, may be considered the handmaid of religion; but care must be taken that she never be allowed to usurp the place of mistress. There can be no objection to the hypothesis being granted that the first verse of the book of Genesis—"In the beginning God created the heaven and the earth"—merely implied that it owed its origin to Almighty God, in confutation to those who might hold the fortuitous formation of the world, but that the creation of the universe might have been at a subsequent period to the Mosaical historical account of the operations of the first day.

But there is no sufficient warrant for the opinion that the days of the Mosaic narration need not strictly be considered to comprise the same period now occupied by a single revolution of the globe, but indefinite intervals, by which the word of God may easily be made to bend to the conceits of the philosopher. The sacred historian distinctly exhibits the regular process of creation, and declares that on the seventh day God ceased from his exertions, and that God blessed the seventh day and sanctified it; "that is, separated it for his own use, and thus laid a solid foundation for the observance of that day through all successive generations; and this truth has ever been recognised, and the sabbath day has been consecrated and observed under every dispensation." To declare therefore that there is "no sound, critical, or theological objection to the interpretation of the word 'day,' as meaning a long period," is at once to destroy the above scriptural economy.

Sunday, blest day, in mercy made for man,
The gracious gift of an all-righteous God.
It is a day which he has sanctified,
And set apart for his peculiar service;
A day of rest from worldly toil and care—
A day in which we commune with our God.
His temples open, thither we repair,
To join our voices with th' assembled throng,
In prayer and praise to the great God of heaven.
'Tis there we listen to the man of God,
As he expounds some well selected text,
Teaching us how to live and how to die.
And there it is the ambassador of Christ
Proclaims glad tidings to a guilty world,
Of life and pardon through a Saviour's blood,
But when religion's duties are performed
With grateful, cheerful hearts we close the day.
For it is no solemn fast—it is no day
Of rigid abstinence, but rather one
Of joy and peace and love; and love you know
Can claim no fellowship with groans and tears.

Such an exposition of our inspired cosmographer must tend to create doubt and distrust as regards every part of the sacred writings. Grant this concession, allow greater liberty in the interpretation of scripture, and every moral requirement or evangelical doctrine may be modified or explained away, according to the convenience or caprice of each peculiar mind. The sabbath will soon be considered a thing of nought, as an institution peculiar to the Jewish economy, and therefore, as a religious observance, ceasing at the time of their dispersion; but, receiving the account of creation contained in the Mosaic history, we believe it to be a day for ever consecrated to the Lord. The appointment of the sabbath was to commemorate the completion of the creation of the world; for on the seventh day God rested from all his work, and blessed and sanctified it. The institution of the sabbath therefore is coeval with the creation of the world. The first institution of the sabbath was, as has been mentioned, in commemoration of God's having completed the creation of the world; the removal from the seventh to the first day of the week was in commemoration of our Saviour having completed and rested from his work, the redemption of a guilty world from sin and death. The geologist insists that our planet has, during long periods previous to the creation of our species, been inhabited with divers races of vegetables and animals, from the fact that stratified rocks contain the remains of extinct animals and vegetables; and that these extinct species were also divided into two classes, the one herbivorous, the other carnivorous. This statement seems opposed to the Mosaic history, which peremptorily declares that neither animal nor vegetable life commenced until the fifth or sixth days of creation; on the evening of which day "the heavens and the earth were finished, and all the host of them,' that is, all creatures in heaven and earth, including the celestial constellations, the planets with their satellites, &c. Moreover, God assigns them their food, which consisted only of plants and fruits of the earth; "and to every beast of the earth, and to every fowl of the air, and to every creeping thing upon the earth, to them every green herb was appointed for meat." It is supposed that man and beast abstained from eating flesh till after the flood, when God expressly gave them every living thing for meat, as well as herbs, &c. But from the scriptural account we must conclude that animals did not prey upon one another until after our first parents fell from a state of tranquillity and life into a state of sin and death. It was through man's rebellion against his Maker that the penalty of death was incurred; it is therefore reasonable to infer that on man the sentence of death would be first executed.

It is granted by the geological philosopher that, had any traces of the human species been found in the strata of the earth, in conjunction with those of extinct animals, the difficulty of reconciling the early and extended periods which have been assigned to the extinct races of animals with our received chronology, would have been very great. So far from this circumstance confirming the hypothesis that these animals lived and died before the creation of man, I think it may reasonably conduce to establish the fact, that the event in question is at once attributable to the Mosaic deluge; that stupendous event, that tremendous judgment of an all-righteous God upon

a guilty and corrupt world, whose wickedness was so great that God determined to destroy the earth with its inhabitants, and to leave a monument of his awful justice to every age. That universal deluge the geologist describes as a mere tranquil inundation of short duration, and which would have effected little change on the surface of the country overflowed. Surely this is a strange interpretation of the sacred narrative: "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die. But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy son's wives with thee. And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him. And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heavens, were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

Such is the account of this miraculous judgment, recorded by the inspired penman; and to no unprejudiced mind can it convey the idea of a mild and gradual inundation. In six days the creation of the heaven and the earth were completed, yet 150 days, during which period the waters prevailed upon the earth, is considered too short a time to have produced the effects of a violent inundation, traces of which are evident on the surface of our globe. It is impossible to calculate what changes might have taken place during the awful catastrophe narrated by the inspired writer. "In the same day," we are told, "were all the fountains of the great deep broken up;" by which is meant that vast abyss of waters which philosophers, with great reason, suppose is formed in the centre of the earth; and from which it is highly probable proceed those fossil remains of animals supposed to be now extinct." The term "windows of heaven" may be rendered cataracts, or flood-gates of heaven, which forcibly expresses that the rain must have fallen in torrents far beyond our conception."

"God positively assures us," says Dr. Willoughby, "the intention of the deluge was to destroy every living substance that he had made." The truth of this important fact is shown by evidence subsisting at this day: the highest eminences of the earth, the Alps, the Appenines, the Pyrenees, Libanus, Atlas, and Ararat, every mountain of every region under heaven, where search has been made, all conspire in one uniform, universal proof, that they all had the sea spread over their highest summits; for they are found to contain shells, skeletons of fish, and sea-monsters of every kind. The moose-deer, a native of America, has been found buried in Ireland; elephants, natives of Asia and Africa, buried in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known in any but the American seas, together with entire skeletons of whales, in the most inland regions of England; trees of vast dimensions with their roots and tops, and some also with leaves and fruit, at the bottom of mines and marl-pits; and that too in regions where no trees of the kind were ever known to grow, nay, where it is demonstrably impossible that they should grow; which must have been occasioned by the foundations of the great deep being broken up, for the rushing forth of these subterraneous waters must excite a prodigious commotion in the sea, sufficient to force the heaviest bodies, natives of that element, from the bottom of the ocean, which, joined to the incessant deluge of rain, and the agitation of the tides, transported the most ponderous bodies, as well as the more light, to the greatest distance; which is abundantly sufficient to account for any effect of the deluge now observable on the greatest heights of the earth.

"The history of the deluge," says sir Wm. Jones, "is not confined to the bible, nor to the popular story of Deucalion's flood, mentioned by Ovid, Lycophron, Apollodorus and others, but is an historical fact, admitted as true by every nation to whose literature we have access, and particularly by the ancient Hindus." It is easy for the geologist to refer the event in question to some geological period, long antecedent to the creation of the human race; but, if fossil remains of animals are found which are supposed to have ceased to exist many thousands, and perhaps millions of years ago, where, it may be asked, are the traces of the deluge narrated by the inspired historian? From that being comparatively so recent an event, we naturally expect that the evidences of that phenomena will be marked in clearer and more legible characters. Notwithstanding the Mosaic deluge is treated by the geologist as a mere tranquil inundation, yet we learn, that with the exception of eight individuals, this flood destroyed the whole human race then inhabiting this globe. Surely then we may expect some fossil remains of their bones, in conjunction with the animals and vegetables peopling the world at that time. But have any such remains been discovered? Is not the geologist altogether silent upon the subject? But if the cause of the destruction of the world be considered, viz., the corruption and wickedness of man, is it not highly probable that an Almighty and offended God should sweep from the face of the earth every vestige of the human race, rather than suffer a new world to be polluted by their remains? Shall man attempt to limit the power of Omnipotence? Could not the same Almighty Being who caused the flood of waters to overspread the earth, miraculously dispose of all that appertained to guilty and sinful man; at the same time, by the scattered remains of fish and shells on the summits of the highest mountains, of trees where none could ever grow, besides a multiplicity of proofs that an universal deluge had

taken place, proclaiming to all future generations, in an awfully convincing language not to be mistaken, God's abhorrence of all unrighteousness, and the danger of provoking his just indignation? If, in making ourselves acquainted with this perishable world, we should irreverently and presumptuously misinterpret awful truths recorded in God's holy word, and thus forfeit our claim to a better world, and one that is to endure for ever, how bitterly shall we lament through all eternity the abuse of that reason, the noblest gift of God, by which man is rendered an intelligent and accountable creature, and thus able to offer the sacrifice of praise and thanksgiving to his great and glorious Creator. These hints and suggestions proceed from a feeble pen, aided by no imposing learning, no high sounding name; and my utmost wish is that I may be the humble instrument of inducing some more able hand to repair and restore the defaced and mutilated holy oracles of God to their original symmetry and beauty; and should my attempt be altogether unsuccessful, I shall be more than repaid if the motive, like that of the widow of old, when she cast into the treasury all that she had, although it was but two mites, be blessed and accepted. S. A. E.

## The Cabinet.

TRUE FAITH.—It is of supreme importance to understand aright what is meant by believing in Christ; for it is very possible to take up erroneous notions on the subject, to whisper to ourselves "Peace, when there is no peace," and even to die in the delusion. Perhaps the greater part of professing Christians entertain no doubt that there was such a person as Jesus of Nazareth; they do not question the general truth of his history—that he came from God, and at length suffered on the cross for man's redemption. But such an acknowledgment is a mere assent of the understanding to certain historical facts—a cold, uninfluential belief, which even the worst of men may embrace; nay, even the devils believe so much as this; and, as their knowledge is greater, they "believe and tremble." But that belief in Jesus, which alone can save any man from "dying in his sins," is far more deeply seated. It is a devout acceptance of him, with both heart and mind, as the very Saviour whom God hath promised for sinful man, the very Saviour whom we individually require: it is the receiving him just as God in his word has revealed him, and precisely on those terms on which he himself has offered to become our advocate and redeemer. We must therefore receive him as Emmanuel, or "God with us;" who, taking upon him our nature, suffered in the likeness of sinful flesh, and thus gave a value and an efficacy to his atonement for sin in God's sight; and how utterly hopeless would have been our condition, but for the mediation of his ever-blessed Son! But further, if we believe in him aright, we shall give implicit credit to every word which he has uttered. We shall therefore prove by our lives that we believe his own declaration—"He that hath my commandments, and keepeth them, he it is that loveth me." And again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Now, "this is the will of God, even your sanctification:" this was the very end and object for which Jesus suffered. He gave himself "for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Are we, therefore, redeemed from the practice and love of iniquity? Are we purified from the corruptions of the world, as a peculiar people? Are we zealous for God and holiness? If we believe in the divine word, here are the terms of our interest in Christ: "He became the author of eternal salvation to all them that obey him." The test, then, of our faith is our obedience; not merely an external morality, but the submission of the mind and soul and spirit to the revealed will of God. But, further, if we believe the explicit declarations of Christ, we shall then be persuaded that such holiness can only proceed from the Holy Spirit. We shall know that we have no power of ourselves even to think a good thought, but that all our sufficiency is of him. We shall therefore prove that such is our belief, by seeking earnestly and habitually the aid of the divine Spirit, by devoutly using all the means of grace, and observing all the ordinances of religion.—*Rev. Henry Lindsay.*

## Poetry.

### "I AM THE WAY" (JOHN xiv. 6).

*(For the Church of England Magazine.)*

THERE is a path no fowl doth know,
Nor vulture's piercing eye hath seen*;
And by it heart to heart may go,
Though ocean roll his floods between.

And is there not a way to thee,
God of the wand'ring and astray?
Thy word reveals, and faith can see,
To heaven's high gates a "living way."

Yet, viewless to the eye of sense,
Full many heed it not, but roam
Unconsciously the desert, whence
It opens to a peaceful home.

Eternal source of sunless light!
Fountain of never-ending day!
Disperse the dismal shades of night,
That hide from them the living way.

They know not—and they still will spurn
If thou in mercy do not bless
The warning—that where'er they turn,
'Tis, without thee, a wilderness.

O show them, Lord, a better land
Than where they now so fondly stay;
And grant them hearts to understand
That voice which saith, "I am the way."

THOMAS DAVIS.

*Roundhay Parsonage.*

* Job. xxviii. 7.

### PRIVILEGES.

"This is the day which the Lord hath made."

*(For the Church of England Magazine.)*

THE Lord's own day is come,
And I would welcome it;
Although so close confined to home,
Sick and in solitude I sit.

The Lord can come to me,
And bless me with his love,
Or draw my spirit up to see
The glorious throng of saints above.

The Holy Ghost can shine
Upon the sacred book,
And clear the meaning of each line
On which my searching eyes may look.

And I may treasure up,
For many a coming day,
The riches of my heavenly hope—
Even in this crumbling vase of clay.

Then no more let me sink
Beneath dejection's power,
But rather let me gladly think,
"How blessed is this sabbath hour!"

Yet ye who still have health,
Assembling, seek the Lord;
And prize, O prize your sacred wealth—
Joint prayer, and praise, and preached word.

ANNE ELLIOT.

## Miscellaneous.

GAMBLING.—Various are the modes which men pursue in order to possess themselves unjustly of that which belongs to others. From a gamester never expect useful exertion in any profession, calling, or state of life. To fortune, by honourable means, the path is scarcely ever smooth, and the progress is seldom rapid. The competition is so great, so numerous are the rivals, that nothing short of the greatest presumption will place reliance on any thing but time and perseverance. But will the gamester rely on these? Will he, the very habit of whose mind is hostile to all steady pursuits—will he, who has seen fortune after fortune gained by speculation, ever be brought to place reliance on patient toil and industry? Very great has been, and still is, the injury to public morals and private happiness arising from conducting the affairs of commerce in a mode bearing resemblance to gambling. Numerous fortunes suddenly acquired are always injurious to a nation. He who sees his companion of last year riding in his carriage this year, will be very apt to grow weary of his occupation. He who has lost sight of another for a few years, and finds him again the owner of a lordly mansion and park, will naturally find no motive for perseverance in honest industry. Those discouraged will overlook the fact, that thousands have fallen in attempting to keep pace with the lucky adventurers. Those who fall, and whose families are merely lifted up to be dashed down, are not seen; they sink out of sight for ever. The fortunate only remain to be objects of envy; while the whole mass, if they could be all seen at once, would present a most salutary warning to those who are drawn from industrious and honest pursuits to a wholesale system of gambling and speculation.

CEYLON.—RAMISHRAM*.—As you ride along on one of the numerous ponies or tatties provided for the use of the pilgrims, you see on every side innumerable minor temples and sacred tanks, which, for the most part, are in a good state of preservation, and in many instances worthy of notice. Every object seems to announce that the spot whereon you stand is holy ground: the road constructed for religious purposes: the troops of pilgrims who, on foot and on horseback, wend their way to the far-famed temple; the numerous edifices consecrated to religion; and above all, the multitude of priests in their flowing white robes, and with the emblems of their high caste and sacred calling marked on their foreheads, impress the most frivolous mind with feelings of veneration, and cause the proud European to look with more re than is his wont on the way-worn victims of sup tion that surround him. This feeling is furthe creased by the first view of the temple, as in s grandeur its ponderous ornamented front ap towering above the petty village at its base. sacred building is enclosed by a lofty wall whic all egress or ingress save by two grand entran the eastern and western sides. Vastness, that sary adjunct to magnificence, is not wanting The external aspect of the immense pile does n lie its high reputation, or disappoint the anticip of the traveller; but, although the exterior temple, particularly on the western side, has posing appearance, the curiosity of the visitor hold its interior seldom allows him to linger long out its holy precincts. * * * The temples, which fill up the intervening spaces b these sacred tanks, are generally uniform and in appearance. They are for the most part cr by long tapering spires, which produce a pleasi peculiar effect. The long galleries connecting domes arrest the attention chiefly on account enormous slabs of stone employed in their co tion, and the numerous gigantic images and that line their entire length. The statues ar of Vishnu, Siva, and of various other Hindu who are represented either in a recumbent or s attitude, but for the most part in the latter p * * Women take no prominent part ceremonies of Boodhaical worship. * The voice of the charmer is in these sacred dispensed with, and, in its stead, the sound of ric horns and drums clang discordantly on fended ear. The clamour arising from temples can be fully appreciated only by th have had the misfortune of residing within he their "dreadful revelry." Each drum seems without the slightest regard of time, and in u fiance of all the laws of melody. The mon din thus produced is occasionally enlivened b rid squeak from a native instrument, which in the euphonious name of "horanawa. It n however, be imagined that the absence of *le b* from these delightful concerts is caused by of devotion on their part; on grand occasi muster in great force, and add much to the in the Parraharra, and other national processi periodically take place. The Cingalese wou generally good figures, but the same degree can scarcely be extended to their faces, w seldom handsome, or even pretty. This de applies to those who are congregated in t villages.

CONNECTION OF MORALITY AND CO The more numerous the comforts, viewed a ties by the great body of the people, and t those comforts are removed from gross sensu higher the moral condition of that people. house, the neat furniture, the comfortable decent clothing, the well-weeded and flower- garden, the favourite singing bird, and spa the small but well-chosen collection of book joyments beyond the means of the idle, and the tavern hunter can have no relish.—*O System of National Education.*

* "From "Rambles in Ceylon; by lieut. de Butts." W. H. Allen and Co., London. 1841. We must not be supposed to approve all the sentiments here expressed instead of "feelings of veneration," they will be feelings of deepest pity with which the real Christian must view the rites, however imposing, of idolatry.—ED.

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THE

# Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XIII. No. 368. OCTOBER 8, 1842. PRICE 1½d.

## THE SAVIOUR AN EXAMPLE OF BENEFICENCE.

BY THE REV. FRANCIS ORPEN MORRIS, B.A.,

*Chaplain to his grace the duke of Cleveland.*

No. II.

I OFFERED a few observations to those who have "this world's goods," either in greater or less degree; I now, in the present essay, turn to the other class—the poorer, and shall endeavour to show them also how they too should continually seek to be doing good, and assisting others who may be even worse off than themselves.

First, the poor should consider that there are thousands, and thousands upon thousands, who are worse, much worse off than they may be. In this favoured land there are many ills unknown, with which numbers in other lands are afflicted. You have "liberty of person and security of substance;" you have freedom of conscience, and an equal administration of justice; you have the Christian religion established, and share in the benefits which are necessarily thereby afforded. They must again be few indeed, except in times of rare distress, who cannot obtain any honest employment; and there are various charities for the relief of the sick, the distressed, or the aged. Perhaps, however, as is too much the disposition of human nature, perhaps you forget and lose sight of these blessings, and have an eye only for the dark side of the picture. You brood over your poverty, and you perhaps think that that of itself must cause you to be wretched, forgetting how very little real happiness the mere possession of riches can give—how often wealth proves only a curse instead of a blessing. Even however if you are contented or at least not dissatisfied, with your lot, you think it may be that, at all events, your situation, your being called to labour, and your want of superfluous wealth, prevent you from doing good. You imagine that it is out of your power to imitate him "who went about doing good," and that for the rich alone is reserved the happiness of alleviating the sorrows of the miserable. Whether you say this in so many words, or whether you act as if the case really were so, you are, on either supposition, equally and very greatly mistaken. Our blessed Lord "went about doing good." Was he then one of the rich or the great ones of the earth, who alone, in your idea, have the power of doing good? Had he wealth? Had he abundance, and to spare, of worldly goods? Your own memories will speedily remind you that "he had not where to lay his head;" that he was the reputed son of a carpenter; that he wrought miracles to supply himself and his followers with the plainest food, and that "he was despised and rejected of men, a man of sorrows and acquainted with grief." But possibly you may answer to this, that, although it is true that he was in this situation as regarded his manhood, yet that, being also "equal with the Father as touching his Godhead," he had a divine power which enabled him to be superior to, and to be able to provide miraculously for, the "numerous ills that flesh is heir to;" fallen as we are from that holiness of our "first estate" which he, "who knew no sin," never lost, or could lose.

Answers to this objection might very easily be brought, for he was tried, "and was in all points tempted like as we are;" but, not to

dwell on them, your attention may be directed not only to the case of his disciples, to whom he had imparted of his own power to work miracles, but also to most of his followers in the first ages of Christianity, nearly all of whom were poor, and deficient in this world's goods; and yet were they foremost in works of charity and mercy. You may, I say, not only have the example of our blessed Lord himself, "who went about doing good," but also that of his followers who were most eminent for holiness, to encourage you to "go and do likewise." There are few, indeed, who are so entirely destitute as to have nothing to give to a brother or a sister in distress; but, if any should say or think that this is the case with them, let me point out to them how even still they may do good. If therefore any say, and with truth, that they are too poor to be able to give any money to the needy or the sick for their relief, I ask such, is there then nothing else that they can give or do? Yes, verily, there is still much that may and should be done by them; as well, I repeat, as by those who have money to give, and who do give it, for the relief of the distressed. Are there none to whom you may speak words of comfort? none whom you may console? none whom you may advise? Are there none to be met with who are in trouble and sorrow of mind on account of their sins? who feel them to be a grievous, heavy, and sore burden, and who would rejoice in being taught where to seek for and to find pardon, mercy, and consequent consolation? You can tell them of a merciful God who, on their sincere repentance, will wash away their sins with the precious blood of his dear Son. You can point out to them the cross of Christ, and shew them how, by the atonement there made for the sins of the whole world, God may be "just and (yet) the justifier of them that believe in Jesus." You may teach them to pray for the Holy Spirit (and God giveth his Holy Spirit to them that ask him) to help their infirmities, and to enable them to believe rightly in Christ, and to "shew forth fruits meet for repentance;" you may remind them how others, both "in the old time before them" and also in the present, have met with peace, assurance, and blessedness by seeking it in the only right way. If you should, in the providence of God, and with his blessing, be the means of leading only one sinner to the foot of the cross—of turning only one such "from the error of his ways"—you have done much more good than had you only been able to have given him money for the temporary relief of his wants; you have done him much more good, and you have done much more good to yourself: "He which converteth a sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." Are there none, again, whom by your own experience you may benefit even in worldly matters, and without giving money, i. e., on the rare supposition that you have not any, the smallest sum of money to give? If they are sick—you have perhaps suffered yourself, at some former period, from a similar disease—no doubt you may be of some use or assistance; able, perhaps, to prescribe some efficacious remedy. You may help them in their household affairs, while they are unable to attend to them themselves; you may assist them in their business, prepare their medicine, or call in medical advice; you may cheer their drooping spirits by your conversation, speak words of comfort to their souls, smoothe the "pillow of pain," "make all their bed in their sickness;" you may watch by them during their sleepless and tedious hours at night, and sacrifice your own ease to procure theirs. Are there no bereaved parents to whom you may address the words of heavenly consolation—no hapless orphans whom you may even in some small degree support—no widowed wife or husband who may bless the hour that led you to them? Should their grief at first be so acute as that they cannot listen to the words of kindness which you would fain gladly pour into their ears, yet certainly as time, that great alleviator of all worldly sorrow, passes over their heads (and fast, my reader, let me remind you, is it ever flying; "therefore whatsoever thy hand findeth to do, do it with all thy might, for there is no device nor knowledge in the grave, whither we all are hastening:" and "while we have time let us do good unto all men, and especially unto them that are of the household of faith")—in time, I say, and by degrees, they will get over the bitterness of their grief; they will not forget how you have borne with, and done your best to comfort them, though they for the time "refused to be comforted;" and in the end your words will distil like the "gentle dew from heaven," and in "watering others you will be watered also yourself." What said our blessed Saviour? "Verily, I say unto you, that whosoever shall give to drink to one of these little ones which believe in me a cup of cold water only, in the name of a disciple, he shall not lose his reward." "Doubt ye not, therefore, but earnestly believe" that even so shall your reward be great, if, from a principle of love to Christ and gratitude through him to God, you are led by the Holy Spirit to imitate the spotless example of the Son of God, "who went about doing good," and to "go and do likewise." You may depend upon it that the prayers and blessings of the poor, the fatherless, or the widow, never did him any thing but good who relieved their

distress. And if you deserve this return from them for your kind conduct towards them (and it may be all they have to give), you will not only in this life have an inward "peace which the world cannot give"—nor can any selfish gratification equal it—but also in the next world "your reward shall be great;" for so saith the scripture. A reward, indeed, you can never deserve, even by the continual performance of the very best works; but for Christ's sake you will be accepted, and your good actions will be considered proofs of your love to him. Consider these things, my readers, and may you be provoked unto love and to good works, and to "seek your treasure in heaven," and to follow the example of him "who went about doing good." "Verily I say unto you, you shall not lose your reward."

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## LECTURES ON THE SEVEN CHURCHES OF ASIA.

ORIGINALLY DELIVERED IN THE ENGLISH CHAPEL AT ROME, DURING THE LENT OF 1836.

BY THE REV. RICHARD BURGESS, B.D.,

*Rector of Upper Chelsea.*

### No. IV.

### THYATIRA.

"But I say unto you, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden: but that which ye have already hold fast till I come."—REV. ii. 24, 25.

IT is a melancholy proof of the perversity of human nature that error should be so much more easily and rapidly diffused than the truth; and this perhaps not altogether because the mind is enamoured of wrong, but because it is incapable of distinguishing truth in its simple form from the alluring figure in which its opposite is generally presented. There can be no doubt that many minds allow themselves to be deceived, whether it be for the purpose of adjusting their circumstances with an established order of things, or of appeasing the not yet defiled conscience by lowering the standard of principle; but we cannot well conceive how the will should ever consent to receive erroneous impressions on the mind, knowing them to be such. There may be a compromise made between an upbraiding conscience and a wrong course of action, by shifting the standard of right and wrong, and maintaining the position by appeals to the examples of others; but no man can really see the truth, and allow that which he knows to be error to take possession of his mind at the same time; even if he acts upon the known principle of wrong, he does not consent to think by it. So that for false doctrines and error to make progress, the mind must really be seduced, that is to say, it must really have the notion that what it receives and consents to is truth; and it is the facility with which this is brought about in the mind which causes error to spread so rapidly; but, if there be this facility, it is chiefly owing to the materials which the enticing words of error have to work upon, for, as the element of fire will only spread quickly on that which is combustible, so will error only encircle and devour the mind which is capable of seduction. We find the real cause then in the materials or susceptibilities of the human mind itself; not the mind as God made it—upright—but as it has subsequently made itself by seeking out many inventions. It is only in some such point of view as this that we can account for such a character as "the angel of the church of Thyatira," is represented to be; we cannot suppose that when he suffered that false prophetess to teach her corrupting doctrines he was acting the part of an impostor, but he had evidently allowed his mind to be seduced into error, and was acting upon a delusion; and in the same way we may, I think, account for similar things that have happened among ourselves when we have witnessed persons, in other respects pious and holy in life and conversation, giving way to the most extravagant pretensions of women who called themselves prophetesses; or, in other words, really believing that to be true which is most evidently false, and acting upon their erroneous impressions. There is an important lesson to be learnt from this weakness of our nature, as well as a warning to the church of Christ not to depart from a form of sound words; and in considering the tenor of this epistle to the church of Thyatira, we shall endeavour to develop and illustrate those practical lessons. When Paul and Silas were at Philippi in Macedonia, and were one sabbath-day praying by the side of a river, they found a number of women working at their usual employment, and they took the opportunity of preaching to them the gospel of Christ. Amongst them was one who, like Cornelius, was a sincere worshipper of God, as far as she knew the truth. She had come from the city of Thyatira, a distance of three hundred miles, for the purposes of trade, and it pleased the Lord, in the lawful exercise of her industry and enterprise, to make her one of his faithful people; he opened her heart, so that she (and apparently she was the only one of the company) attended to the things that were spoken of Paul. She was baptized, and all her household, and she afterwards afforded an hospitable shelter to the two missionaries when they had come out of prison. As Paul did not go to Ephesus until about four years after the conversion of Lydia the seller of purple, it is very probable that some of the inhabitants of Thyatira heard from her, for the first time, the words of salvation: it may be supposed that those persons, who had heard Lydia repeat the things that were spoken of Paul, would be curious to hear them from Paul himself when the rumour of his being at Ephesus had reached their ears, and when all that part of Asia heard the word. The journey might be performed in two days, and the sellers of the purple dye, for which Thyatira was renowned (the making of which has not now entirely ceased), might find the journey to the capital profitable in more ways than one. In this manner, we conceive, the church was formed and built up, but we are not told that it was ever privileged with the presence of an apostle; it is first brought before us as a regularly constituted church in the epistle which is now under our consideration. The position of the ancient city of Thyatira is thus described by an ancient geographer:—"In

advancing from Pergamos towards the south we come to a mountain; after passing this mountain, the city of Thyatira is discovered upon the road to Sardis; it is a colony of the Macedonians, and is considered by some as the last city of Mysia."

From the vestiges of antiquity which are still found on the spot, we may conclude that it was a populous city at the time the gospel was carried to it. I approached Thyatira, not by the mountain which Strabo describes, but from the plains of the river Hermus and the Gygæan lake. I found the marble columns which once adorned the temples of the heathen gods placed over the graves of Musselmen, and the various fragments which time has spared covering the ashes of Greeks and Armenians. The vast groves of cypress trees which surround the city seemed to me to conceal the genius of sorrow weeping for the departed glory of the true Israel of God, and the triumphant mosque, with its glittering minarets, appeared to point to the vengeance of the Almighty descending upon the apostate church. Two churches, respectively belonging to the Greeks and Armenians, yet preserve in this city the name of Christianity amidst a population of five or six thousand Turks. My heart, I remember, was sad as I walked through the streets of Thyatira on the Lord's day. The vestiges of a church just discovered, and which might have existed in the happier days of Christianity, suddenly diverted my thoughts from the gloomy theme of my meditation*.

But let us turn to the apocalyptic epistle. The character of the angel or pastor of the church—or, as we have been hitherto in the habit of considering in these epistles, of the church itself, addressed in the person of the bishop—is very highly commended. The Lord bears witness to the spirit of love and kindness which animated the faithful, to the diligence and fidelity with which they performed the services required of them, to the faith which never suffered them to be discouraged, and to the "patience" which enabled them to endure all things for the elect's sake; and the commendations of the Spirit do not even stop here, but another is added greater than any of the former; "the last works are more than the first;" the goodness of this church was an increasing goodness, always abounding in the work of the Lord. So that we perceive ever since the church of Thyatira had existed, it had continued to increase in works of holiness up to this very time of its offence; and we may wonder how a people so faithful, so unwearied in the work of the Lord, in a condition so improving, could possibly be charged with a fault so grievous as we shall shortly see they were. We cannot but remark, in the opening of this address, how tenderly the Lord deals with the misguided members of his church; although seduced by the false prophetess to do many things unworthy of the Christian name, he still condescends to call them "his servants," and, before he proceeds to rebuke them in the person of their pastor for allowing themselves to be so deceived, he enumerates all their former excellences, and gives them every advantage which a generous Master could exhibit to his offending servant. He does not begin with an enumeration of their faults, and coldly conclude with a reference to their virtues, but he makes, if we may so speak, a display of their previous good works before he proceeds to chasten and correct them.

This is just the reverse to the way in which man deals with man: in order that he may compare himself with advantage with others, he begins by seeking and pointing out the defects of his neighbour's character; he dwells with a seeming zeal for virtue upon the mischief which he laments to find such a one has given cause to; he is ready to give instances of his folly, and exercise his wit upon the more frivolous pursuits of his brother, and, when the store of amusement or malevolence is exhausted, he will throw in a kind of lame and lingering approbation of the man's better qualities, just at the moment when the subject of conversation is become tedious and exhausted. We should learn therefore from the tenor of this epistle to seek out first the good things which may be found in others, even in the misguided, and commend them; and then proceed to correct, in Christian charity, the defects as far as in us lies, always distinguishing between the false teachers who deceive the people, and the poor people who are so lamentably deluded. The Lord had a controversy with the church of Thyatira, notwithstanding its former services. We have already supposed that it might owe much in the first instance to the zeal of a woman, Lydia, the seller of purple; but now it was divided and likely to be dismembered by the pretensions of another woman calling herself a prophetess. The services of humble single-hearted women, especially in the infancy of the church, were many, and are faithfully recounted by the inspired writers. But it is likewise true, as St. Jerome remarks, that the heresies which have been propagated by means of women loving pre-eminence and seeking notoriety in the church, have been innumerable; and I do not know any thing better adapted to rebuke and correct the extravagances which even in the present day are acted in our own country, than the example of the false prophetess of Thyatira*. We cannot but observe, in the style of these apocalyptic epistles, that St. John loves to illustrate his meaning by allusions to characters of the Old Testament, and to the Jewish institutions in general. The representations of the alpha and omega is taken from the well-known emblems of the power and office of the high priest among the Jews; he calls those who pretended

* At a little distance from the six ancient columns, standing *in situ*, and which in all probability belonged to the agora, I found the Armenians laying the foundation of a new church. The ground had been used for Christian sepulchre from time immemorial; some of the fragments turned up in digging were inscribed with dates as early as 1640. The church, which had been taken down to make space for the new foundation, was a building of the 14th century, and evidently had succeeded to one of more remote antiquity. The remains I was fortunate enough to see before they were covered up: a section of a wall was discovered at a considerable depth below the actual surface; it was of an elliptical form; the brickwork far superior to any I had seen at Ephesus or Sardis, and of a character decidedly Roman. A cross, cut in relief upon a small marble tablet, was found. The workmen had carefully set up this relic against the wall; it appeared to be a Latin and not a Greek cross. If this sacred relic and the walls of Roman construction may be considered as the vestiges of a church, we may conclude that it was probably the first church that was erected at Thyatira.—*See Greece and the Levant*, vol. ii. p. 106.

* This alludes to the late Mr. Irving and his pretended prophetesses or gifted sisters.

to be circumcised in heart, and consequently true believers in Jesus, Jews. In rebuking the doctrine of those false teachers at Pergamos who induced the people to join in the heathen feasts, he takes the character of Balaam to illustrate their real character; and now, when placing before the Christians of Thyatira the real character and pretensions of the woman who was deceiving them, he compares her to, and gives her the name of, the worst female character the Jews knew; intimating thereby, no doubt, that the spirit of a Sidonian and a Christian Jezebel was always the same, however they might differ in a few external appearances. I do not suppose therefore that Jezebel was the real name of the false prophetess, but a name expressive of her spirit and her actions, and which served to say more in one word than many pages of explanation would have done. We are accustomed to express ourselves in like manner when we think that a word or a single term will more forcibly convey our meaning.

But, although there can be no doubt that some woman in particular is intended, there is no reason why this should not be considered as typical also, that is, a representation of any false doctrine or system of doctrines which is suffered or allowed to be taught in a church. Certain it is, that the rebukes and threatenings, which are recorded against the woman of Thyatira, will be equally applicable to the angel or pastor of any church who suffers a false doctrine under the semblance of truth, to seduce God's servants to commit fornication and to eat things sacrificed unto idols. The Jezebel of Thyatira proceeded in the same way as all do who succeed in making havoc of the church of Christ. She came under the semblance of religion; she pretended to be inspired of God, and assumed the title of a prophetess; and she appears to have gained such credit with the bishop himself, that he was beguiled by her enticing words, and suffered her to teach: this was his sin. Now it is evident when we read the character of this man, that he was a man of charity, of faith, of patience, rendering service to God daily, and even making progress in holiness; that he had not lent himself knowingly to any wicked designs of the false prophetess. If the mischievous results, to which her teaching led, could have been fully laid before him, he would doubtless have shrunk back with horror, and exclaimed, "Far be it from me, O Lord." We see clearly, therefore, that he was himself deluded by the vain pretensions of this woman, and that neither his elevated tone of piety, nor his dignity as a bishop, nor all the past services of his Christian life, were enough to secure him against this delusion. If ever we might have looked for infallibility it was surely in the bishop of Thyatira; and yet he fell a victim to the vain pretensions of a female teacher, who pretended to have had some mysterious communication with heaven, and perhaps could relate some extraordinary vision or miraculous interposition in her favour. What does this show but the utter helplessness and weakness of our nature, even in its most exalted mood? What but our constant liability to error, even though we should be exalted to the highest station in the church of Christ? We shall consider, therefore, the angel of the church in Thyatira, and all those who were like him, as good men acting under a delusion; and we shall consider the woman Jezebel as a real person, who had given herself up to some Satanic influence, and was permitted for reasons unknown to us, to dismember the church of Thyatira, which was to be made (as it will appear) an example to all the churches. The practical results of this woman's teaching was the same as that which happened at Pergamos: the Christians were led to betray their holy profession by an unlawful intercourse with the heathen in their idol feasts, and she evidently set the example. All this is expressed by the words "fornication" and "adultery;" and the deluded Christians are represented as committing this adultery, or unlawful partaking of meats offered to idols, in company with the false prophetess. Now this was the practical evil: and it was one which generally led in those days to a final apostacy; for, by this intercourse with the Gentiles in the feasts of their gods, the purity of the mind became gradually corrupted, their ears became familiarised with the filthy conversation of the wicked, and that easy compromise which is so often made between God and the world necessarily succeeded, until all traces of the Christian life were lost.

Think not that we are entirely free from this danger, because we live no longer where there are heathen feasts and heathen idols. The practices and customs of society change; the spirit that worketh in the children of disobedience never. And, although we are living in the midst of civilization, and although the ordinary intercourse of life is smoothed by the language of courtesy, and that which is grossly indecent happily banished from the society of this generation, we may yet be found in the midst of as great danger in our conformity to the fashions and maxims of the world as were the Christians of Thyatira. We may be found not indeed eating meats that have been offered to idols in sacrifice, but adopting rules of life and conduct which we know are at variance with the real convictions of our minds. We may be listening to the evil communications which are as apt to corrupt the good manners of a religiously-educated Christian of the nineteenth century, as they were those of the ruder Christians of the first. We may be compromising our high and evangelical principles by unworthy and undignified concession to the errors of others, as effectually as did those deceived Christians of Thyatira; and there will never be wanting a Jezebel or a doctrine which that name will denote, to assure us that it is right so to do, and that we thereby gain a universal esteem and approbation which will help us to extend our own particular views and influence.

But, besides this practice, the false prophetess had a doctrine, and it is characterised by "the depths of Satan." Our Lord pronounces the things, whereof Jezebel and her followers made their boast, to be deep, but they were not the deep things of God, but of Satan: there is a spirit which searcheth all things, even the deep things of God, that is, the mysteries of godliness which he has revealed to us; and there is a spirit which is busy in diving into the depths of evil, under the pretension of seeking out causes, until it becomes what may be termed mysticism. Now the doctrine of Jezebel and her followers was of this kind—some ultra-mysticism, to which our modern extravagances

are akin. "It is well known," says one, "that the mystical and profound form is one that has been very successful in every age of the world; for in this way the minds of the people get bewildered, the understanding is astonished and enchanted while it is seduced and abused." The Egyptian theology was of this kind; and in Greece there were certain mysteries into which it was necessary to be initiated. All founders of false religions have pretended to these depths, and they have not been wanting in the Christian church long after Thyatira fell. Tertullian, speaking of persons of this description in his day, observes, "If you ask them any question, they answer with a demure face and compressed brow, 'it is a deep, or great deep.' In this way error becomes imposing, and it soon gets enthroned in dignity, and, when sanctioned by men of unblemished morals, acquire, an additional hold on the veneration of mankind. The false prophetess, no doubt, led her votaries to believe that some other revelation than what was in God's word had been made to her, and professed to communicate some superior light on the deepest and most intricate points of faith. It is probable there was separate society formed of her disciples, for, the Spirit, making the distinction between them and the faithful remnant, says, "as many as have not known the depths of Satan"—which implies, I think, that there was a wide separation, so that those who were not of the society were kept from all knowledge of the deep things. Generally speaking, when error is worked into a system, it must have an air of mystery thrown around it, and be supposed to conceal something which cannot meet the vulgar eye, or be known to the uninitiated. Nothing but truth will bear an open investigation; truth is the only system that may be committed with safety to a whole community; not that it will be so safe as never to be perverted, but it will finally triumph, and requires neither secret machinery nor open violence to force it on men's minds. False doctrines and errors in every age of the church have always gone into a corner, and shrouded themselves in impenetrable mystery, forbidding all those who would enquire a reason, in the language of Tertullian's mystics—"It is a deep; be content, believe, and be silent."

But, awful as was the apostacy of the false prophetess and her followers, the God of mercy did not immediately visit for the offence; he gave them space to repent; he strove by the Spirit of truth to bring them back to the fold; but we read with pain that the hour of repentance had not come when John wrote to the church. When the goodness of the Lord is too much abused, he appears next as a God of justice; and, in order that no means might be untried to reclaim the apostates of Thyatira, he threatens them, if they remain impenitent, with great tribulation. This doubtless happened to them during the persecution in Asia in the second century. He further threatens them, in case of their continued impenitence, with death; and this for the purpose of making them an example and a terror to all the other churches, and to let the universal church perceive that he is the God who searcheth the reins and hearts, and will give to every one according to his works. There is something *in this language more solemn* and fearful than in any thing spoken to the other churches of Asia. Thyatira alone is threatened to be made an example of God's justice to all the churches; and, for any thing we know, the accomplishment of these threatenings might be the severe means used for preserving many of the other churches through the persecutions which they had afterwards to endure. Thyatira is, I think, the only one of the seven churches upon which ecclesiastical history is entirely silent. There is every reason to believe that it was completely dismembered; it is not heard of any more; the very situation of the city was unknown until the passage, which I have quoted from Strabo, directed two travellers in the 17th century to its site. But, whilst the Lord executed righteous judgment upon the impenitent, and those who loved the darkness of error rather than the light of his truth, he remembered his faithful servants, as he remembered Lot when about to destroy the depraved cities of the plain; and, in order that they might be encouraged to continue in the faith unshaken, he imposed upon them no other restrictions than those they had already: "I will put upon you none other burden," he says, "but that which ye have already; hold fast till I come." The burden here alluded to is explained by a reference to the apostolic council held at Jerusalem in the year 48; it became necessary to fix some standard of conduct for the newly established churches which had to maintain their ground both against the prejudices of the Jews and the seduction of the heathens. The apostles, therefore, assisted by the Holy Ghost, appointed four things as necessary to be observed: the Christians in all countries were to abstain from pollutions of idols, and from fornication, a vice in which the heathens indulged without remorse; they were also to abstain from eating things strangled, and from blood; and the reason given for imposing these two latter things upon them was, because the writings of Moses, which contained such severe penalties upon those who eat things strangled, or blood, were constantly read in the synagogues. And certainly at that period of Christianity, when many who had been Jews and possessed great reverence for the writings of Moses, even in the ceremonial part, became followers of Christ, it was wise to forbid this unnecessary offence. Two of these four things, therefore, regarded the heathen; two were made with special reference to the consciences of Jews who had embraced Christianity. The false prophetess of Thyatira had inculcated the violation of the two that regarded the heathen, and for this incurred the awful judgments which are set forth in the epistle; and hence we may infer that the same punishment hangs over the idolator and the fornicator at every age of the world. "It seemeth good to the Holy Ghost and to us," say the apostles in council, "to lay upon you no greater burden than these necessary things;" and although, humanly speaking, the Spirit, or St. John through the Spirit, might reasonably have added to the restraints, under the dangerous aspect of the church of Thyatira, yet he did not proceed upon any such grounds with respect to those who were faithful. "I will put upon you," he says, "no other burden;" hold fast to that same discipline and regulations which have hitherto guided you; they have been sufficient to keep you from the depths of Satan into which others have fallen, and

they will keep you faithful as you are unto the end. It is as if St. John had said, I have nothing to add to the sufficiency of what is already written; I have no system of ecclesiastical law to lay before you, which, however it may become necessary in future ages, is not so to you who have the written decree of the council of Jerusalem, "hold fast till the Lord come." And I believe that, if we hold fast by the written decree we have, it is enough. We may safely refuse to take upon us any other burden; not because good and wholesome discipline is to be despised, but because if we are not kept from the depths of Satan, from error and mysticism and superstition, by the words of life which we possess, we shall not be so kept by the decrees of councils or the discussions of a convocation. And if the awful threatenings of the Lord were insufficient to bring back the impenitent, who had fallen from grace and were resolved to pursue their own inventions and adhere to their false heresies, we may be certain that no thunders of excommunication nor threatenings of the human voice will avail to bring back the impenitent to Christ. The economy of God's dealings with man will ever be the same, and both the impenitent and the true believer may take this as the summary—"tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first and also to the Gentile, for there is no respect of persons with God."

Of the many useful lessons which a review of the state of this church of Thyatira might afford us, I have only space for two; and in developing them I shall not scruple to adopt some of the sentiments of a minister of Christ whom I venerate as a friend and brother, and who has taken, as I think, a luminous view of this epistle to the church in Thyatira*. Beware of an inordinate love of speculation on the nature and counsels of the Most High: let not the depths of Thyatira be lost upon you: deep things, though most alluring, are not the best elements for the health of the soul, and very few who have exercised themselves much therein have been able to maintain a spirit of sobriety unto the end. By plunging continually in such depths they soon come to fancy that they can sound every abyss with the plummet of their understanding, and the common conceit of such has generally been that God hath purposed to bring some wonderful thing to pass by their means for the advancement of his glory and the good of the church. Let us beware of a tendency to begin our inquiries where all wise men make an end. How many, by making shipwreck of meekness, modesty, and fear in handling the deep things of God, have given Satan an advantage over them to thrust them down into infidelity or wretchlessness of the most unclean living. Let us seek to be wise up to the word, not beyond it; and thus keeping our hearts in all simplicity we shall soon learn to whom the Father reveals his mysteries, and we shall retain an unclouded judgment to approve things that are excellent, and to discuss with patience and candour. The other lesson to be learnt from this history regards the discipline and ordinances of the church. The deluded followers of the false prophetess had set at nought the discipline of the overseers of the church for the time being, apparently esteeming it a burden not to be tolerated by them who pretended to such great gifts. God, however, is not a God of confusion but of order, and was careful to confirm that burden, and thereby to give his sanction to discipline.

Brethren, let us not be imitators of them who walk in these matters after their own humours. Show your affection to the church in which the providence of God has cast your lot: let us never forget it was sown in the blood of the most blessed martyrs, whose reward is on high; and for their sakes we doubt not God has blessed her, and has made her such a witness for the truth, and such a blessing upon earth, as I know not where you will find the like in the history of the Christian dispensation. Wherefore, let it be our endeavour to maintain, as far as lieth in us, her authority, and to revere her ordinances. And, when you hear headstrong and uncharitable men inveigh against her formularies as lifeless and unmeaning, then remember Thyatira and the Lord's commendation of the remnant of the faithful, who honoured the ordinances which expediency had made necessary, and you will possess your souls in patience. Remember that, as long as the churches kept the decrees ordained of the apostles and elders, they were established in the faith; but, when any despised them, we see, in the case of Thyatira, what fatal consequences ensued. But, whilst we thus recommend a stedfast adherence to wholesome discipline, and a veneration for the rites and ceremonies which are instituted agreeable to God's word written, we would be careful to recal to your minds that all these things are but means to gain an end; they are the legitimate means of grace which we have every warrant for saying will be blessed; and we may safely say that no other burden need be taken upon us. They will not, however, secure us from delusion if we run after those who call themselves prophets; nor is it by them that we shall be enabled to overcome. "This is the victory that overcometh the world, even our faith;" and whosoever overcometh and keepeth the words of the Redeemer unto the end, will be honoured with a share in his kingdom. Know ye not that the saints shall judge the world, and that the power which Jesus hath received of his Father he will share with those who like him, but through him, have overcome the wicked one? Yea, the day of glory will come, when he who has fought the good fight of faith will be received into the eternal mansion of the blessed, where Jesus, who is the morning star, shall be his everlasting portion.

This is the glorious end for which all churches and ordinances and the gospel itself were established and ordained: to gain this glorious inheritance it is worthy of a contest. But amidst all our spiritual conflicts, and whilst we justly discriminate between the truth as it is in Jesus, and the errors which men by the pride of their nature would bring upon us, never let us lose sight of the promise which is made to him that overcomes; but let the bright Morning Star be the cheering object to which we may always turn when either superstition or infidelity are presented to our eyes. Let that glorious star be our polar light, whereby

* The late Mr. Carr, of Teddington.

it be rationalism that assails us, or mysticism that would allure us, receiving the end of all our struggles and of our faith, even the salvation of our souls.

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## THE GAIN OF THE WORLD AND THE LOSS OF THE SOUL:

### A Sermon,

By the Rev. R. Taylor,

*Incumbent of Hartlepool.*

Matt. xvi. 26.

"What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

There are, perhaps, no where to be found words so full of what, in any other case, would be called good sense or common sense as these few words of the text. Our Saviour, in this passage of his blessed gospel, appeals to the plain understanding of every man. He herein shews that this world in point of worth is of no value in comparison of the next; and the reason of this rests upon the certainty of the present world being only a preparatory state for that which is to come. The two worlds have that relative value to each other which the scaffolding used in building a house has to the house when finished. The house is to be a permanency—to last for an indefinite time beyond the builder's natural life; and therefore, in one sense, is by him looked upon as an abiding possession. But how is it with the scaffolding used in the building? It is a thing of a day; and when that day is over, it will never more be thought of. But should it be so misapplied, or used with a treacherous intention, that, when the time of its removal arrives, the whole fabric of the house should tumble down in one great crash of ruin, and become a heap of worthless and offensive rubbish, then we see a wrong application of that which was intended for a very useful purpose.

Now the soul of man may be viewed under the similitude of an edifice for an eternal duration, and this world may be looked upon as the scaffolding in the process of erection; and thus we may illustrate the relative value of this world and the next. I shall consider this subject under two general heads.

I. What our Saviour meant by the loss of the soul.

II. What he meant by the question, "What shall a man give in exchange for his soul?"

I. I need not here stop to tell you what is meant by the soul: you all know that it is that principle in man which is to remain, even after this life is ended, in sensible, feeling, enjoying, or suffering existence, throughout an endless eternity. But why it is said by our Saviour that the soul may be lost by a man, and cannot be regained by him, is not so generally understood, because men have a natural dislike to making any inquiry respecting this subject: they put far away the evil day. To come to our Saviour's meaning, we must remember that, when God created man, it was with the design that he should inhabit eternal mansions in his own divine revealed presence of infinite delight and glory, and that he should thus for ever dwell in scenes of enjoyment far beyond any thing which we can now conceive.

But, before man should be admitted to these, he was to go through a short trial in some temporary abode, that he might prove his fitness or unfitness for such habitations of eternal felicity and glory. And since such a temporary abode and a trial and a probation imply that some may be found unfit for these regions of delight, and yet these unfit ones are still of eternal existence, it must be inferred that for them also there must be abiding places fitted for their eternity of remorse and despair.

The man, therefore, that so passes through this state of probation as to gain these eternal mansions of glory, is said to win or to save his soul, because he attains to all that which makes the existence of the soul valuable, and valuable to an infinite degree. While he, who so conducts himself when on his trial as to show that he is unfit for such a state of felicity, is said to lose his soul, because he misses the aim—he fails, and loses all that makes existence desirable. His portion is such as to prove that it would have been better for him if he had not been born. It is a state of suffering equal to or worse than the pains of death; and it is without end, and without hope of mitigation or relief. This is called the loss of the soul.

Now the bible clears up all this, and shews that all is done with perfect justice on the Almighty's part; and where there is this loss of the soul—and, alas! my brethren, there are I fear but too many lost souls—it demonstrates that it is entirely man's own fault, and that he deservedly suffers such loss.

Now this implied temporary abode, this platform of trial, this scene of probation, this scaffolding as it were for man, building up his soul for an eternal destiny of enjoyment and glory, is this world; the scene in which we now live is all this—this stage of our existence answers to every one of these similitudes.

But, my brethren, how does all this come to pass, that, when we are placed on this platform, or are introduced into this scene

of probation, or are like builders upon a scaffold, we fix, so far as our affections, our wills, and our actions go, our eternal abode here? We set about fortifying ourselves on this temporary scaffolding: we strive to build everlasting possessions in this changing scene, and we so conduct ourselves as if biassed by an internal persuasion that this is our everlasting home. How is this? No one of you can possibly say that it is not so. Nay, if you will but tell the truth, each of you must confess that this is your own case. You cannot but place your hand upon your heart and say, "Verily, I am guilty in this matter." But what excuse do you make for yourselves, or how do you account for your being such inconsistent creatures—for acting so very differently from what one might expect from persons of common sense or plain understanding and honest intentions? You would soon learn the reason if you would but deal honestly with yourselves. But, for once, confess the truth. Is it not a subject on which you like to play the hypocrite and deceive yourselves? Is it not a subject that makes you all cowards? You dare not; you have not the moral courage and firmness of soul to deal honestly with yourselves. You have not sufficient boldness to enter your own hearts and make such examination; and, moreover, you love the present world too well to tear it from your hearts and to cast it from you, although the word of God plainly tells you that it may cause the loss of the soul.

I shall now proceed to show how this is. When the Almighty designed the soul of man, before he proceeded in the work of creation, he contemplated a creature in whom he should find continual delight, while beholding him in his own divine presence of infinite felicity. He designed him, therefore, to be a creature with capacities for all these eternal enjoyments; he made him such a being as never could be satisfied with any thing else than these enjoyments in his own presence of infinite delight. These, then, are the soul's essential attributes: all its desires, as it were, are fitted to these enjoyments and pleasures, which are as a boundless ocean at God's right hand for evermore.

Now, if such be the real attributes of the soul—those which are, as it were, the expression of its eternal essence—we must expect to find them in the soul during its sojourn in this world; and, however they may act or manifest themselves, they must be what we call its nature; they must be as the origin of man's affections, appetites, desires; they must be closely connected or blended with the fountain of his thoughts, words, and actions. Let us see, therefore, how the case stands.

I come now, my brethren, to an agency to which as yet I have not referred. Man, you know, is a fallen creature; and you know that he fell through the malignant subtlety of an enemy, and one that is no less hostile to the Almighty than he is to the welfare of man. It was Jehovah's will, when he made this world a scene of probation, to permit Satan to be the instrument of that trial to which he submits man. And how, in this trial, does this our enemy proceed with man? You know how man fell. The very means, the very line of argument which he used with our first parents to seduce them to ruin, the very same he uses with each one of us to cause in us the loss of the soul.

I have stated how all our desires have reference (as to that which will give them full satisfaction) to the abiding pleasures which flow at God's right hand for evermore; and with nothing less will they be content. But, while this is the case in this present world of trial, Satan has access to our hearts; he does not quench these desires in the soul, he rather inflames them. But, instead of directing the spiritual eye to those future and eternal scenes of glory where these desires will be fully satisfied, he raises a persuasion in the soul that all this may be accomplished in this scene of trial. He blinds the soul to eternal things; he blows up, like so many raging fires, the desires for this enjoyment in the persuasion that a compliance with his temptations will satisfy each of these desires, to the filling of all the capacities of the soul, which are adapted to the infinite joys of heaven.

Think, then, my brethren, what the state of the human soul must be, which is inflamed with the expectation of having all these desires gratified, and these appetites appeased, by things in this present life. We are apt to call the mind of man a turbulent scene, and to describe it as a busy world within him. And well we may: for look at the various stages of life! When the child first opens its eyes upon the scene around, do you not observe how light pleases it, how naturally it turns from darkness, how it leaps with delight when gay, bright, lively colours are presented to it, and how it is disappointed and shows its dislike, disgust, and abhorrence of things cloudy and dark? And can you fail in this to call to mind the real home of man in that ineffable light wherein our heavenly Father dwells, and which is the designed abode of all those who love him? And can you not figure to yourselves the horrors of that lost soul which is banished from this light of celestial glory into eternal blackness and darkness, even into Satan's abiding place of death and despair? We may thus use the

souls of these little innocents as mirrors, wherein to view the next world of weal or woe.

But, alas! my brethren, our nature is a fallen nature. No sooner do we see the infant with all this smiling innocence, as our affection terms it, grow up, than self-will, self-pleasing, and a disregard to the feelings and conveniences of others, present themselves. The rude boy catches at every thing which promises gratification with all that eagerness of expectation which we may look for in one with such attributes of soul as I have been describing. Here we see a depraved nature; here we see propensities yielded to, which it requires all the parents' care to prevent from becoming fixed habits of selfishness, and a fondness for gratification, whatever it may cost others. It is here where we, as teachers, must show that all these desires have an aim beyond this world; and, when they rage, we must show how they tend to sin, and that the wages of sin is death.

But how shall I paint the stormy season of youthful manhood? How shall any one pass these dangers if not early taught to bear the yoke, if not rightly instructed to use self-denial, resist temptation, and gain wisdom from disasters and skill from experience in the first stages, before the stronger passions rage? Life has been compared to a voyage at sea: should the mariner not be early taught to deny himself ease, to endure hardships, and skilfully to use all those things which pertain to a right management of his bark, while the sea is quiet, and the winds are hushed, or blow a gentle breeze, what will become of him in the violence of a storm? And what the storms of the ocean are to the mariner, such are the headlong passions of youth to him who voyages in quest of a haven of eternal safety.

We may not annihilate these passions any more than the mariner can hush the storms of the tempestuous deep. The Saviour, on one occasion, rebuked the winds and tempest into peace, and commanded the sea to be still; and by early discipline, and by the act of looking to him for aid, who can say to the troubled mind, "Peace, be still!" who can quell the storms in our souls, and who will not refuse his succour to those that seek it, we may arrive at this calm. But, alas, we know that few are they who thus proceed; and therefore it is that we see so many suffer shipwreck in this season of youth. But be it our duty, my brethren, whether as parents or authorized public teachers, to show how all this is. Be it our employment, for the case demands it, to point out whence this proceeds. Let us tell those committed to our *charge to look* at those untaught children whom we behold snatching at every object which arrests their attention; and then show how it will be with their souls when, in the violent passions of youth, Satan heaps fuel upon these desires for gratification, and urges the flame with that blast of temptation which is peculiarly fitted to this dangerous season. While such is the case, need we wonder at so many indicating the loss of the soul by the very destruction of all that makes existence, even here, of any value.

And, where Satan does not prevail to the uttermost in exciting to gratification the more destructively sinful propensities; where, through a love of propriety and a sense of decency—which are frequently only an intense love of the world and a great value for its esteem—he does not succeed in plunging the youthful mind into the headlong indulgences more peculiar to that age, he yet has another system of temptations, as powerfully alluring and not less seducing to that forgetfulness of God which equally causes the loss of the soul. This is the love of dress and finery in youth, proceeding to the love of grandeur and vain distinction as life advances, till it leads to that over-reaching, grasping rapacity, which terminates in deeply-rooted avarice, and a settled covetousness and love of riches, which are but too plain intimations of the loss of the soul. This vice—the love of splendour and show—is one of Satan's most powerful and most universally prevailing temptations; and, like the love of every other sin, it is seated in an attribute of the soul.

In the future state (man's real home) the glories, the splendour, and the eternal light and brightness of the divine presence will be such as will ravish the soul to such thrilling delight as we now have no conception of; and the capacities of the soul are fitted for all this. Here, then, the enemy prevails. He, in this our trial, stirs up the desires of the soul for all this enjoyment of eternal glory, and then persuades his victims, by his subtle influence on the soul, that this capacity for eternal glory in the presence of God may be filled and the desires gratified with the vain pomp and show of things of this world. Hence that headlong precipitancy and rushing forward to seize and enjoy, and to outshine our neighbours in all that which dazzles the eyes of a vain and giddy world; and hence also those frequent crashes and ruins of establishments which disgrace the present age. But if we confine ourselves to our Saviour's meaning in the text, as indicated by what goes before and follows after, we shall find that he refers more especially to a particular case—the case of one whose chief aim in life has been to amass and accumulate wealth for its own sake—one who has yielded up his

soul to the cares of life, that he may daily add to that for which, virtually, he is willing to lose his soul.

In this case Satan stirs up in the soul a desire for boundless possessions, as containing within them whatsoever is necessary to constitute happiness. And then he persuades his victim that all this may be enjoyed here. Hence, where he succeeds, the unfortunate individual sets his mind on riches. Nothing now occupies his thoughts but the acquisition of wealth, and he congratulates himself that he is now resisting, or has overcome, the passions which formerly enslaved his soul. He once sought for simple gratification, now he must have a world of his own; his soul has a capacity for the boundless possessions of an eternal world, and these, the word of God tells us, shall be his who overcomes the present world and saves his soul. But Satan persuades his victim that the whole universe of delight may be possessed and enjoyed here; and the man then begins to look upon his wealth as his all-in-all. He may not fall down and worship it as his God: this is not the case with him; he himself is the author of his fortune; he is the one who has gained this possession; he is the one who has even created this his world. He does not, however, worship it in the place of God, any more than they who save their souls will hereafter worship the objects of their enjoyment; they will worship the Creator of them—him who put them in possession of these, and gave also the power of enjoyment. What then does the wealth-loving man worship in the place of God? He worships himself as the author of his wealth; he worships his own skill, ability, management, and good fortune in the acquisition of it. Like the king of Babylon he congratulates himself, and exclaims over his possessions—"Is not this the great city which I have built for the house of the kingdom, by the might of my power and for the honour of my majesty?" And, though he may flatter himself, through the delusion of Satan, that he really gives God the praise, he nevertheless is, in reality, a gross idolater. He may, in some cases, persuade himself that he will make amends, yet his case is no other than that of a lost soul; for covetousness is idolatry: and such are included in the list of those who shall not enter the kingdom of heaven.

II. But I proceed to the second head of my discourse, wherein it is proposed to consider what our Saviour means by the question—"What shall a man give in exchange for his soul?"

Yea, indeed, it may well be asked, what shall such a man or any other man give in exchange for his soul? What have the things of this world to do with the redemption of the soul? They may be of value for that purpose for which they were designed; but what has that to do with a fallen, lost, and ruined soul—doomed, after this world has passed away, to be the eternal companion of Satan in everlasting darkness, death, and despair?

But, if the things upon which men place so very great value may not redeem a man's soul, what may? Look to your bible. Behold what it cost to redeem souls. See him through whom the soul was created; behold him in realms of glory preparing to save lost souls. See him descend from the bosom of his Father's love; take upon him our nature; subdue Satan, our great enemy, who holds the souls that are lost in bondage: yea, see him do all this that lost souls may go free! But see, farther, what must be done to appease the eternal Father's wrath, and reconcile him to offending man and his lost soul; and then, with wonder and amazement, behold what was needful to accomplish all this—nothing less than the agonies of the cross. Yes, Jesus suffered and was crucified for the redemption of lost souls; and he overcame man's great adversary and subdued him, in order that, by our own exertions and his Holy Spirit's assistance, we may overcome him and reject the world and all its allurements, however Satan may tempt us by them.

But instead of doing so, shall we yield to our insidious enemy? shall we greedily seize the bait? shall we set ourselves to gain, if not the whole world, yet at least as much of it as we can possibly grasp? And then, when we have done our utmost, shall we attempt to offer God a bribe for our souls? Shall we dare to tender that which was designed for quite a different purpose, and, what is more, now made odious by being abused by Satan using it as a bait, and by its being defiled with our own wicked idolatry? Shall we presume to offer this, either all or in part, when it is worse than a despised, broken, filthy idol, which we can no longer either grasp or worship? Shall we pretend to give this for that which costs Christ so much? My brethren, well might our Saviour say of the man who had lost his soul—"What shall a man give in exchange for his soul?"

But it is not necessary to suppose that only the man who may have gained all the world is in this condition. A man may have lost his soul, and yet may not be possessed of an atom of this world's wealth. He may, without gaining the world or any part of it, have yielded up his soul to the enemy of his salvation and to sin; and, if so, then his soul is lost indeed.

But in this one passage of the text, our Saviour seems to instance a special case, viz., that of a man who has set his heart upon heaping up treasures for himself, and is not rich towards God. And, my brethren, to such, if such there be here, I would address myself. But it is, alas! in one way or other, the besetting sin of us all, when the season of youth and the love of show and splendour is past; it is that which more or less enslaves every one of us. Take however the extreme case, and, for a moment, suppose that you could view such a one with the eye of an angel. Behold, what a scene you would discover in that man's soul!—the eternal joys of heaven are on the one hand; the everlasting torments of a lost soul are on the other. Then behold Satan plying him and tempting him with the desirableness of riches: wealth, with an abode of never-ending woe and despair, is preferred by him to all the fulness of joy at God's right hand for evermore.

My brethren, had I the tongue of an angel, and time equal to the whole range of eternity, to depict the absurdity of such a choice, they would not suffice.

But why bewail our inability to point out the inconsistency of such a proceeding? Let me rather appeal to you who are here present. What is your condition? Are your souls safe, or are they lost? Examine yourselves. Are you devoted to the world and rivetted to its friendship; or are you resigned to God, and reconciled to him through Christ? Compare your case with that which it required to redeem lost souls, and see how far you "put on" or imitate him who died for you, and left you an example that you should follow his steps.

This appeal of the Saviour, as I have now considered it, had reference to the desires of the flesh and the vain love of the world. But he takes even a higher view of the value of the soul than can be attained by a comparison between its worth and mere worldly possessions; for he states that even life itself, though certainly more valuable than any other enjoyment in this world, is nothing if, for the sake of preserving it, we are compelled to do that which would cause the loss of the soul. Then he adduces what is contained in the words of the text, following this up by a most cogent argument. "For," says he, "what is a man profited by the saving of his life here if he lose eternal life hereafter; or what if he gain the whole world here and all its enjoyments, if he lose his soul and all the eternal enjoyments of the world which is to come?" "For," says he—and mark the awful words—"For the Son of man shall come in the glory of his Father with his holy angels, and then he shall reward every man according to his works."

And now, my dear brethren, what more shall I say? You have seen the value of the next world compared with this. If you could gain all this world and enjoy all its delights, still all would be nothing in comparison of the joys of heaven. But how is it when daily experience tells you that, strive as you may, you will be disappointed in this world, while at the same time you will also, to a certainty, lose the possession of the next?

Act, therefore, the part of wise men: give up this world and secure the next. What are youthful lusts if yielded to? They are present ruin and eternal torment. What are all the pomps and vanities of the world? They are Satan's baits and snares to lure you to eternal perdition. What is wealth when it keeps the mind from God? It is the price for the loss of your souls, that Satan may have you along with him in eternal torments.

Act then like wise men. Despise all these. Set heaven and all its eternal, infinite glories before the eyes of your souls; and let them gaze at this alluring light without once turning aside. It is your real home, if only you will seek it with a perfect heart.

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## MEMORY OF THE PAST.

### No. II.

FULL five-and-twenty years have gone by since I was invited, with a couple of young friends, to accompany a party in a boat, about to make a short excursion to some of the beautiful lochs which diverge from the firth of Clyde—beautiful indeed they are, and well worthy the visit of the tourist. Surrounded with the most majestic mountains, and affording the most splendid scenery, Kilmun, on the Holy Loch, was a spot of deep interest. Here is the burial-place of the noble family of Argyll. In a most sepulchral-looking chapel, once the portion of a collegiate church, on a species of raised pavement, were arranged the coffins of former dukes and their duchesses—individuals who cut no unimportant figure on the drama of life at the period they flourished; and who had been conveyed to this lone abode with the utmost pomp and pageantry. The recollection of the burial of the old duke was a kind of era in the minds of inhabitants of the surrounding districts, far and wide. The mourners who attended, the number of the boats that followed that in which the remains were conveyed; in fact, every little item was long remembered and long talked of among the hills and the glens of the land of M'Callummore. But here life's glare and bustle and admiration were for ever past by. The resting-place of these nobles was safely tended by a watchful guardian, whose duty it was to air the chapel and to attend to the remains of her cousins, for she was doubtless a Campbell; but time's changes could not be impeded, and it was mournful to mark the various hues which the progress of decay had produced on the splendid coffins.

I was fully aware that the boat, in which we were viewing this interesting and lovely scenery, was one in his majesty's service. The object of the sail however was, I believe, purely for pleasure; it was intended as a little recreation for my friends as well as

myself. We were young lads, and dearly loved a *ploy*—a word incomprehensible in the south, but which may be defined as a sort of extraordinary amusement; just as one might say of a bedusted and begrimed family living in some alley leading to East Cheap or such locality, which in the roasting month of August came to the resolution of venturing as far as Richmond some sultry afternoon—the family were gone for a *ploy*. But the object of my paper is not to weep over the remains of Scottish dukes, nor to define Scottish words.

We were quietly rowed along a smooth and glassy sea; for not a breath was stirring. We were no great distance from the shore of one of the lochs, when on a sudden one of the boatmen exclaimed, looking towards the west, "There's game there: they suspect us, I am sure." "There they are at it," said our commandant, taking up the glass; "I thought as much; and there's old Meg, in all her glory. At it, my lads!" The rowing was now carried on with increased velocity, and I soon perceived a violent running to and fro on the shore, reminding one strongly of the representations of savages in some plates in books of voyages, when a vessel approached some hitherto unknown island. All was obviously bustle and confusion: voices could be heard. For a moment or two the rowers ceased their work. Fire-arms were got in readiness; cutlasses, carefully concealed, were now brought forth. Strange looks passed between the commander and his men. "Are we strong enough?" "No, sure," was the reply; "ten or twelve stout fellows. I see more upon the hill." To my friends and myself this was a very nervous moment; though of nerves I knew nothing in those days. It was very romantic to look at dead dukes, but it was very uncomfortable to fight with living smugglers. Signs passed again: shakes of the head: some of the crew looked wise. I would have given all I possessed in the world—little indeed it was—to have been safe on shore. I felt just as people must feel on a sick bed when a consultation is taking place between three of the faculty, and who try to guess from the look of each of the consulters what is the real state of their danger. The rowers plied their oars more manfully, and soon we landed close to the residence of the smugglers. Now, thought I, we are in for it.

And in for it we were, indeed. The smugglers had evidently not been sparing in their own potations. They were infuriated by the liquor they had taken, though they were evidently terrified at the notion of resisting the arm of legitimate authority. They were perfectly *cowed*; just as I have seen three or four constables quell a riotous and numerous assembly, simply because they bore about them the insignia of office. A sense of guilt is the parent of cowardice. I never saw this more fully illustrated than in the instance now recorded. Oaths and execrations of the most fearful character were uttered, though many of them I could not understand; yet I was told that they were so. Much that passed was in the Gaelic tongue; but the vehement gestures of the women in particular, their threatenings and howlings, surpassed all belief. Instead of being in a civilized, enlightened Christian country, with all the advantages of parochial ministrations, within a few miles of a large and cultivated population, it might have been on the coast of some barbarous shore. The officers did their duty firmly: they did not shrink from it. With wonderful coolness, they smashed the stills and emptied quantities of the liquor advanced to a certain state for the production of whiskey. Little was seized; for at their first appearance much whiskey had been destroyed. I shall never forget the tumult—the screeching of the women, the clashing of the stills, the breaking up of casks, all rendered more fearful by the sudden overcasting of the sky and the rising of the wind, threatening a stormy night. And a fearfully stormy night we had. The summer was now far advanced, and the dark nights of August had set in. We left the shore amidst the execrations of the smugglers. Even in the wind, as we departed, we could hear the hoarse rough voice of Meg—her fearful curses—and could see her extended arm and closed threatening fist. The violence of the storm increased. The sea-maw, or gull, kept flying around us; the waves lashed fearfully over our boat. "I thought," said one of the boatmen to the other, using a broad Scottish dialect, "that we should have it. I am sure Meg is no *canny*. She has, I am sure, dealings with the evil one." He began then to enumerate cases of *folk* that had perished under the curse of Meg; how that one man had been lost in the snow, and two men had been capsized in Loch Long, and another had fallen over a crag in Glen Something—narrations which certainly did not lessen the terrors of the scene. Louder and louder the wind blew, and higher and higher the waves arose. The loch was famous for sudden squalls from the gusts blowing down the valleys, and little hope appeared of our reaching the shore until the morning. The men, however, acted energetically; and at last, at a very late hour—contrary, I fully believe, to their own expectation—we landed in safety. I think I shall never forget the terrors of that night, nor my thankfulness when I found myself safe. I do not think even at that time I had much faith in sorcery or witchcraft, but I confess the stories of the boatmen, the appearance of the old hag in particular, all made me superstitious. I had, not long before, been reading "Guy Mannering"—though I beg to say I am now no novel reader—and the awful figure of Meg Merrilies was vividly present to my mind.

Well now, and what was it that supported this whiskey-smuggling? Was it not the direct patronage of the landed proprietors? Beyond all question, it was. They knew full well that without smuggling their tenants could not pay their rents, for it was from this illicit trade that their chief income was derived. They winked at the whole illegality of the transaction, and lived on the direct wages of iniquity; for, strong as the expression may appear to be, iniquity unquestionably it was. It had a direct tendency to demoralise the people; and it did demoralise them, and it might have been instantaneously quashed. There cannot be a doubt on the point. More were engaged than was supposed in contraband transactions. Many, who would have blushed to have found their names made public, were moving the lower orders to break their country's laws. *Peat-reek*, if I mistake not, was the usual designation of this smuggled alcohol, and persons did not scruple to confess that they had a snug bottle that had not felt the mark of the exciseman, or "paid much coin to Geordie," *i. e.*, paid the king's tax; and which they regarded as a grand recommendation in its favour, it being pure "*small still*." There will always be thieves while there are purchasers of stolen goods. There will always be smugglers while there are unprincipled people who will purchase smuggled articles; who do not scruple to transgress their country's enactments. It matters not what the article may be—whiskey, lace, handkerchiefs, gloves; it is the principle which is bad. The demoralising effect of smuggling certainly could never be more fully exemplified than I saw it on the occasion referred to. It was a disgrace to a professedly Christian country, and ought never to have been allowed for one moment to exist.

## AN ALLEGORY.

I BEHELD, and there was before me a garden of vast extent possessed by one master, to whom every labourer in the garden is responsible, and to whom all come for orders, and for strength and ability to fulfil these orders. The garden is in a state of gradual cultivation and improvement: I observed that the labourers were of both sexes and of all ages; not one who was willing to labour there was ever rejected on account of any infirmity or defect, for their employer could give power to the faint, and to them that have no might he could increase strength: but it was very remarkable that none ever voluntarily applied there for employment; they were all first solicited. The Lord of the garden sometimes sent forth his messengers to look for labourers, and sometimes went himself; and he not only invited them, but he inclined their hearts to comply with the call, making them willing in the day of his power.

I saw a part of the garden separated from the rest by a little hedge, and here the labourers seemed very numerous; advancing, I at first saw nothing very interesting; but, at the moment, I remembered what I had often heard, that the Lord of this garden "seeth not as man seeth." I looked again; there was a large wide bed, in which were plants that appeared but like dead sticks, which many a gardener would have thrown away; but here they were planted in the finest mould, and watered with perpetual care, if peradventure they might shoot again. "Yours must be a discouraging task," I said to a young labourer, as he stopped a moment, and looked at his work. "I am cast down indeed," he answered; "I may say with truth that I have seen no fruit of my labour, while a young companion who entered the garden later than myself was appointed to the fertile bed on the other side; and see what beautiful plants has he reared! Many still flourish round him, and some he has seen triumphantly carried away to decorate the king's own palace." An aged fellow-labourer close by looked upon him as he ended; a deep blush covered the cheek of the young man; it was not the first time that his aged companion had been grieved by his murmuring, and now he meekly said these few words—"Do you remember who planted these?" "Our Master," was the reply. "Yes," replied the venerable man, "these, as well as the flourishing and lovely shrubs, these are the planting of the Lord; and he will be glorified in them. It is honour enough to labour for him."

Near this was another bed filled with plants different indeed, but not much more promising; they seemed strong and vigorous plants which had been neglected when young, and which, now that they had attained their full growth, were for the first time brought under the hand of the cultivator; the pruning-knife was greatly needed here, and the labourers had a difficult task to train the stubborn branches.

I soon reached another set of labourers; one I saw anxiously examining a beautiful tree, "green as the bay-tree, evergreen:" I could not but congratulate him on its healthful appearance. "Alas!" he said, "these, beautiful and ornamental as they are, are but leaves; and leaves produce no fruit." Another tree, equally verdant in its foliage, and wreathed with brilliant flowers, grew near. "This one, then, promises well," said I. "Yes, it promises, and it promised last year and the year before; O that the blossoms may not disappoint us now! But you know not how often a fair prospect is blasted; the most abundant blossoming has often failed, dashed off by the bleak winds. Nothing," he added, "but fruit satisfies our Master; the external beauty of a plant is nothing in his eye." I said in reply that there are many sorts of trees and plants which are valuable in their kind, although it is not their nature to produce any fruit. "Such trees," he said, "are never planted in this garden; every plant here has a capacity of producing fruit, some thirty-fold, some sixty-fold, some a hundred-fold; and, if it should not do so, it will at last inevitably be hewn down, and cast into the fire." "And how long," said I, "does your Master wait before he pronounces this sentence?" The labourer replied—"He giveth not account to any of his doings. None can stay his hand, or say unto him, What doest thou?" For some he waits much longer than for others; and, though we do not now know the exact rule of his conduct in these things, he has assured us that the time will come when we shall know it."

There was one division of this garden lately brought in from the waste, and but partly cultivated. Now I found that those who went to labour there had some privations from which the other labourers were exempt; they were few in number, and consequently separated from many who had once been their dearest associates; moreover, the situation of that part of the garden was so very unhealthy that death was ever busy there; the warning was frequently, perhaps usually, very short; the labourer might be seen busy at his work one day, the next laid on a dying bed, and the succeeding one carried out and buried by the little band of his survivors: but it was a happy and an honoured station; many were the visits the labourers received from their beloved Master, and many and rich the consolations he afforded them. And, for the plants they cultivated, they had indeed been suffered to grow wild and unpruned for a long time; but some well repaid the care of the husbandman by bringing forth fruit in their old age, while many a young and vigorous plant promised to supply the vacant places when these should be removed. Influenced by various motives, several labourers in different parts of the garden earnestly desired to labour here; some even desired this peculiar honour so much as to become dissatisfied with their stations in other parts of the garden; they seemed to think the plants they cultivated there less valuable and less interesting than those which grew here; and the honour of labouring in that exact spot they have been heard to declare the first object of their desires.

I speak not of all in the garden; but many labourers, though truly devoted to God, were deficient in submission; their zeal and love were great, but they were often tempted to desire that they could choose for themselves; they aspired to some other station than the one appointed for them: but the Master could impart to his labourers wisdom to submit all their desires and all their affections to his disposal, and could teach them to say continually from the heart these few words—"Thy will be done." Language fails to describe the peace and happiness of those labourers who never wish to plan or order for themselves. "Here I am; send me," is their language when a new toil is to be undertaken; but, if his will is otherwise, they submit without murmuring; and thus, without one anxious desire to be employed in this or the other sphere, they feel an entire willingness at all times to go where he would have them, and to do his bidding. Moreover, in all their labours, they acknowledge him; they set him always before them, and endeavour to act as in his sight; they feel that without him they can do nothing; they keep close to his directions, and anticipate a free reward for their services, which he who made them willing and who made them able shall bestow upon them according to the riches of his grace. L. E.

## The Cabinet.

RICHES.—Great riches may be a great blessing, as in the case of Abraham, and those other saints whom we have mentioned; and of Job when the time of his trial was past. They confer great influence in this world, and furnish abundantly the means of honouring God and doing good to men. Yea, they may, if rightly used, be the means even of increasing the everlasting happiness and glory of their possessor. The poor, however large his heart, can actually do but little to promote the service of the Lord and the knowledge of his salvation. The man of great wealth has it in his power, not only to cast a gift into the treasury of the temple, but himself to build temples to the Lord where they are wanted; to furnish provision for the Lord's ministers; to equip armies of missionaries; to gladden the hearts of the poor saints. It is true that our Lord said of the poor widow, that she had given more than the many rich men who offered their contributions at Jerusalem. But that was because they cast in of their abundance an insignificant gift, bearing no proportion to their substance: she in her penury had cast in her whole living. But what is there to prevent rich men from doing the same, and from obtaining a far higher testimony and a more glorious reward in proportion to that higher degree of self-denial that is necessary for the making this great sacrifice? "If thou wilt be perfect," said our Lord to the rich young man, "go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." The papists have abused this doctrine, by persuading men that they could purchase heaven, and bribe God's justice to be blind to their guilt; but that is no reason why protestants should relinquish the scriptural truth. It is perfectly certain that the only way of salvation for sinners is through grace, by faith in the Lord Jesus Christ; but it is equally certain that God will give to every man according to his deeds; that there shall be various degrees of glory, and that the degree obtained will be exactly in proportion to the use which we make of the talent or talents committed to our care. Now wealth is one of the talents which God entrusts to the sons of men: great riches an accumulation of talents which may, therefore, by God's blessing and the right use, materially increase the happiness and glory of their possessor. The whole bible is full of this doctrine. "He that hath pity upon the poor lendeth unto the Lord," said Solomon: "and look, what he layeth out it shall be paid him again." Our Lord teaches expressly that it is possible to lay up treasures in heaven when he says, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven;" and as expressly tells us how this is to be done when he says, "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth" (Luke xii. 33). Similar is the doctrine of St. Paul, when he tells Timothy to charge the rich in this world "that they do good; that they be rich in good works: ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 17, 18). Riches may, therefore, be an abundant blessing for time and eternity, enabling men to do much good here, and to increase their happiness hereafter.—*Rev. Dr. M'Caul,*

CLERICAL CIRCUMSPECTION.—But to the efficiency of a clergyman's ministry, it is above all things necessary that his own conduct and character be without reproach, that he not only refrain from evil, but from all appearance of evil; not merely be free from guilt, but anxious to guard against every thing that might lead to any suspicion of irregularity or even of levity. If the enemy of mankind has an agent in human form more able than another to do him service, it is a profligate clergyman. If he has upon earth a victim absolutely and finally and eternally his own, it is a profligate clergyman. If by any man the grace of God is finally forfeited, so as that he shall be abandoned irretrievably to his own reprobate mind, it is by a profligate clergyman. And, in proportion as vice is in a clergyman more exceedingly criminal, so is every appearance of vice with the more anxious care to be avoided, for it gives the most dangerous encouragement to dissoluteness in others.—*Bp. Ebrington.*

## Poetry.

### PSALM XL. 11.

"Why art thou cast down, O my soul? and why art thou disquieted within me?"

(*For the Church of England Magazine.*)

So many causes rush upon my mind,
As those through which my weak and coward heart
Doth oft within my bosom throb and quail,
That almost it seems difficult to me
To assign a special one for its emotion;
And were the enquiry made with suddenness.
E'en by my bosom friend—"Why art thou cast down,
And wherefore do I find thee thus disquieted?"
Methinks my lips would tardily explain
The "wherefore" and the "why" of my lorn bearing.
And yet how ready and how full might be
The friend's response! How suited to my need
The remedy prescribed; whate'er the ills,
How numerous and how vast soever,
Which pressed upon my soul. "Hope thou in God!"
And bright and pure the trust which well might spring
From out that little sentence: breathing thus,
"I shall yet praise him—even him who is
The health of my sad countenance, and my God.
Ah, wherefore am I thus disquieted?
Why joy I not in God, the Lord, alway?"

ANNE ELLIOTT.

### THE DEAD*.

THE dead!—the dead are with us,
And they throng around our way;
And the greenness of their memory
In our hearts can ne'er decay.

When round the hearth we gather,
We know that they are there;
And with them our spirits worship
In the holy place of prayer.

Around our couch at midnight
Their forms flit slowly by,
And in olden tones they speak to us
Ere they fade into the sky.

At twilight, when the dew falls,
They talk with us and sing,
And their voice is like the murmuring
Of swallows on the wing.

And when in social circle
We join the merry band,
Or in the hour of sorrow
Sit silent, hand in hand—

* From the "New York American."

They come and sit beside us,
And gaze into our eyes;
And we listen to their voices then
With a calm and mute surprise.

The departed—the departed—
They crowd around me now,
And a sweet and cheerful light of peace
They shed upon my brow.

I know they have not left me,
Though no more I see their forms;
And their presence 'mid the strife of life
Is like sunshine seen in storms.

The beautiful—the beautiful!
All silently they stand
Within the chambers of my soul—
A fair and shadowy band.

And from out those chambers now and then
This cheerful voice is given—
"O faint not; while ye walk below,
Ye dwell with us in heaven.

"No earthly sorrow blights us,
No chill misfortunes pain;
Then weep not, though with you no more
In form we walk again.

"Ye feel that we are with you
When ye wander by the streams;
And ye see our faces as of old,
In the pleasant light of dreams.

"And when in twilight musings
Ye think of us as dead,
And o'er our grassy resting-place
The sweet spring-flowers ye spread—

"Remember, for the soul that lives
There can no ending be;
Remember, that the soul once born
Lives through eternity."

## Miscellaneous.

Disregard of the Health of Others.—Let us imagine the case of a young dress-maker, one of that most pitiable class of human beings, whose pallid countenances and often deformed and feeble frames sufficiently attest the unnatural exertions by which they obtain their scanty bread. A young lady wishes to have a dress elaborately made, and, for the sake of having it done expeditiously, names the precise day on which it must be finished; adding, as a sufficient reason for punctuality, that it must then be worn. The poor dress-maker sits all night long, in her little joyless room, working by the light of a thin candle, while the young lady sleeps soundly in her bed. The sabbath dawns, and the dress-maker is still at work, until passing feet begin to be heard in the street, and shutters are unclosed; and then, with aching head and weary limbs, she puts away her unfinished task, doubting whether the remainder of the day shall be devoted to the sleep which exhausted nature demands, or to wandering abroad to search for pure air, of which that nature is equally in need. The day arrives at last on which the dress must be taken home, according to appointment. This time the dress-maker is punctual, because she believes that delay would be of consequence. She knocks at the door of the lady's mansion. The servant coolly tells her that her young mistress has gone to spend a few days in the country. Is it likely that this poor workwoman should be equally punctual the next time her services are required? or need we ask how the law of love has operated here?—*Mrs. Ellis.*

Gathering Fuel in the East.—In preparing their victuals, the orientals use wood whenever they can procure it, brushwood, thorns, and the prunings of the garden trees. In travelling through the desert parts of eastern countries, travellers are exposed sometimes to much inconvenience and many shifts in consequence of the scarcity of fuel; and one of the first and most necessary occupations to which every one betakes himself on arriving at a stage, is to go in search of materials for kindling a fire among the straggling bushes, which here and there diversify the barren ground. Such, as we learn from the story of the man who was convicted of the crime of gathering sticks on the sabbath, was the daily employment of the Israelites in their journey from Egypt. In the same office of collecting a pile of firewood was Paul busied when the viper, as it felt the dangerous vicinity of the flames, sprang out and fastened on the hand of the apostle; and such, we are assured by numerous travellers, is the menial pursuit in which all must necessarily set their hands in passing through an unfrequented country. "Paul's employment," says Mr. Campbell, "was often mine while travelling, viz., gathering branches of trees or bushes, to make a fire on halting, either for cooking or warming ourselves. Were we hungry or cold, all who could be spared from attending to the cattle, erecting of tents, &c., naturally assisted in collecting fuel. Some hazard was attached to this necessary employment, particularly so in the dark, for, on laying hold of a bush to tear it up, or to break off a branch from it, we were in danger of grasping a serpent, scorpion, or some other venomous animal, which, as the fire approached them, naturally retired and made a spring from it." Young people and children who were not burdened with other regular employment, were often dispatched, as they are in eastern countries of the present day, upon this errand. "My servant," says Jowett, "directed my attention to a common circumstance, which aptly enough illustrates a verse of scripture. It was a family returning from their work in the field, bringing home wood for fuel. Several of them were young girls, the youngest a child not above four years old, whom the rest were continually scolding for not keeping up with them, although it was manifestly struggling under a very disproportionate share of the family burden. This may explain a passage in Lamentations, where it is said 'the children fell under the wood.'" Among the Israelites, when settled in Canaan, as among the inhabitants of oriental towns in the present day, charcoal, as well as wood, is much used. But frequently neither the one nor the other can be got. The dense population of ancient Palestine prevented the cultivation of extensive plantations, and the insecure state of most modern oriental countries indisposes men of property and substance to engage in this useful and profitable, as well as ornamental, mode of improving their lands; and the consequence is, that wood is and has ever been a scarce commodity with natives of eastern countries, who, whenever they obtain it by laborious collection, or can purchase it at a high rate, prefer it in the winter season for their rooms. Of course they are driven to the use of substitutes, and various materials are employed as fuel.—*From Illustrations of Scripture, by professor Paxton.*

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## APOLLOS: MIGHTY IN THE SCRIPTURES.

BY THE REV. SAML. COATES, M.A.,

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IT is one striking feature in the character of a true servant of Christ, that he has a lively sense of his own deficiency. However advanced in the life of godliness, whatever progress he may have made in spiritual knowledge, he never feels that he has gone far enough; he does not flatter himself that he "has attained, or is already perfect;" but gladly acknowledges that he still has much to learn, and therefore eagerly presses towards an increasing acquaintance with God. Under this sense of his imperfect attainments he is anxious to avail himself of every method which the gospel sanctions, for promoting his religious improvement. He thankfully receives instruction by whomsoever it may be offered. No feeling of pride closes his ear against the friendly voice of admonition and warning. From those who may possess acquirements inferior to his own, he is sensible that he may learn something; and therefore even from such he humbly seeks information, or gratefully accepts it when proposed to him.

Such was the character and disposition which distinguished Apollos; a man of no ordinary acquirements. The religious advantages with which he had been favoured, imperfect as they were, had been diligently cultivated, so that he could lay claim to the honourable testimony given of him in the word of God, that he was "an eloquent man, and mighty in the scriptures" (Acts xviii. 24). As yet, however, he had known little concerning Christ; and, when a sense of his deficiency as to this only saving knowledge was presented to his mind, he gladly resigned all his former pretensions, however flattering they might have been: he felt that his previous acquirements in learning had been but "the wisdom of this world," poor and worthless when compared with that knowledge of Christ which was now opening upon his view; and he was henceforth willing to "become" no better than "a fool," that, under the teaching of Aquila and Priscilla, he might be "wise unto salvation."

1. The first point in his character worthy of remark was his knowledge.

Apollos was a Jew, born at Alexandria; we may therefore conclude that the writings of Moses and the prophets would be familiar to him. Moreover, he would possess great advantages for improvement in learning and science, since Alexandria, where he resided, was highly noted for its schools and seminaries; some of which produced many eloquent preachers, amongst whom we find that Apollos was classed: "He was an eloquent man." It is true these advantages might have been unavailable in the case of Apollos. He might have rejected all the favourable opportunities which were continually presented to him, and have persevered in ignorance and folly. Wisdom might have offered herself for his acceptance, and he might have "refused to hear the voice of the charmer, though she charmed never so wisely." Alas! with how many is this the case! The most forcible admonitions are urged upon them; the most abundant means of instruction in the way of godliness are provided; the blessings resulting from an acquaintance with God are enforced with un-

ceasing earnestness; the treasures of divine wisdom are freely unfolded: but all is in vain. They still persist in their ignorance: they refuse to "know the scriptures and the power and goodness of God;" and in the full blaze of gospel light they continue to "grope as in the dark." Let us reflect with thankfulness upon our religious privileges. Let us look around this land of bibles, and see how the voice of instruction meets us at every turn, if we will but hearken, saying—"This is the way; walk ye in it" (Isaiah xxx. 21). And then let us consider how amazing is the folly, how aggravated the guilt of those who, in spite of such abundant means, remain wilfully ignorant of the message of salvation, and unacquainted with "the words of eternal life." Apollos, with privileges far inferior to ours, sets before us a very different course of conduct. It was not in vain that wisdom had offered her treasures for his acceptance. He gave himself up to her guidance, and gladly walked in her ways. Above all, he directed his pursuit in the right path. It is not said that he devoted himself to the cultivation of worldly science and knowledge; he had a higher object in view, a more valuable prize was before him: he sought an acquaintance with God; he searched into the records of holy writ; he dwelt with devout meditation upon "all that Moses in the law and the prophets had spoken;" he beheld with admiring awe the gradual fulfilment of those wondrous predictions which God had uttered by the mouth of his servants. And doubtless, although as yet his knowledge was imperfect, the "day star from on high" was dawning upon his soul, and he began to catch a glimpse of that great Deliverer who was afterwards so clearly revealed to him. In short, "the word of God" was his study; and the blessing of the Lord rested upon his efforts, for "he was mighty in the scriptures."

Whatever else we may know or may wish to know, our desire should be to seek to "know God." All other knowledge may mislead; this never will; and without this all other knowledge will at last avail nothing. What matters it that a man stands high in public estimation for the gifts of human learning and acquirements? that he "understands all mysteries and all knowledge?" that the talents with which God has blessed him excite the wonder and admiration of his fellow-men? If he knows not God as a God reconciled in and through Christ, he knows worse than nothing; for human knowledge, unsanctified by the spirit of religion, is only a source of evil and misery. And how is a man to know God, but as he has revealed himself in his word? Whence, but from "the scriptures," is he to learn God's awful justice, as well as his unbounded mercy? Whence, but from that inexhaustible treasure-house, is he to become acquainted with his various attributes?—how kind and gracious he is; how, while he is a God that hateth iniquity, is also a God who, for the sake of his dear Son, is ready to "pardon iniquity and pass by the transgression of his people." Would we know the evil of sin, and the beauty of holiness; would we form a just sense of the value of the soul, and the infinite price that was paid for its redemption; would we be informed how we may escape endless misery, and secure "the gift of eternal life," we must go to the bible for instruction; with earnest prayer and fervent desire for increasing knowledge examine its sacred pages, and there see our duties and privileges; our dangers, and the way of escape from them; our spiritual maladies, and the remedy provided for them; our own weakness and sinfulness, and Christ's all-sufficiency and grace. The bible is every thing to us—our staff of life, our rule of conduct, our consolation in trouble, our counsellor in trials and difficulties. In a word, we must be in our degree what Apollos was in his—"mighty in the scriptures."

2. The humility which marked the conduct of Apollos deserves serious attention.

Allusion has been made to the advantages which Apollos would derive from a residence at Alexandria, that far-famed seat of learning and science, the profitable purposes to which he had devoted his time, and the progress he had made in acquainting himself with those wondrous records which, by every Jew, must have been regarded with the most reverential affection. When, therefore, he arrived at Ephesus, and commenced his duties as a preacher of those doctrines which he had learnt from the ministry of the Baptist, he would be looked upon as a person of extraordinary power and ability. And when, to the learning by which he was distinguished, he added the gift of a graceful and ready elocution, he would naturally be regarded as a "scribe who was fully instructed unto the kingdom of heaven." Nay, possibly he would look upon himself with feelings of self-complacency, and, as he stood up in the synagogue and "spake boldly the things of the Lord," he would cherish the flattering idea that his learning and mighty knowledge of the scriptures would bear down all opposition, and that his commanding eloquence would carry conviction to every heart. And doubtless Apollos was a person of peculiar endowments: "he was an eloquent man, and mighty in the scriptures." Seated, however, among his hearers were two individuals, who probably could not lay claim to the

talents and acquirements which Apollos possessed; nay, whose pretensions to gifts like his he would have derided. These persons sat listening to the display of learning which he made, and the strains of eloquence which flowed from his lips; but all would fail of producing the intended effect upon them; his mightiest efforts would never reach their hearts. And why? Because they at once detected the deficiency. Poor as their gifts and acquirements might appear when contrasted with his, they had learned something, compared with which all the wisdom of Apollos was only foolishness. They saw that the main ingredient in his preaching was wanting. There was, it is true, talent and eloquence; but he did not "preach Christ." "He spake and taught diligently the things of the Lord," so far as he had learnt them from the teaching of the Baptist; but he possessed a very imperfect knowledge of the great mysteries of redemption. The preaching, which is to edify, which we ought to value, is not that which affords the greatest scope for the display of eloquence or knowledge, even though it be like that of Apollos. It is the preaching which brings Christ home to the heart, and presents him in all his endearing relations to the soul; it is the preaching which makes Christ the sum and substance, the beginning and the ending, of all that it sets forth. This necessary ingredient the preaching of Apollos lacked; and the deficiency was immediately discovered by Aquila and Priscilla. They saw through the flimsy covering of merely human eloquence and worldly or legal knowledge with which it was clothed, and found that Christ was not there. Immediately, when "they had heard him, they took him unto them, and expounded unto him the way of God more perfectly." And here a most amiable feature in the character of Apollos presents itself—his humility. He might have felt surprise as well as displeasure at being called to account by such humble individuals for the doctrines which he propounded; his pride might have revolted at the idea of being instructed by those who might rather be expected to sit and listen with meek attention to his words. But, no: Apollos, although as yet he was imperfectly acquainted with the essential truths of the gospel, knew enough of his own heart to feel convinced that there was much to which he had hitherto been an entire stranger. He had read a great deal concerning Christ in those scriptures which he had made the subject of his devout meditation and study; he had pondered over the sublime predictions which "showed before the coming of the Just One;" he had heard of Jesus of Nazareth, which "was a prophet mighty in deed and word before God and all the people." When therefore he received the simple but clear explanation which Aquila and Priscilla gave of all these important truths relating to him, the conviction forced itself upon his mind that Jesus was indeed the promised Messiah. He saw and acknowledged how "slow of heart" he had been to "believe all that the prophets had spoken." Instead of taking offence, and rejecting with pride and self-sufficiency the affectionate instructions of these poor tent-makers, he sat with humble teachableness at their feet, and listened with eager attention to the earnest language in which they "expounded unto him the way of God more perfectly," and "preached unto him Jesus." Here you have a picture of the meek and docile Christian—of one who, although he has long gloried in "the wisdom of this world," feels that he needs to be taught the very "first principles" in the school of Christ. People must not take it amiss when ministers deal plainly with them. They must not feel offended when they look upon them as mere "babes in Christ;" when they enforce "line upon line and precept upon precept," frequently traversing the same ground and inculcating the simplest truths, in order to "expound the way of God more perfectly." If Apollos had turned away with haughty pride from the admonitions of his kind Christian instructors; if, in reply to those who plainly but faithfully told him, "as yet thou art blind," he had returned the scornful answer, "I see" and know, he would not have become savingly acquainted with Christ. And, if men imagine that their ministers are to amuse rather than to edify them by their instructions—are to flatter them for present acquirements rather than to remove remaining ignorance, they do not manifest the humility of Apollos, and wil never become "wise unto salvation." Who has not reason to confess that "he knoweth nothing yet as he ought to know?" and how thankfully and humbly should he "hear counsel and receive instruction, that he may be wise in the latter end!" Men must ever bear in mind the admonition—"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation—Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 7, 8).

3. He had before been active in imparting to others the knowledge of those scriptures with which he was himself so intimately acquainted; but the truths which he delivered were mixed with much that was erroneous. He was right to a certain extent; but his preaching had reference to a Messiah who was yet to come, more than to one who had already appeared, and had fulfilled all that

Moses and the prophets had spoken. When, however, the instructions of his Christian friends were applied by the Spirit to his soul, a new light burst upon him. Christ, who had hitherto perhaps possessed but little beauty and comeliness in his estimation, now appeared "the chiefest among ten thousand and altogether lovely." The fervour which he before manifested, as he "spake boldly in the synagogue" at Ephesus, mixed with a proud display of his learning and eloquence, was now to be exchanged for the holy and self-denying zeal of a true preacher of the gospel. The ceremonies of the law, or the tenets of the Baptist, were now to give place to the sublime doctrines of the cross. He went forth exhibiting Christ in all his fulness and freeness; and, having found him precious to his own soul, he burned with holy zeal to impart the like blessing to others. The scriptures, in which he was so mighty, were now, under his teaching and the power of the Spirit, applied with renewed force to the hearts and consciences of his hearers: "for he mightily convinced the Jews, and that publicly, showing by those scriptures that Jesus was Christ." And so will it be with every one who has been taught "the truth as it is in Jesus." "The truth has made him free;" and can he bear to see his fellow-creatures still lying in the bondage of sin and Satan? The light of the gospel of Christ has shined upon his own soul; and can he endure that others, whom it is in his power to rescue, shall continue in darkness and the shadow of death? No; like Apollos, after he had been "instructed in the way of God more perfectly," and had been brought to know Jesus, he will go forth, filled with a holy zeal, to unfold to his fellow-men the "unsearchable riches of Christ." He will not be ashamed of that gospel which to himself has proved to be "the power of God unto salvation;" and by his admonitions, his entreaties, and his prayers, he will strive to win souls to the Saviour. To all, without exception—to the advanced Christian as well as to the mere babe in Christ—his efforts of zeal will be extended; and, while, after the example before us, he feels a holy delight in "helping them much which have believed through grace," he will leave no lawful means untried whereby he may bring the lost wanderers within the fold of "the good Shepherd."

We never can have "tasted that the Lord is gracious," if a zeal like this does not in some degree animate our hearts: a selfish Christian is a character which does not exist. Had Apollos cared for none but himself, he would have remained satisfied with the knowledge which he had acquired; but he wished *that others* should acquire it also.

Now let us look at the character we have been delineating—the peculiar features in it which have especially presented themselves to our notice; and, on a review of the whole, enquire how stands the case with ourselves. Is there in us that fervent zeal which marked his conduct—that zeal which led him to make the salvation of souls the great object of all his efforts? I do not say that we are each to become preachers of the word; but we can all, in our respective stations, show our zeal for Christ. We shall never witness ignorance; meet with the careless, the worldly, and the ungodly; see the proud despiser of our God and Saviour, without using the most strenuous efforts to bring him to Christ, to convince him of his danger by pointing out the sad consequences of rejecting Christ, and urging him to accept the gracious offers of that God who "willeth not the death of a sinner." But, while thus zealous in behalf of others, our own hearts must be examined; and there will be seen how far short we come of the standard the gospel places before us; what little comparative progress we have made towards the attainment of that knowledge which alone can make us "wise unto salvation." This will teach us humility; and under such a feeling we shall be glad to be taught "the way of God more perfectly;" we shall listen with meek submission to the instructions of those who are able to "declare" the mind and "counsel of God;" and not disdain to learn from those who may in some respects be our inferiors. Above all, sensible of the dangers with which we are surrounded, we must seek to gain a knowledge of the word of God, and seek to be "mighty in the scriptures." Can the warrior go safely into the battle without his armour? We cannot go forth amid the perils and allurements which await us without "the sword of the Spirit, which is the word of God." We must become thoroughly acquainted with the bible; read it, not as a mere matter of form, or a book of entertainment, but as the weapon with which alone we can overcome the wiles and "quench the fiery darts" of the wicked one. Thus armed, strong in the grace of Christ, we shall not finally be overcome; but, guided by the precepts of his gospel, and supported by the power of his Spirit, pass securely through the dangers of this earthly pilgrimage, and at length be brought to the mansions of eternal rest.

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## LIBERIA *.

LIBERIA, as most of our readers are aware, is the name given to a large tract of land on the coast of Guinea, to the south of Sierra Leone, and devoted by a society of American philanthropists to the voluntary settlement of free men of colour from the United States. Ever since first being made acquainted with this scheme, about ten years ago, by a volume published by Mr. Innes, of Edinburgh, we have felt a keen interest in its success. It has, we are aware, been opposed and denounced by many of the anti-slavery party, but, it has always appeared to us, upon no just grounds. Grant that it is convenient to the Americans that the free blacks should remove from their country; it must be, we hold, quite as convenient and agreeable to the blacks to be removed, or they would not go†. It may be said to be convenient to many persons of fortune in our own country, that the surplus labouring population should emigrate; but who thinks of opposing emigration on that account, so long as it is obviously for the advantage of those surplus labourers that they should settle in countries where there is a greater demand for their services, and where their whole condition is sure to be improved? Besides, what better means could be devised for the moral regeneration of Africa, and the repression of the slave-trade, than belting round that continent with a coast-guard of civilized men of their own race, capable of enduring the climate, and able and willing to use great exertions for the education of their benighted brethren? If the free blacks of America are disposed to enter upon this good work, we must really take leave to call it the perfection of captiousness to say one word against the Liberian scheme. Such being our views with regard to Liberia, it was with no small pleasure that we lately had a set of documents placed before us, showing that the colony has now attained such success as to be a powerful agent in African civilization, and to have consequently overcome much of the opposition formerly made to it in the States.

The settlements of the Colonisation Society now extend, at intervals, from Cape Messurado to Cape Palmas, nearly 300 miles. The various pieces of territory belonging to it have been purchased at different times, as its slender means and the good will of the natives would permit. Within these territorial limits, the slave-trade and its attendant horrors ceased with the termination of the native jurisdiction; and recent circumstances have been improved by the Liberian governor to secure its discontinuance by the surrounding tribes. Thus, a treaty was made on the 2nd of December, 1836, between governor Buchanan and seven of the native chieftains (a copy of which now lies before us), whereby they solemnly pledge themselves to give up for ever that iniquitous traffic. The governor had summoned a "palaver" with these native dignitaries, in hopes of inducing them to abandon this cruel trade; but, as the authorities had long endeavoured to carry on their benign plans through measures solely pacific, he found the task almost hopeless; and, just as the little congress was about to close unsatisfactorily, the near approach of an American frigate was announced, on which the governor, with his usual promptitude and tact, sent off a boat, begging her commander to invite the savage chieftains on board. This was done; and after contemplating with mingled awe and admiration her gigantic proportions, her noble crew and brilliant armament, the principal chief, on learning that her commander was the friend of the governor, turned round to his companions, expressing his gratification with all he saw, as well as his apprehensions of incurring punishment from the governor for continuing the traffic in slaves; and with an unanimous consent a treaty was immediately entered into, which, under the influence of this salutary and opportune display, has never been violated.

A more recent and more important case has since occurred. A savage king, Gatomba, had pursued into the Liberian territory a remnant of the Dey tribe, which has been extirpated by their stronger neighbours, killing and wounding several, and carrying off others; and, on the governor sending two envoys to demand their surrender, the pacific attitude long maintained by the young commonwealth towards the natives being attributed by Gatomba to cowardice, he killed them in cold blood, and sent to a mission station, where three blacks were exercising a most happy influence upon the surrounding heathen, the threat that he would destroy them also, adding, that he would permit no "God palaver" there. This inhuman threat was instantly followed by sending a large force under his ferocious general, Goterah, to carry it into execution. He approached their little post before daybreak with a force of some hundreds; and, to whet the courage of his forces, promised them the flesh of "'Merica men" for their breakfast. Most providentially their friends had sent them, only the preceding night, the means of defence; and this heroic trio kept up, for an hour and a half, so constant a fire, that they drove off the assailants, with the loss of Goterah and a number of his followers. Gatomba threatened to lay waste the whole frontier; but such was the energy of governor Buchanan, that, while Gatomba awaited him in a well-planned ambuscade, he took his defenceless capital; from which he dictated the terms of peace, exacting as the principal condition that the slave trade should be for ever abandoned. The effect of these brilliant achievements was almost magical on the surrounding tribes; they now felt that they had entirely misconceived the motives of the "'Merica men" for enduring with patience their insolence and occasional incursions; and within the ensuing fortnight about a dozen more of them hastened to give in their adhesion to the terms of the treaty, by which a large territory, long the theatre of their barbarous outrages, has been since permitted to enjoy profound peace, and a traffic in European manufactures has rapidly taken the place of that in human flesh and blood. Had the hands of the Colonisation Society been duly strengthened in their merciful designs, we have the assurance of a devoted missionary who has laboured in that region, that it would have saved the Deys from destruction; that tribe, some years ago, when numbering 10,000 souls, having sought the alliance and protection of the colony, which it was, from its own weakness, reluctantly obliged to refuse. In the interim, Gatomba and his savage allies have utterly destroyed that unoffending and interesting people.

Since the return of peace, the change wrought upon a population deeply imbued with all the vices of savage life in its worst form, through the instrumentality of negro missionaries, is very striking—no less than 153 members having been added to the church at the station just alluded to; and at other places in Liberia even greater results have followed similar efforts. Indeed, we have high authority for believing that the wisest plan for the speedy elevation of the natives has been pursued. Men of their own race and colour not only endure the climate with impunity where whites rarely survive, but they win more readily their confidence; they can more successfully adapt their instruction to the comprehension of the illiterate sons of the forest, and afford them the most incontestible proof that they can attain to an elevation which their crafty priests had hitherto assured them was alone reserved for the white man, that they might thereby the more readily impose upon their credulity.

There are now upwards of twenty churches of the four leading denominations in the various settlements,

* From Chambers's Edinburgh Journal, December 4, 1841.

† One can scarcely help smiling at such an argument as this; but the information given is interesting.—ED.

and most of their pastors are blacks. Schools, too, including three high schools, and others for sabbath instruction, exist in sufficient number to meet the wants of all the colonists and many of the native children; and one young prince, who has been educated in America by the society, is now engaged in teaching his own tribe, who will be his future subjects. The temperance cause has also made wonderful advances in a country where rum and gunpowder were but a few years since the chief articles given in exchange for slaves, so that in some of their towns ardent spirits cannot be purchased; and in their little capital, Monrovia, Dr. Skinner enrolled 504 members to the temperance pledge in a few days. On this point the testimony is very clear and conclusive. In one of the numbers of "Africa's Luminary" now before us, the statistics of the methodist church are very remarkable; as out of a population not exceeding 5000 souls, their church members are 957, and the pupils in their schools exceed that number. This is a spirited and well-conducted journal, and its execution by blacks is highly creditable to them. Our old acquaintance, the "Liberia Herald," comes to us much enlarged and improved. The latter is conducted by the rev. H. Teage, one of the earliest colonists. In these two papers we find enough to afford pleasing comment for hours. We see evidences that a peaceful commerce, of considerable extent—and in which Britain shares as freely as the founders of the colony themselves—is conducted at their ports of entry. Premiums for the promotion of agriculture, and among them several for large numbers of coffee-trees, have been awarded to men who were but recently slaves in the United States; in one instance, fifty dollars for planting nearly 5000. Original communications, including a very spirited review of the well-known work of Mrs. Butler (formerly Miss Fanny Kemble), and useful extracts from English and American authors, are among their varied contents.

To our Edinburgh readers, the latest statistics of the flourishing little town at the mouth of the St. John's river, and to which Mr. Elliot Cresson gave in 1832 the name of Edina, in honour of our northern Athens, would donbtless prove gratifying; but, among the many highly interesting facts in relation to its foundation and present condition, we have only space to say, that we observe in a lithograph from a spirited drawing by one of the colonists, several very respectable edifices, and among them two churches. One of these is erected under the branches of a great tree, for many years the seat of bloody heathen sacrifices. This was called the "devil's bush," and its roots were kept constantly moist by the blood of human victims! On an adjoining island as many as 500 slaves per month were then sold. What a happy change has been wrought in less than seven years! These practical results, and the full assurance that it is chiefly through the instrumentality of negro example that the civilisation and moral regeneration of western Africa is to be effected, are now operating on the hearts of many slave proprietors in America; so that persons peculiarly qualified for these important duties are gratuitously offered to the Colonisation Society in far greater numbers than their limited resources will enable them, at least for the present, to settle in Liberia. In one case, 330 slaves, who are extremely anxious to avail themselves of the proffered boon, have been thus offered; in another, 80, who have long been training for the purpose; and many others are referred to in the documents of the society; indeed, nine-tenths of all the emigrants sent out by the society during the past seven years, have been slaves thus gratuitously emancipated by benevolent owners. The opinions of the colonists themselves may be best inferred from the "Herald's" account of the proceedings of a meeting held in Monrovia, when not a white man was in the colony; but we have already extended this article beyond our original intentions, and can only make room for the third resolution in the series, which bears on the nature of the Liberian enterprise; it is in the following terms:—"That this meeting regards the colonising institution as one of the highest, holiest, and most benevolent enterprises of the day; that, as a plan for the amelioration of the coloured race, it takes the precedence of all that have been presented to the attention of the modern world; that in its operations it is peaceful and safe, in its tendencies beneficial and advantageous; that it is entitled to the highest veneration and unbounded confidence of every man of colour; and what it has already accomplished demands our devout thanks and gratitude to those noble and disinterested philanthropists that compose it, as being, under God, the greatest earthly benefactors of a despised and depressed portion of the human family."

## Biography.

### JOHN HACKET, BISHOP OF LICHFIELD AND COVENTRY.

John Hacket—who has sometimes been designated "the Ezra of his age," who was one of those who in very perilous times witnessed a good confession, and stood forth to stem, as far as in him lay, the flood tide of rebellion—was born in the parish of St. Martin's-in-the-fields, in the Strand, near the place where Exeter house formerly stood, Sept. 1st, A.D. 1592. He was the only son of Andrew Hacket, a native of Scotland, who was a senior burgess of Westminster, and afterwards keeper of the robes to prince Henry, son of James I. Being a zealous protestant, he took great care of John's education, and sent him at a very early age to the college school, Westminster, where his talents and love for learning gained him the kind regard of his master, Mr. Richard Ireland. Dr. Lancelot Andrews, afterwards successively bishop of Chichester, Ely, and Winchester, was then dean of Westminster, whose custom it was, when Mr. Ireland was absent from the school, to examine the scholars. He soon discovered the talents of young Hacket, continuing to shew him kindness from that period till his own death.

Hacket was elected, with George Herbert (the name requires no epithet), to Trinity college, Cambridge, A.D. 1608; and Dr. Thomas Neville, the master of the college, who gave him the appointment, is said to have been so impressed with a conviction of his acquirements, that he declared to his father, "he would rather carry him on his back to Cambridge than lose him from his college." He was there so much noted for his studies and great proficiency in learning and purity of conduct, that he was shortly elected fellow; and, continuing there for a few years in the charge of pupils, was in high reputation as a tutor. In 1618 he was ordained by Dr. John King, bishop of London, a skilful divine and promoter of missions to the new English settlements in America, who seems to have intended his preferment; but in 1621 he was induced to accept an offer of a chaplaincy to Dr. John Williams, bishop of Lincoln, afterwards archbishop of York, keeper of the great seal; by whom he was recommended to be chaplain to king James, who in 1624 preferred him to the rectory of St. Andrew's, Holborn, and afterwards added to it that of Cheam, in Surrey. These livings he held till the rebellion broke out in 1642, being constantly resident at one of them; "and at his church of Holborn he was distinguished as well for his excellent preaching as for his good order in his parochial charge. As a proof of his activity and zeal, it is related that, finding the church in much decay, he eagerly solicited his great friends to contribute to the rebuilding, and had obtained some thousands of pounds for that purpose; but the members of the

Long Parliament, chiefly consisting of presbyterians, most iniquitously seized upon that fund, as they did also on a large sum of money collected for the repair of St. Paul's cathedral, to carry on their rebellious war against king Charles." The consciences of these members, like that of all other republicans, were of a most accommodating character. The spirit with which Dr. Hacket acted, may be inferred from his motto—"Serve God, and be cheerful." Little indeed does the world know of the cheerfulness of serving God—of the joyfulness of the children of Zion in their King.

Dr. Hacket next obtained the archdeaconry of Bedford and a canon residentiaryship of St. Paul's; he was diligent in promoting every effort that was made for peace; and consented to be named as one of a committee, with several eminent bishops and presbyters, to consider certain reforms then proposed in the liturgy and government of the church. While thus employed, a bill being brought before the house of commons for the abolition of the cathedral clergy, he was chosen by the heads of that body of clergy to plead the cause of the church at the bar of the house. He appeared there on the 12th of May, 1641, where, we are told, he spoke with such persuasion in defence of choral music, and in praise of the noble edifices supported by cathedral institutions, and the encouragement thus afforded to scriptural preaching and sound learning, that for a time the spoliation then meditated was deferred; the authors of the measure foreseeing that if it had been put to the vote, a large majority would have refused their sanction to the act of sacrilege. His speech concluded with these prophetic words:—"Upon the ruins of the rewards of learning no structure can be raised up but ignorance, and upon the chaos of ignorance no structure can be built but profaneness and confusion." The public confusion and violence still increasing, the bishops were deprived of those votes in the legislature which they had enjoyed from the first conversion of these kingdoms to the Christian faith; and Dr. Hacket retired to Cheam, which he kept during the usurpation. St. Andrew's and his dignities were taken from him; he was imprisoned for some time by the rebel army under the earl of Essex; but the committee of the Long Parliament, then sitting in Surrey, and labouring for the removal of scandalous ministers, were unable to find any pretext for ejecting him. Scandalous ministers, indeed! If it had not been for these scandalous men, what now would have been the spiritual state of our land? He continued to use the liturgy of the church of England till its public use was forbidden. Of his intrepidity in so doing we have the following instance:—"Although subjected to heavy penalties during these barbarous and bloody times, he continued to read the service in the parish church of St. Andrew's, Holborn. One day while on his knees, like a second Daniel with the lions in view, a sergeant with a body of soldiers entered the church and threatened him with instant death if he did not leave off. 'Soldiers,' said the intrepid soldier and servant of a higher and better Master, 'I am doing my duty, do you do yours;' and with a louder and firmer voice he continued the service. Thus, in the language of the psalmist, 'made he even his enemies to be at peace with him;' for the soldiers, awed by his courage, left him to finish the service."*

Dr. Hacket was more fortunate than the majority of sufferers, in having his life spared to the restoration, when he was appointed by lord Clarendon to the bishopric of Gloucester. This he declined; but, in about a year afterwards, was promoted to the see of Lichfield and Coventry. He was now nearly seventy years of age, and had been the father of a large family. The cathedral had been reduced by the civil wars almost to a heap of ruins. The stone roof, and the timber and lead above, the glass and iron from the windows, the organ and all the internal decorations, were completely destroyed or carried off among the spoils. The loyalists had used it as a garrison for the king, and a marksman from the roof had killed with a musket shot, the rebel general, lord Broke, as he was leading his troop to summon them to surrender. He had taken possession of Lichfield, and was viewing from a window St. Chad's cathedral, in which a party of the loyalists had fortified themselves. He was cased in complete armour, but was shot through the eye by the ball. Lord Broke was a zealous puritan, and had formerly said he hoped to see with his eyes the ruin of all the cathedrals in England. It was a superstitious remark of the loyalists that he was killed on St. Chad's day by a shot from St. Chad's cathedral, which piereed that very eye by which he hoped to see the ruin of all cathedrals*. The adherents of lord Broke pointed their artillery at the building, battered down the spire, and a great part of the fabric; two thousand shot of great ordnance and fifteen hundred hand-grenades having been discharged against it before it surrendered. This was a comfortless sight to the bishop; but the morning after his arrival he set his own carriage-horses to work, with other teams, to carry away the rubbish; and, as soon as it was cleared, procured builders and artisans to restore the pile. In this he was successful, contributing himself a great part of the expense, and aided by benefactions from the gentry of the neighbouring counties, so that before his death he saw the whole church completely restored. He also laid out a large sum in repairing his residence house at Lichfield, the former having been destroyed in the rebellion, and did much to settle a pious and laborious clergy in his diocese. He did not allow his advanced age to be a plea for idleness, but was indefatigable in the exercise of his episcopal functions, and being a regular and constant preacher. The times in which he lived were peculiar, and it required the greatest exercise of zeal and prudence to restore the church to that station and rank which it formerly held. Enemies were on every side—popery here, puritanism there: the *via media* was the grand object of his anxiety. The people received him as he travelled to his visitations with the greatest marks of esteem; and thousands came to receive at his hands the long neglected rite of confirmation. Having dedicated the restored cathedral on Christmas eve, 1669, he died on the 28th of Oct., 1670. He was buried in the cathedral, where a handsome monument was erected to his memory by his son, sir Andrew Hacket, one of the masters in Chancery. A great bell was raised by him to its place in the steeple of the cathedral; the first knell it sounded was for his own departure.

The only portion of his writings which is known to have been published under his name, is "A Century of Sermons," which had been preached by him; to which is prefixed a short account of his life, by the editor, Thomas Plume, D.D., afterwards archdeacon of Rochester, fol. 1676. The life of archbishop Williams, in folio, abridged by Ambrose Philips, is also referred to him. A small treatise however, "Christian Consolations," has been ascribed to him; a new edition of which has lately been published, with his name affixed as the author†.

* See Mag. vol. ii. 44, p. 192.

* See note, "Hume's Hist." 1648.

† "Christian Consolations, &c.;" by John Hacket, D.D., bishop of Lichfield and Coventry. London: Burns. 1840.—The compiler of this biography is indebted for many facts and dates to the memoir attached to this edition.

## THE GLORY OF CHRIST'S CHURCH:

## A Sermon,

BY THE REV. GEORGE ALMOND,

*Minister of St. Mary's Episcopal Chapel, Glasgow.*

(Preached at the induction of the rev. Mr. Henderson to the episcopal chapel, Hamilton.)

ISAIAH iv. 5.

"And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence."

I AM appointed this day to the honourable office of tendering to you, my Christian friends, the founders of this infant congregation, the warm sympathies and heartfelt congratulations of all branches of our apostolic communion.

It is a privilege of no ordinary standard thus to aid in the enlargement of the Redeemer's kingdom, and, by the solemn institution of a minister in this house of prayer, to concentrate in the union of holy worship the long scattered friends and members of our beloved communion in this important district. You now emphatically sit under your own vine, and under your own fig tree. You may not only hear the joyful sound of the everlasting gospel, but enjoy the use of that formulary of public devotion which, as a medium for promoting the worship of God with the spirit and understanding, challenges next to the bible the admiration of the Christian world. In our liturgical services, no less than in our articles and homilies, we are armed against the false doctrines which have overrun some of the fairest of the reformed churches; and are enabled, amidst the misapprehension of open opposers, and the sophistries of false brethren, indisputably to prove that the cross of Christ is the rock on which our church is founded, and the theme in which we glory.

But, whilst we rejoice in the incipient success with which the Lord has deigned to prosper this your work of faith, it is in the anticipation of the future blessings which may hereafter crown your undertaking that every Christian heart will chiefly exult and glory. We cherish the pure and exalted hope that your little one will become a thousand, and that your children's children may perpetuate your labour of love from generation to generation.

It may be expedient upon the present occasion to express the reason of so glorious an expectation, and thus preclude a supposition that our views and objects are secular or unscriptural, and that we either court popular applause or worldly aggrandisement. Precision in this particular is the more important, because the most sanguine estimates which may be based upon unsound principles will dissolve as a vision, or prove ultimately and eternally ruinous to the souls of the flock, should they even be realized during the brief moment of this dying life. Professed zeal for the name and church of Christ has been often assumed for the maintenance of superstition and the spread of schism; and even the erection of churches has proved a signal for the extended reign of bigotry and the triumphs of discord. It is not from the secular and external history of professing churches, the conflicting sentiments of opposing sects and parties, nor by our own limited experience of the power and blessedness of vital godliness, that we can duly estimate the glorious purpose for which Immanuel lived and died, and founded that church of which he is Lord and head, and against which the gates of hell never shall prevail. The only standard of correct sentiments concerning the nature of the gospel and the ultimate design of an all-wise God in establishing his worship and kingdom in the world is contained whole and undefiled in the scriptures of truth. It is from this testimony alone that we derive our confidence of your future prospects, guided on the one hand by the history of the apostolic churches, where the word of God mightily grew and prevailed, and by the glowing declaration of prophetic visions on the other; remembering also, that the grace given and the power exercised on the one occasion are engaged by the promise of an unchanging God to be manifested and exercised to the end of time. It is when viewing Jesus ascended up on high, invested with all power in heaven and earth, that it appears to be impossible for the most sanguine mind to form an exaggerated idea or too exalted an expectation of the glory and blessedness of the church of Christ, and of any and every portion of that church where his word, worship, and institutions are maintained pure and inviolate.

These remarks will not, I trust, be deemed irrelevant to the occasion of our present meeting, and they may aptly introduce a few reflections upon the animating promise of our text. The glory and security of the church are the topics to which I shall briefly solicit your attention: "Upon all the glory shall be a defence." That the dwelling places and assemblies of Mount Zion in the former clause of the verse are synonymous with the glory in the latter so clearly accords with the grand characteristics of Hebrew poetry, that I do not pause to vindicate such parallelism in the verse before us; nor can I hesitate to extend the spiritual application to the universal church of Christ, and

of course to every pure and apostolic part of that one Zion, the city of our God, where he has been pleased, in the fulness of time, to record his name. From the varied mode of expression we may, however, infer some degree of limitation in the promise. The defence extends not to every dwelling place of the visible church absolutely, but to all her assemblies which do indeed possess the glory of the true church. The distinction is of vital importance, for, if that which constitutes the glory of the Christian dispensation be departed from a people, the beautiful house, the scriptural prayer, the barren form of doctrine, will profit it nothing. The time would fail me to enumerate the glorious things which are spoken of Zion, the city of our God. We may, in a brief selection, remark,

1. That experience has amply shown the true glory of a church does not consist in outward pomp or splendour. Even Solomon confessed that the magnificence which adorned his temple in all its untarnished glory was unworthy to become a residence, or to receive the manifested tokens of Jehovah's presence. In rich and stately decorations even the heathen may enshrine his lifeless idol, and outvie the splendour of the ancient Jewish sanctuary. We find, moreover, that in proportion as the spirit and simplicity of the truth as it is in Jesus, has decayed in the Christian church, superstition has availed itself of outward and costly adorning; "fancying," says the homily, "that to be the chief decking and adorning of the temple or house of God, and that all people should be more moved to due reverence of the same if all corners thereof were glorious and glistening with gold and precious stones." On the other hand, the patriarchs in their wandering, and the persecuted Christians, convened in woods and caves and deserts and retired chambers, have beheld the manifested light of God's countenance, and have seen his power and glory as graciously displayed as in the most splendid sanctuary. By the gracious providence of God these seasons of darkness and depression are now removed. Whilst therefore we bless God for the prospect of your ability to erect a temple to his honour appropriate to the peaceful condition of the church, we shall not admire its goodly stones as the glory of our church, or the source of its stability.

2. We remark, therefore, that the true and essential glory of the church principally consists in the spirituality, holiness, and unity of its members. The restoration of fallen man to the favour and image of his Maker is the vast design of God and the Saviour in purchasing to himself an universal church: purity of doctrine is therefore an essential part of Zion's glory. A reference to each and all of the doctrinal articles would establish the cheering and admitted fact that our church has, in all particulars, built her creed upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone. But the transcendent glory of our gospel church is the pre-eminence with which, in all her formularies, she exhibits the doctrine of the cross of Christ: she re-echoes in every page the voice of the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ." With that master spirit, which had been enraptured with the visions of the third heavens, "she determines to know nothing among the people, save Jesus Christ and him crucified." I can neither pause to illustrate the importance of the doctrine, nor to guard it in all its integrity and fulness from the avowed or specious endeavours which are made from age to age to subvert or weaken its balmy influence and saving powers. I cannot, however, suppress my belief that the great doctrine of justification by faith in Jesus, without the deeds of the law, was the mighty sword of the Spirit, by which apostles and evangelists achieved their noble triumphs in the halcyon days when primitive believers overcame their enemies by the blood of the Lamb. The same doctrine of justification by faith alone was the turning point in the blessed reformation from the superstition, idolatry, and self-righteousness of the Romish church. At that memorable era the justification of sinful man by the finished salvation of the Son of God was considered as that article of faith on which the standing or the falling of a church depends. It is, moreover, the glory of our protestant episcopal communion, that many of her reformers, who first recorded the doctrine pure and entire in the public formularies of the church, sealed it with their blood, and found the glorious truth an antidote to the cruel insults of their enemies and the excruciating torments of the flames.

3. We remark, further, that the doctrine of the restoration of the image of God in the soul of man, by the agency of the Holy Spirit, challenges for the church which prominently exhibits it, the title of a glorious church. As Jesus was raised from the dead to the glory of the Father, so, by an energy as properly divine, the dead soul of sinful man must be quickened to newness and holiness of life. With the privilege and dignity of children of God the filial disposition of obedience and love are also communicated. With a title to the inheritance of the saints in light, a meetness for their society, and a capacity for their pleasures and employments

amidst the glories of the heavenly world, are implanted also—the Spirit of glory and of Christ rests upon them. They are changed into the image of their Saviour, and pass from glory to glory by the Spirit of the Lord. The crowning glory of the Jewish dispensation was the presence of Jehovah enthroned between the cherubims. To this it is possible that the text may, in part, refer. Now the indwelling of the Holy Ghost constitutes each believer a Christian temple, therefore the ministration of the Spirit exceeds in glory; his presence bespeaks a reconciled God, colours the disordered passions, and tunes every faculty anew for the sublimest worship and most acceptable obedience. When the church is thus rendered glorious in its members, it will diffuse its light, communicate its holy savour, and become a blessing to all around; a far more influential example of serious and heavenly religion will pervade the lives of our professed members; domestic order, parental instruction, regular family devotion, delightful reverence of the day and house of the Lord will mark our congregations, as people whom the Lord has formed for himself, that they should shew forth his glory. Meek authority and cheerful subordination will be restored in the different relations of society: the child will no longer behave himself proudly against the ancient, nor the base against the honourable. Mortification of sin, self-denial, and deadness to the world, will be practically regarded as essential features of the Christian character. We rejoice, brethren, in the assured belief that, in proportion as our churches imbibe this spirit and exhibit this hallowed aspect to the world around them, increasing members will be induced to say, "We will go with you, for God is with you."

4. We remark again, of the varied glories of the church, none in its early days was more conspicuous than that of unity in government, discipline, worship, and spirit. Long has Satan prevailed in his endeavours to divide and conquer. O brethren, how agonizing to our minds should be the contrast which the professing church in our day presents to this statement of an inspired writer—"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer." What a fearful change has taken place in the conduct of many who retain the Christian name for unity in one bond of apostolic doctrine, worship, and discipline! Every man usurps a liberty of following the devices of his own mind: it is the delusion of the day rather to glory in saying, "I am of Paul and I of Apollos," than to rejoice in the dignity and privilege of being in very truth "members of Christ, children of God, and inheritors of the kingdom of heaven." Study, my brethren, as you wish in your individual or collective capacity to prosper, as you desire to shine before men to the glory of your Father, O study the model of unity as graphically pourtrayed to you in the sacred records of the early Christians! There you will find that public worship, conducted in harmonious concert, was attended with daily seals of the Spirit's influence; that sacraments, administered and received in the spirit of the Saviour's institution, were blessed with his life-giving presence: discipline was vigilantly maintained and reverently obeyed under apostolic government. In the use of all there was the sweet communion of kindred souls, baptized into one faith, and drinking of one cup of holy love and unity, with no conflicting objects to attain, no rival prejudices to subdue, no party or sectarian interests to divide: they edified one another in love. How important is it that we, brethren, should in all our conduct and intercourse as members of society, and in all our communion and fellowship as Christians, fervently endeavour to promote the revival of those glorious days. Let us remember that the character and objects of the Redeemer's church are unchanged in his holy and gracious purpose; the promises bloom with undecaying beauty; the blood of Immanuel retains its pristine virtue to heal and cleanse; his arm is not shortened, nor is his ear heavy; he still waits to be gracious; he has recorded the past triumph of his grace for our example and encouragement. If primitive Christianity thus flourished in the hearts and lives of the members of our church, we doubt not that large accessions will be made to the number of our spiritual and holy worshippers; and in such only will the Lord, or angels, or Christians, glory. It is, brethren, by well-doing that we are to put to silence the ignorance of foolish men; it is by resplendent piety, by the exercises of joy and love, that we are to give practical evidence of the apostolic truth and divine approval of the religion we profess. Be churchmen indeed, and then be assured that your holy lives, peaceful spirits, and the joyful expectations, will excite attention. The blessing of God Almighty rest upon you. With undiminished zeal and large accession of delight you will come up from one sabbath to another to pray and praise and hear; you will steadily advance in your Christian pilgrimage from strength to strength, until you pass from the courts below to that eternal sanctuary which is above.

## CHRISTIAN UNITY*.

THERE was a period when it did exist—and though that period was short it was sweet—and so sweet was the remembrance, so bright the vision which then was manifested, that from that day to the present the church has been engaged in seeking its return; and the powers that be, all the authorities of men, have been agreed in endeavouring to promote and to secure it.

There was a period, I say, when it did exist. And when? What, we may ask, was that auspicious moment which witnessed this manifestation? Was it when emperors issued their decrees, and commanded men to receive the faith of their sovereign, or to take the consequences in confiscation and imprisonment, in bonds, or death? Or was it when a self-elected representative of the church endeavoured to combine union with force, and, with the horns of a lamb and the voice of a dragon, came forth to deceive the world, and to build unity of faith on universal ignorance? No, it was when one upper chamber was sufficient to hold the infant church. When the number of the names together was about one hundred and twenty, and when they were all with one accord in one place; then it was that unity did exist, and they were all one. It existed still, when, under the apostle's preaching, there were added unto them about three thousand souls; "when," as we read, "they continued stedfastly in the apostle's doctrine and fellowship, and in breaking of bread and of prayer." It lasted longer. It continued still, when the number of the men was about five thousand; when we read again, "that the multitude of them that believed were of one heart and of one soul; neither said any of them, that ought of the things which he professed was his own, but they had all things common."

Must we add, that clouds began to rise, and this form of unity was darkened, when, as the number of the disciples was increased, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

We may admit that the root of bitterness which then began to spring up, was checked by the apostles' wisdom and the apostles' power, and the unity of the church was for a time prolonged. But the nature of the soil was shown by the weeds which it produced; and it did not require a prophet's eye to discern that self-love would begin to work when the love of many waxed cold; and that while men slept Satan would be sowing tares, even in the precincts of the church.

It is painful, therefore, to trace, even in the history of the apostles, the progress of this spirit of dissension. It is painful to see Peter led away by the errors of the Judaizing Christians, and Paul obliged to withstand him to his face. It is painful to hear of contention rising up between Paul and Barnabas; and to see those who had been companions in labour taking different courses. It is painful to hear of the divisions amounting to rebellion in the church of Corinth; of the errors into which they and the Galatians, and even the Thessalonians, fell. And it is still more painful to see that beautiful vision of unity in the church, which was manifested at Jerusalem, melting away by degress, and vanishing as the heat of the day advanced.

But still we are compelled to feel that, so far as scripture history extends, unity prevailed in the church during the apostles' time. If there was any difference in doctrine, it was at once reproved by the Holy Spirit, and denounced as error. If there was any difference in practice it was modified by apostolic authority, and restrained from schismatic excess. If there were irregular feelings, if there was pride which needed reproof, or a corrupt nature which coveted evil things, or vanity which assumed a place which was inconsistent with Christian order, the apostles possessed the means of correcting the offender, and of checking the offence. Absent in body, but present in spirit, they exercised over all the churches which were committed to their care a power and an authority which it was not safe to resist. "The weapons of our warfare," said St. Paul to the refractory Corinthians, "are not carnal, but mighty, through God, to the pulling down of strong holds. Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to avenge all disobedience."

"What will ye?" he said to them. "Shall I come unto you with a rod, or in love and in the spirit of meekness?" And, while the histories of Ananias and Sapphira, of the sorcerer Elymas, of Hymeneus and Alexander, were fresh in the memory of men, they must have felt that it was at their peril that they resisted the authority which governed and presided in the church.

The apostles, the disciples of our Lord, accomplished their course, and were removed to their reward. The gift of direct inspiration ceased when it was no longer needed to convince the world; and, when men ceased to be guided by the Holy Spirit, God withheld those awful powers which had been entrusted to their predecessors, and left that word alone which is profitable for reproof, for correction, for instruction in righteousness, as the rule by which they were to walk, the authority by which they were to compel obedience. The successors of the apostles entered upon charges prepared for them by the preaching of the apostles, but with powers very different from those which had been possessed by the apostles. They were to seek for an obedience which they had not the means of compelling; they were to lead a people whom they could not constrain. The spirit of subordination and allegiance was to be formed in the hearts and minds of those over whom they were to rule; and evil, the ceaseless, restless evil of our nature, was to be checked by other means than those of miraculous punishment or reproof. For a while, no doubt, the operation of this new system was rendered easy and effective by past recollections. Men who stood in the places which had been occupied by Paul, by Peter, by James, by Mark, spoke to auditors, who had been accustomed to attend, and must have been listened to with reverence and awe. The speaker's voice might be altered, but the hands were the same; and a kind of instinctive obedience to authority, the result of the manifestation of the Spirit in the case of the apostles, must have been for some time the character of the church, and prolonged apostolic order, and, with apostolic order, primitive unity, after apostolic authority had ceased to act and to compel it. But, to an apostle's eye, the mystery of iniquity was discernible even in the fairest periods of the church's youth. The melancholy prediction of our Lord, "It must needs be that offences come," was gradually realized. Some were found requiring too much, and some yielding too little. Self-love magnified differences, which charity would have covered. In this way vanity led to schisms; pride nursed these schisms into heresies, and the venerable form of apostolical authority was soon found insufficient to maintain the unity of the church which it overshadowed. Then came divisions and contentions without end. The times drew on of which the apostle spake when he said, that "evil men and seducers should wax worse and worse, deceiving and being deceived; when they should not endure sound doctrine, but after their own lusts should heap to themselves teachers, having itching ears, when they should turn away their ear from the truth and be turned unto fables."

* From a Sermon preached at St. Bride's, Liverpool. By rev. H. Raikes, M.A., chancellor of the diocese. London, Hatchard, Nisbet; Seacome, Chester.

An age followed, over which angels might shed tears; and we mourn to see the havoc produced in the church by the ignorance and corruption of Christians.

At last the evil arrived at such a pitch that the world saw the necessity of doing something to check the prevalence of disorder in the church; and the power of man was exerted in order to restore the appearance of peace. The Roman empire assumed the profession of the gospel; the sovereign announced himself a professor of that faith which his predecessors had persecuted; and the promise of the prophet seemed approaching to fulfilment, when "kings should be the nursing fathers of the church, and their queens its nursing mothers." The hand of human power was now stretched forth in order to compel submission, and religious reverence was required as due to him who beareth not the sword in vain. But, alas, it was soon found that the sword that was wielded now was not the sword of the Spirit, and that if power was present, wisdom to direct that power was too often wanting. If this exercise of power, therefore, checked some evil, it hindered much good. It restrained some overflowings of ungodliness, but it could not heal the bitter waters which were in the fountain. Corruption, checked in one quarter, broke out in another; and added cunning and sophistry to the evil which it originally included.

Union was attempted to be forced, and the elements defied the force which was employed to unite them. The peace of the church was destroyed, and its very existence endangered by the efforts made to establish the one, and to secure the other; and men were compelled to feel that that which was possible with God was impossible with man.

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## MY SCOTTISH TOUR.

### No. XIX.

#### SOME OF THE CAUSES OF THE DETERIORATED STATE OF THE WORKING CLASSES.

#### DEFICIENCY OF CHURCH ACCOMMODATION.

AT the moment I am writing this paper, the position of the working classes in various parts of the country testifies that a most virulent state of anarchy and confusion is prevalent; that men of perverse minds and ungodly principles are exercising a most pernicious sway over the minds of the people; and, though unquestionably other causes may have operated towards this wretched state of things, I must confess that I conceive the deficiency of church accommodation has in no small degree tended to produce it. Much cause is there for thankfulness that in every diocese our own church is energetically employed in providing for the spiritual wants of the people; and we may trust and hope, while we earnestly pray, that the rising generation will benefit by privileges denied to their parents. My remarks on this subject must necessarily be confined to the state of the matter as it now stands in Scotland.

"As a proof," says Mr. Collins, "that a great and appalling spiritual destitution exists in our large towns generally, we have the testimony of dissenting ministers themselves. In a sermon which Dr. John Brown, of Edinburgh, published several years ago, when the destitution was not nearly so great as it is at present, he says—'Nowhere perhaps in the Christian world are abler and more active ministers to be met with than in many of our large cities. But, alas! 'what are they among so many?' Their numbers bear no adequate proportion to the population of the cities in which they reside. In few or none of our large cities is there any thing like accommodation, either in the establishment or out of it. The seats in the places of worship, where an uncorrupted dispensation of divine truth is to be met with, are occupied by persons able and willing to pay for them; and the poor, to whom the gospel certainly should be preached, are nearly excluded from the benefit.' And Dr. Heugh, of Glasgow, in his address to the Christian Instruction Society, about two years ago, says—'There is reason to believe that the calculation is not extravagant which estimates the number of those in Glasgow and its immediate neighbourhood who never at all, or scarcely ever, attend the public ordinances of religion, and who thus give evidence that they are living, and willing to live, 'without God in the world,' at fifty thousand at least. This is a fearful thought. Fifty thousand immortal beings around us, living in the habitual neglect of the great salvation, and in open undisguised alienation from God, and rebellion against him.*'"

Now the statistical accounts of the Scottish church as by law established—I mean with respect to religious provision in large towns for the fifty years preceding 1830—are most unsatisfactory. From that period indeed there has been increasing energy and a consequent improvement, though the spiritual wants are very far from being supplied. Let us advert to a few practical illustrations. Of course it will be fully understood that these remarks apply to the provision afforded by the established church alone in the widely extending population of Edinburgh. Between the opening of St. Andrew's church and that of St. George in 1814—observe, I do not say consecration—thirty years possibly existed. In 1832 two additional churches had been erected. Now this was unquestionably the more extraordinary and the less excusable, because many of the churches were what are termed collegiate charges—that is, had two ministers appropriated to them, when one might have been sufficient for the due performance of presbyterian service, which is comparatively light, for the minister may shorten it at his will. But then not a few of these filled professor's chairs in the university—a most extraordinary inconsistency with the non-sufferance of plurality. If I do not much mistake, in some churches both ministers were professors. It will be replied to this—does not the same thing take place in the church of England? That many professors are incumbents is beyond all doubt, but the cases are widely different. In England the services of a curate or of curates may be obtained—not, be it remembered, assistants hired to-day and dismissed to-morrow, but persons licensed by the bishop himself. No incumbent—and it is right it should be so—can employ the services of a curate without a regular process before the bishop.

The population of the parish of Paisley, in 1801, amounted to 31,179; in 1831, to 57,466; during which period only two additional chapels were erected—one in a distinct village, the other for the use of the Gaelic congregation. A new church was indeed erected, but then it was for the congregation of another. In the flourishing seaport of Greenock more than thirty years elapsed from 1791 without an additional church. Perth, Aberdeen, Dundee, would probably furnish a very similar statement. But "The Statistics of Glasgow," &c., will most powerfully illustrate the force of these remarks; and, without entering upon dry details, I shall at once quote some of Mr. Collins's most valuable statements. I would only say that it appears to me that in large towns in Scotland the parochial system loses nearly all its spiritual efficiency. The parochial church is not necessarily the church of the family resident in the parish; in fact,

* See "Statistics for the Church Accommodation of Glasgow Barony and Gorbals, presented to the Royal Commissioners," &c.; by William Collins, esq.; with an Appendix. Glasgow. 1836. This valuable work should be put into the hands of every individual who entertains a shade of doubt as to the value of establishments. The true friends of the people are, I conceive, under deep obligations to Mr. Collins. The "friend of the people"—verily the name sounds sweetly—the friend who will lead them to God and godliness; how sadly has the term been prostituted!

the parochial minister is often a perfect stranger. He is not bound to his parishioners as in England, where there is always a certain tie, even while some of these may not attend his public ministrations, from the supposition that they are not faithful or too faithful. The seats of the churches of most of the large towns are put up by public *roup*, that is, by auction, for the following year; or they are let at so much a sitting. The minister of the parish has no more to do with the arrangement than if he were the pope, or, what some zealous presbyterians may conceive nearly as obnoxious, the archbishop of Canterbury. Is not this radically bad? In voluntary churches, where the stipend depends on the pew rents, this must necessarily be the case; but it should not for a moment be allowed to exist in parochial churches by law established.

With reference to the non-parochial system, Mr. Collins powerfully depicts its evils, and powerfully illustrates it by facts. "To show the vast importance," says he, "of a right adjustment for bringing out the poorer classes to their parish church, I shall contrast one of the city churches with St. Mark's, one of our society's churches, both situated in very poor parishes. In the Tron church, where the sittings are all let, but where the parishioners have no preference, and where the sittings, being high, are accessible chiefly to the wealthier classes, out of a population of 7138, only 80 of the parishioners have sittings in their parish church, being one in every 89 of the parishioners. But in St. Mark's, where a large portion of the sittings are cheap, and to which the parishioners have the preference—though the minister was only inducted in August last—out of a population of only 2936, there were 241 of the parishioners had sittings in their parish church at the time the survey was taken, being one in about every 12 of the parishioners. And it is an instructive fact, that after the minister had visited his parish, numbers who at the first took only one or two sittings, at the second seat-letting, which took place since the survey, have taken three or four sittings for their families, and there are now 351 of the parishioners who have sittings in their parish church, being one in every 8⅓ of the parishioners. This beautifully illustrates the advantage of observing the parochial economy affording cheap sittings, and securing a preference to the parishioners.

"Dissenting ministers are little aware of the real condition of the poorer classes in our large towns, and they know little of the ignorance, irreligion, and spiritual destitution, as well as social wretchedness, which exist among them. Those who voluntarily come and take sittings in their churches, have generally some previous desire for the gospel, and are generally in decent and comfortable circumstances. Dissenting ministers, who visit and mingle only with their own hearers, can have little knowledge or experience of the poverty and wretchedness which characterize the poorer classes, who are profligate and irreligious, and who live in a state of alienation from all our churches. These can have no pastoral care extended to them, but by the parish minister. Nothing but the parochial economy is adapted to gather in these outcasts. Nothing but the cheap sittings of endowed churches, and the pastoral superintendence of a parochial minister, can avail in reclaiming them to the ordinances of the gospel. Of this the following statement of the rev. Matthew Graham affords a striking illustration. He was thirty years the minister of a chapel of ease, which was consequently an unendowed church. He had no parish assigned to him, and his chapel was therefore of a congregational character, filled like dissenting churches with respectable hearers, who came from all quarters, and who were pleased of themselves to attend public worship; and to the members of his own congregation he was always a faithful and devoted pastor. But when his chapel was made a parish church, and a parish was assigned to him; and when, in the course of two years, he had visited his whole parishioners twice, he then discovered an ignorance, a spiritual destitution, and a wretchedness among the people, of which his former experience as a chapel minister had enabled him to form no conception, and of which, as the pastor of a mere congregation, he could not acquire any experience. His statement, as the statement of a man of experience and of great Christian worth, is worthy of the solemn consideration of all, but especially of dissenting ministers, and may serve to convince them of the absolute necessity of an endowed established church, and of the parochial economy, for reclaiming such a population.

"In concluding the replies to these queries may I be allowed respectfully to state, that I have been minister of a congregation in Calton for upwards of thirty-two years. During thirty of these my ministerial visitation was confined to my own congregation. Having in the end of 1834 had a parish assigned me by the reverend presbytery of Glasgow, denominated the middle parish of Calton, I began in January, 1835, to visit the whole population of the said parish. In doing so I discovered and witnessed ignorance, immorality, poverty, wretchedness, indifference to religion and its ordinances, such as excited my surprise beyond all expression. I could have no conception of such a state of things in any part of Calton, especially within the boundaries of the middle parish. Let any man, much more any minister of the gospel, visit the whole population himself, and the conviction must be irresistible, that there is a great need indeed for pastoral superintendence and for church accommodation, at a much more moderate rate than is almost any where to be obtained in Glasgow or its vicinity. The neglect of pastoral superintendence (hitherto all but impossible through the rapidly increasing population of the Barony parish), the high price of seat-rents, and the utter inability of paying for so many as could be wished to be possessed, were complained of repeatedly. Ministers may visit their own congregations all their lives long, and yet many around those who are thus visited may be perishing. In such visitations they only have intercourse with the more decent and industrious and well-disposed part of the population, whilst others are wholly neglected. Having, in the end of last year, and during what has elapsed of the present, visited the parish a second time, I am more and more confirmed in these sentiments."

Can language more powerfully illustrate the vast importance of a constant intercourse being kept up between a minister and parishioners? On the parochial system, we may depend upon it, rests the security, temporally speaking, of true religion. Overthrow the system; the result will be an almost instantaneous influx of ungodliness, ignorance, anarchy, and confusion. The country will be swamped with putrid waters, and there will speedily, very speedily, be the reign of pestilence and death.

The seat-letting system is radically bad. I conceive that if the chapels connected with the episcopal communion in Scotland could have provided a certain number of free sittings for the lower orders, its members would have greatly increased. Bishop Terrot powerfully adverted to this some years ago, but under its existing circumstances it was, as some may suppose, impossible to do so—and yet I cannot see the impossibility. The clergy must be paid, indeed; the interest and debts on the chapel must be paid, and therefore there could be no free sittings. The highest stretch of human imagination cannot conceive an old woman in a red cloak, or old man in a white smock frock, entering one of the gaily decorated episcopal chapels of Edinburgh or Glasgow. The notion is insanity, the supposition is madness; as well might we expect a coal-heaver worshipping in the chapel royal

Think of the awful array of managers at the plate, of the cushioned pew, and the obsequious pew openers. I have heard it said that there was, in ancient times, an old bedel, or bethrell, in one of the Edinburgh established churches, who used, when strangers came to worship, to have a regular graduated scale of accommodation, according to the gratuity he should receive. If I mistake not, a caricature was then published, entitled "Prayers at all Prices." I think the man's name was Mungo Watson. Now this "Prayers at all Prices" system is the grand impediment to all real growth in scriptural knowledge on the part of the people. And verily do I rejoice to see, in my own parish church, the whole of it thrown open: for mutual convenience it is agreed that, on the account of leaving books, certain families should go into certain pews, simply as matter, I repeat, of convenience; and I have the satisfaction to know that only two kneeling places are appropriated, the one for my clerk and the other for myself, and only one standing place, the pulpit. Wise in her generation, the church of Rome has guarded against all this; and truly rejoiced am I to find that those in authority in our church have begun to view the matter in its true light; and there is, perhaps, some little hope that the snoozing boxes may no longer deteriorate the beauty of our sanctuaries.

"That high seat rents*, combined with poverty, has had a most adverse influence on the church-going habits of a large portion of the people, is demonstrated beyond all dispute," says Mr. Collins, "and furnishes the most powerful of all arguments for the erection of new churches, on the principle embodied in the constitution of our society, having a wise adaptation in the prices of the sittings to the relative proportion of the poor and wealthy classes. It is this judicious arrangement which has contributed to render our new churches so prosperous, that the applications, especially for cheap sittings, so far exceed the supply. In acting on this principle we are but approximating to the original design and constitution of the church of Scotland. For it ought never to be forgotten that the founders of the Scottish church never contemplated that the stipends of its ministers should be derived from seat rents at all. To have made them dependent on seat rents for their maintenance would necessarily have made the seat rents high, the inevitable consequence of which would have been to exclude the poorer classes from the church. This mighty evil the fathers of the Scottish church distinctly foresaw; and, consequently, secured a maintenance for its ministers from extraneous and altogether independent resources, that the churches might be rendered accessible to the whole population. It was the beneficent design, and forms the chief glory of the Scottish establishment, that the poor should have the gospel preached to them "without money and without price;" and it is this which renders the church of Scotland the best and noblest patrimony of the poor. We cannot in towns and cities fully imitate this noble example, but did we possess a small endowment, though it might not render the minister wholly independent of seat rents, yet it would so far modify them as to render them accessible to the poor."

With the judiciousness of these remarks I entirely concur, and facts bear out these statements.

It has always appeared to me to be a very great evil that the pews in our new churches were obliged to be let to defray the necessary expenses; there was, doubtless, no remedy. Still there is always the gratifying knowledge that a large portion of the building is perfectly free; and that the statistical inquiry need not be made of our poor, whether they have sittings or not, but the more solemn one, whether they make use of those means for spiritual communion and for religious improvement which are actually provided for them "without money and without price;" whether in fact the guilt will not be great, and the doom tremendous, of those who will not come to the Saviour that they may have life?

The whole of the details of the state of Glasgow cannot be better summed up than in Mr. Collins's own words, and they are astounding words:—

"From our surveys we find that there are not fewer than 18,004 families, no member of which has a sitting in any church whatever. Estimating these families at 4½ each, the number of persons they represent is 81,018—a number greater than the whole population of the six counties of Bute, Clackmannan, Kinross, Linlithgow, Selkirk, and Peebles, put together. What would be said if there were six whole counties in Scotland in which not one family held a single sitting in any place of worship whatever? And yet the destitution is not the less noxious in its operation, or aggravated in its character, that it is all concentrated within the narrow limits of our city and suburbs. This, I hesitate not to affirm, forms the darkest feature in our whole statistics. For, dissociated as they are from a regular attendance in the sanctuary, by possessing, of right, no seats in any place of worship, the great and appalling fact which is palpably inscribed on this mighty mass of families is this, that they either are already sunk, or are fast sinking into a deplorable state of heathenism. This indeed is a fact which I could wish to write on every heart as with burning words of fire. And who will affirm that we do not require a vast increase of churches and ministers when we reflect on the striking circumstance, that to furnish but one single sitting to each of these families would require 18 new churches containing 1,000 sittings each? And this, be it remembered, so far from being an adequate supply, is the least possible link that can unite them to the sanctuary—the least possible provision which can be made for these destitute families; while to make an adequate supply for these families alone would require 48 new churches. It is for such families as these especially that many new churches, with cheap sittings, and that the labours of many faithful and devoted pastors, in their small and manageable parishes, are essentially required. By the churches being thus rendered more accessible, and by the kind and repeated household visitations of the ministers, these aliens might be restored to the house of God; but if left neglected and uncared for, they will only sink deeper and deeper into ignorance and irreligion."

* I find that this year not nearly the seats in the ten city churches for Glasgow are let; that in fact they set forth a most lamentable deficiency.

## The Cabinet.

THE VARIOUS EFFECTS PRODUCED BY THE PREACHING OF THE GOSPEL.—Wherever the gospel is taught as a divine revelation, many "hear it and understand it not." Its declarations lie on the surface of the mind, but no pains are taken to examine the evidence of its authority, nor to bring the heart into subjection to its precepts. In truth, the heart is never affected: the man remains within the hearing but without the feeling of religion. Such is the case with seed which falls "by the way side," on ground unprepared and unfit to receive it; where it is trodden under foot by every passenger, or carried off by the fowls of the air, destroyed by the scorner, or scattered by the tempter. Others, instead of neglecting the gospel altogether, are struck with some sense of its beauty; with the high views of mankind and their future destiny which it unfolds; or the ennobling relation to God which it offers; or the suitableness of its doctrines to the condition of the human race. So when they "hear the word, they receive it with joy,"

listen to it gladly; and, if there were no trials to come, no self-denial to be exercised, no duties to be performed, they would be something more than almost Christians. So corn might flourish on a rock, if there were no sun to parch it, or no storm to wash it away: it springs up for a time, though afterwards it withers. Such is the religious impression described in the figure; when difficulties arise it is obliterated. The corrupt propensities of the heart prevail, or opposition ensues, if not such as menaced the early followers of Jesus, the never-failing opposition of the indifference, contempt, and irreligious example of other men; and under these trials religion gives way if it has not been deeply rooted in the heart. "He that received the seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for, when tribulation or persecution ariseth because of the word, by and by he is offended." There is also a numerous class who persevere through life with no doubt upon their minds of the truth of Christianity; they pay some attention to its ordinances, and imagine perhaps that in the main they are living obediently to its precepts. And so they do live, in all those cases where the world and the scripture agree; in all the ordinary rules of life which keep society together, and secure the peace of the community. But the heart is still untouched, or at best, unsubdued; it is fixed on worldly advantages, worldly preferment, worldly pleasures, worldly approbation; and these snares so entangle it, that all those rarer and peculiar graces which the gospel requires, all that undivided attachment to its author which it claims, all that uncompromising fidelity which constitutes and distinguishes the true Christian, is yet wanting. Such is he who "receives seed among thorns; and the cares of this world and the deceitfulness of riches choke the word, and he becometh unfruitful." He is not like those who, having been drawn to listen to it, have afterwards avowedly disregarded it, as requiring too great a sacrifice. He remains to the end a plant upon Christian ground; has leaves and blossoms; a show perhaps of fruit, but it reaches no perfection; it is not Christian fruit such as belongs peculiarly to the gospel, being estimated by its standard, and supported by its motives. So likewise there is a fourth class, upon whom the word is not lost or destroyed without taking root; neither is it overborne by the opposition which it must encounter; neither is it choked among the concerns and interests and pleasures of their present state, but it grows among unfriendly plants, and flourishes in spite of an ungenial climate, and is distinguished by the fruits of humility, piety, holiness, and charity, in which it abounds. Yet among these who alike "receive and understand and keep the word," there is not an uniform proficiency. All do not in an equal degree obtain the mastery over their natural corruptions: all do not arrive at an equal height in Christian virtues: all do not labour equally in the service of their Master, to whom they have attached themselves. All produce fruit, but "some thirty-fold, some sixty, and some an hundred." Such is the actual state of the Christian world; and such is the description which was drawn of it before Christianity was in existence. The description agrees with the experience of every minister who has observed the workings of human nature under the operation of the gospel. He can distinguish characters like these among every hundred persons that may be under his charge; he can perceive none who do not fall naturally and easily within some one of these classes.—*Bp. Sumner's (J. B.) Evidences.*

POPERY.—Those whom God hath freed from the bondage of popery should strive to free themselves from all the remnants thereof; but, if they cleave still to any of them, God in judgment may bring the whole upon them.—*Archbishop Usher.*

## Poetry.

### THE CHRISTIAN MOTHER'S CONSOLATION ON THE DEATH OF HER SON.

*(For the Church of England Magazine.)*

BY COLONEL BLACKER.

THOU hast left me, my lov'd one; thy spirit is fled;
But from sorrow alone flow the tears that I shed?
Or, tell me, my heart, as I weep o'er his urn,
O, had I the power, should I bid him return?

Should I bid him return to the perils of life,
To the wiles of the tempter, the passions' wild strife,
When "the snare of the fowler is broken," and won
The crown, when the conflict was scarcely begun?

Should I wish him to grovel an earthling once more,
When "the Master has called," and the struggle is o'er;
And angels have welcom'd my child to his rest,
In the mansions that ring with the song of the bless'd?

Shall I grieve thou art snatch'd from the ills that await
The wisest, the best, in this mortal estate;
Or weep that thy spirit, so gentle, has flown
To the regions where sorrow and sin are unknown?

Flow on, then, the tribute which nature demands
From mortality's weakness, when rent are her bands;
But the faith that beholds thee in glory, my boy,
Can turn e'en a mother's bereavement to joy*.

### PRAYER.

LORD! what a change within us one short hour
Spent in thy presence will avail to make!
What burdens lighten, what temptations slake,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear;
We kneel, how weak!—we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong?
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee!

REV. R. C. TRENCH.

### INVITATION.

*(For the Church of England Magazine.)*

BY E. CHURCHER.

HAPLESS wanderer, wherefore stray
From the straight and narrow way?
Does the service of the Lord
No delight to man afford?

Thinkest thou that he will be
A barren wilderness to thee?
No: his people he assures,
"Follow Christ, and all is yours."

Hast thou in the time of need
Ever vainly sought his aid
Thy sorrow patiently to bear,
And he refuse to hear thy prayer?

* The above lines were written on the death of a young man of the highest promise, who died at the early age of twenty.

Dost thou think the ways of sin,
So eagerly thou treadest in,
Can the smallest joy impart
To the heavy burden'd heart?

O, believe me, thou wilt find
Nothing like true peace of mind,
Till thou dost thy steps retrace,
And humbly seek the throne of grace.

Turn thee, wanderer, turn to-day,
Do not linger by the way;
Stay not thou in all the plain;
Let not God invite in vain.

Hark! he calls, "Behold the man—
"The Lamb of God, for sinners slain:
"In faith draw nigh, and thou shalt have
Eternal life beyond the grave."

*Chichester.*

## Miscellaneous.

MINISTERIAL ENCOURAGEMENT*.—I think in this place it may be profitable to you, as it is interesting to me, to recall the particulars (unknown to many of you at least) of a case which occurred a year or two ago—a case in which the seed of divine truth was lying dormant for some time before it sprang up and brought forth fruit to perfection. You know for the first two years and more of my residence among you, I lodged with a respectable farmer. From the first he always treated me with attention and deference. He seemed glad of the opportunity afforded him of being present at the evening reading and exposition of the scriptures and prayer, though he did not leave his business for this purpose in the morning. At times the sermons he heard made much impression upon him, especially the consideration once brought strongly before the congregation, that those who were not really fit to partake of the Lord's supper were also not fit to die—not fit for heaven. Still there was no decided change. Before he left the place, he became apparently more anxious to follow the other members of his family, in attending more to the things of God, and being desirous to be present at the Lord's table; though I could not, as yet, be thoroughly satisfied that his motives were those of genuine piety. The sequel will shew that I was not mistaken. It was remarked also by a member of his family with regret, that his heart seemed to be still much set on the things of this world. Some months after he had left the place, he was visited with serious illness, during which I went to his house at some miles distance, to see him. I found that a remarkable change had taken place in his feelings. "O sir," said he, smiting on his breast, "I am crying to the Lord to soften this hard heart, to break this hard heart. O, to think that I should have lived so many years in the world (he was, you know, somewhat advanced in age) and yet to no purpose. I have gone here and there, but what have I been doing? Sir (added he with deep emotion), I learned more from you than I learned all my life before. You told me what I ought to do, but I did not do it." I knew what he meant by this expression; that I had told him of the necessity of going as a lost sinner to the Saviour, of renouncing the world, and of giving up his heart to God. This he felt he had never done in truth. He mentioned afterwards, with such strong feelings that he could hardly speak, that it had been such a burden on his conscience to reflect, that when we were in the same house, and he might have come in to family prayers in the morning, as well as in the evening, he went to attend to his business, as if it were the first thing and the most necessary. O that some may be led to ask, what will be their feelings about wilfully slighted ordinances and neglected opportunities of Christian instruction, if not on the sick and dying bed, yet afterwards in the day of judgment! O that some who think themselves Christians because they are respectable in the eyes of man, and attend, as he did, upon all the ordinances of religion, would look at the requirements of the gospel, and within at their own hearts, and entreat of God to soften their hardness and to convert their souls! I will not relate more of the conversation which passed at that time. After a while it pleased God to raise him up, and grant him a measure of health for some months. It was manifest that a pleasing change had taken place in him. The world was no longer the chief thing with him. He shewed by his manner and deportment that he was a new man. His delight now was to spend all the time he could in reading or hearing the word of God, his hymn-book, and such pious and devotional works as were to be procured. When I visited him again in his last and fatal illness, his trust was in the Lord Jesus only, and he afterwards died in peace, saying shortly before, "I hope soon to be with Christ."

* From "A Pastor's Farewell, or Address to the Parishioners of Earl Stoke, Wilts." By the rev. D. Longmire, M.A., Curate (since deceased).

THE MORAL OF A BUTTERFLY.—On a fine summer's day, in 1840, a clergyman was called to preach in a town in Indiana, to a young episcopal congregation. At the close of his discourse he addressed his young hearers in some such words as these: "Learn that the present life is a preparation for, and has a tendency to eternity. The present is linked with the future throughout creation, in the vegetable, in the animal, and in the moral world. As is the seed, so is the fruit; as is the egg, so is the fowl; as is the boy, so is the man; and as is the rational being in this world, so will he be in the next. Dives estranged from God here, is Dives estranged from God there; and Enoch walking with God here, is Enoch walking with God in a higher and better world. I beseech you then, live for a blessed eternity. Go to the worm that you tread upon and learn a lesson of wisdom. The very caterpillar seeks the food that fosters it for another and sublimer state; and, more wisely than man, builds its own sepulchre, from whence in time by a kind of resurrection, it comes forth a new creature, in almost an angelic form. And now that which was hideous is beautiful—and that which crawled, flies—and that which fed on comparatively gross food, sips the dew and revels in the rich pastures, an emblem of that paradise where flows the river of life, and grows the tree of life. Could the caterpillar have been diverted from its proper element and mode of life, it had never attained the butterfly's splendid form and hue, it had perished a worthless worm. Consider her ways and be wise. Let it not be said that ye are more negligent than worms; and that your reason is less available than their instinct. As often as the butterfly flits across your path, remember that it whispers in its flight—"live for the future!" With this the preacher closed his discourse—but, to deepen the impression, a butterfly, directed by the hand which guides alike the sun and atom in its course, fluttered through the church, as if commissioned by heaven to repeat the exhortation. There was neither speech nor language, but its voice was heard, saying to the gazing audience—"Live for the future."—*Western Episcopal Observer.*

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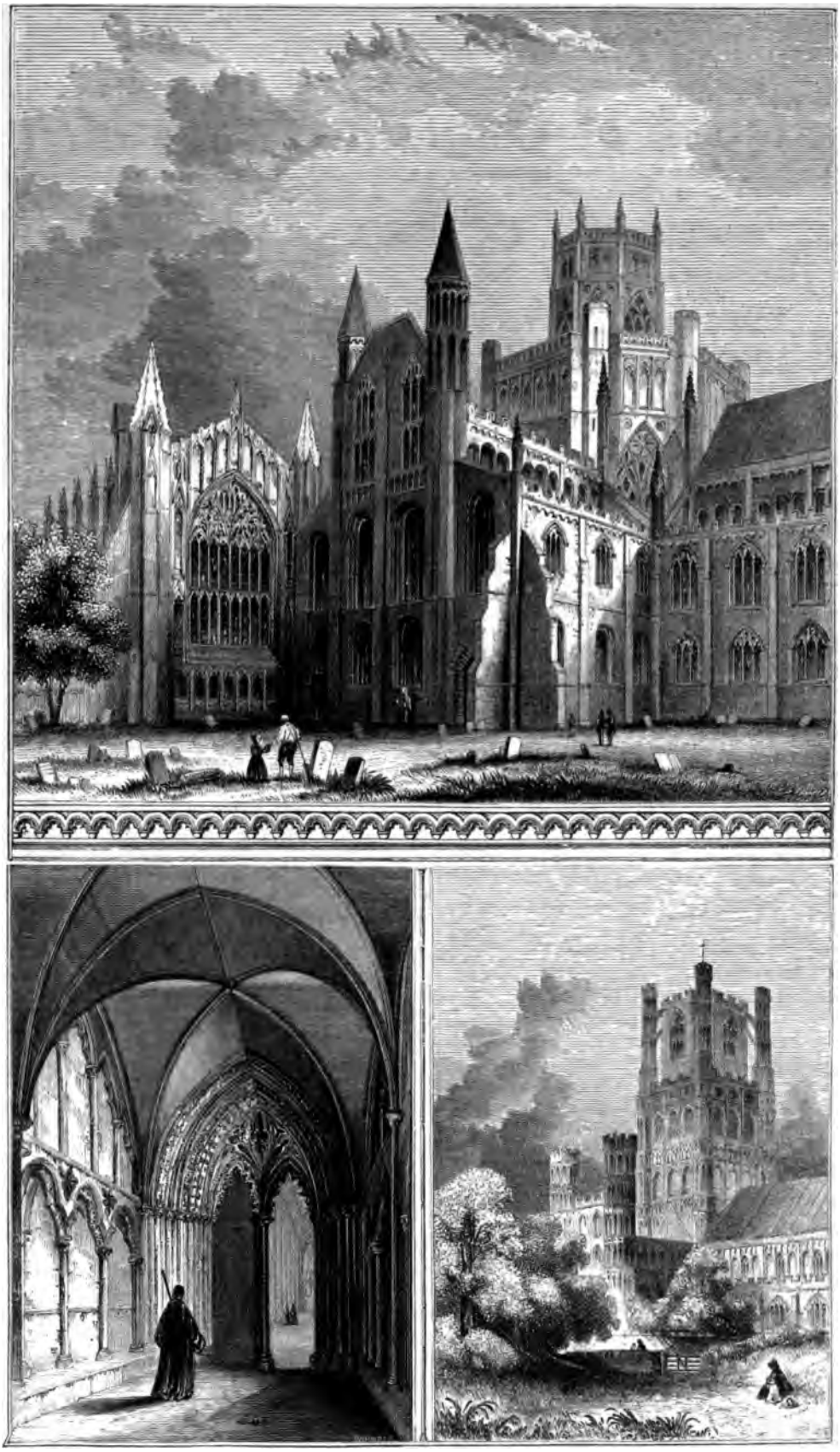

ELY CATHEDRAL.

GALILEE PORCH

WESTERN TOWER

THE

# Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XIII. No. 370. OCTOBER 22, 1842. PRICE 1½*d.*

## ELY CATHEDRAL*.

ETHELREDA, daughter of Anna, king of the East Angles, who bears the reputation of having been a most excellent Christian prince, founded a monastery at Ely for monks and nuns in A.D. 637, where, though married to Egfrid, king of Northumberland, she resided. This monastery, nearly destroyed by the Danes, A.D. 870, was, after some partial repairs by the monks, rebuilt A.D. 970, by Ethelwold, bishop of Winchester, who purchased from Edgar the whole of the Isle of Ely, and who munificently endowed the monastery, placing it under the jurisdiction of an abbot—Brithrath, prior of Winchester, being the first. In 1100, "Richard," emphatically so called, became abbot, and obtained the pope's license to erect the abbey into a bishopric, but, dying before the matter was finally settled, it was brought to a conclusion by his successor, Hervey, bishop of Bangor, who, being unjustly deprived of his bishopric, had been elected abbot of Ely. In 1108 Ely was constituted a distinct bishopric, having previously formed a part of the diocese of Lincoln; to the bishop of which, as a return, were given the manors of Buckdew, Spalding, and Biggleswade. The church is dedicated to St. Peter and St. Ethelreda.

The foundations of the present cathedral were laid by abbot Simeon, who erected only the old choir and transept, the latter of which now only remains. The nave was finished in 1174; the great western tower in 1189. The Galilee, or western portico, by which the church is entered, was finished in 1215: it is generally allowed to have been the work of bishop Eustachius, and affording a very early and perfect example of the early English style. Various successive additions were made, all tending to add to the grandeur of the structure, which differs from other cathedrals in the great length of the nave and shortness of the transepts. In 1650 the cloisters were taken down. The great spire was ordered to be removed in 1748, from the top of the great western tower, against the will of the inhabitants, who petitioned that it should remain, which was granted, though ultimately it was taken down. The choir was removed into the presbytery in 1770.

The first part to which the attention is turned is the Galilee, the work of bishop Eustachius, where the penitents used to wait for re-admission into the church. This was repaired and restored in 1802. From thence the nave is entered immediately under the great tower. The magnificence of the building here bursts upon the sight. The tower is of Norman character in the lower stages, and early English in the upper. In 1802, the old belfry floor was removed, and the magnificent arch by which the tower communicates with the nave then became visible.

The nave consists of twelve arches, somewhat more than semicircular; above these is another row about half the height; in the third row there are three arches in each compartment. The side aisles are worthy of notice.

From the intersection of the nave and transepts rises the octagonal lantern, a beautiful work. From it a flood of light is poured into the cathedral. The original square tower fell in 1322, throwing down the first three

* See "Winkle's Cathedrals;" "Lewis's Top. Dictionary," &c., &c.

arches of the original choir. The stone-work of the octagon was immediately commenced, and was finished in six years. Here the choir was, and here it was again restored.

"In the four greater sides of the octagon are four lofty arches, which open into the four principal parts of the church. In the four shorter sides are four other arches, much lower than the others, opening obliquely into the side aisles, and having those windows above them which have been already described as visible externally, and coming down to the roof of the side aisles. All these arches are supported by those elegantly clustered columns which were then come into general use. Their capitals are composed of wreaths of flowers and foliage, gracefully designed and exquisitely finished. The wall between these arches and the windows above is ornamented with trefoiled recesses, canopied and having brackets, upon which, doubtless, once stood statues. The clustered columns from which the ribs of the vaulting of the octagon spring, are not continued to the pavement, but seem to rise from the top of a number of niches, richly canopied and crocketed, but now without statues; these niches rest upon brackets, which are each of them supported by a small cluster of very slender columns, upon the capitals of which are represented in relief the most important events in the history of Ethelreda. Beginning at the right side of the north-west arch, the first represents her reluctant marriage with Egfrid, king of Northumberland; 2. her taking the veil in the monastery of Coldingham; 3. her pilgrim's staff taking root while she slept by the way, and bearing leaves and shoots; 4. her preservation, with her attendant virgins, on a rock surrounded by a miraculous inundation, when the king pursued her with his knights to carry her off from her monastery; 5. her instalment as abbess of Ely; 6. her death and burial; 7. a legendary tale of one Brithstan, delivered from bonds by her merits, after she was canonized; 8. translation of her body" (see Winkle).

The original choir extended only to three arches, the work of bishop Hotham. The choir, originally the presbytery, was solemnly dedicated in 1252, Henry III., with his court, being present. The entrance is through a screen, which is an arcade of three pointed arches supported on slender columns; above, is the organ. The choir is in the style denominated early English; it is very richly ornamented. The east end is exceedingly beautiful; it was found to be two feet out of the perpendicular, but was restored to its proper position by Mr. Essex, by means of screws, in 1768. The stalls are beautiful specimens of carving. The altar-screen is modern. The bishop has no throne in the choir, but sits in the right-hand stall at the entrance: the last abbot becoming the first bishop, still retained his seat; while the last prior becoming the first dean, sat on the left. The presbytery once contained many monuments of bishops, priors, and deans, all removed except two. At the east end are two chapels—bishop Alcock's, wherein is his monument; on the north, bishop West's. These are decorated with a profusion of architectural embellishments. The windows were once filled with glass, destroyed by the puritans. There are three rows of windows at the east end. The lowest has three lancet-headed windows of one light each; the middle five of one light each, the centre one being higher than the two next to it; and these higher than the others, of three lancets. The third story, which admits light between the roofs, are in the gable itself.

The Lady chapel, which is parallel with the choir, adjoins the eastern angle of the northern transept. It is an elegant building. The groining of the roof, and the series of niches surrounding the interior, are of exquisite beauty; it is now fitted up for the use of the inhabitants of Trinity parish. In the southern transepts are the vestries, libraries, &c. Of the cloisters and chapter-house few vestiges remain. The refectory has been turned into the deanery. A little to the south of the cloister stood the chapter-house, of which only just enough remains to shew that it was a building coeval with the oldest part of the present cathedral. The cathedral, as a whole, presents a most beautiful and noble specimen of architecture. Had the northern wing of the great tower remained, the western front would have been magnificent.

The dimensions of the cathedral are as follow:—

| | FEET. |
|---|---|
| Length from east to west | 517 |
| Breadth of nave and side-aisles | 78 |
| Length of transept from north to south | 179½ |
| Height of vaulting choir | 70 |

Lady chapel, 100 feet long, 46 broad, 60 high.
The tower, with the turrets, about 215 feet.

The bishopric of Ely, like that of Durham, combined a large portion of secular with episcopal jurisdiction. This appears to have arisen from the charter of privileges granted to the monastery by Edgar, enlarged and confirmed by Edward the confessor, William the conqueror, and Henry I. Exclusive jurisdiction, both in civil and criminal matters, says Lewis's Topographical Dictionary, (compiled previous to the late ecclesiastical alterations), is vested in the bishops, who, with their temporal steward of the isle, are by the

same act justices of the peace, and hold a general assize of oyer and terminer and gaol delivery twice in the year, and a court of pleas for the trial of civil actions to any amount. Other secular business was conducted under their authority. Of these civil dignities the bishops will in future be deprived. The value of the bishopric is now reduced nearly one-half, being now fixed at 5,500*l*. The patronage in the bishop's gift is extremely valuable: besides offices connected with the cathedral, there are 78 benefices, the income of many of which is very considerable. The diocese used to consist of Cambridgeshire, with the exception of a small portion attached to the see of Norwich and the parish of Isleham, under the special jurisdiction of the bishop of Rochester. It will henceforth comprehend the counties of Cambridge, Huntingdon, and Bedford, the archdeaconry of Sudbury, in Suffolk—the deaneries of Sudbury, Stow, and Hartismere excepted—and the deaneries of Lynn and Fincham, in Norfolk; in all 539 benefices. M.

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## THE VISIT OF MERCY*.

By Richard Huie, M.D.

"You are very absent this morning," said Philander to Onesimus, as he interrupted him in his progress through the street of a considerable manufacturing town in Scotland.

"I crave your forgiveness, my dear friend," replied Onesimus. "My mind was occupied, and I did not observe you."

"And with what subject, if I may venture to inquire, was your mind so deeply occupied?" rejoined Philander, with a smile.

"With a very important subject," said Onesimus, "the eternal interests of a fellow-sinner. A subject," continued he, "at all time momentous, but more especially when that fellow-sinner is fast approaching the 'house appointed for all living,' and sees nothing beyond it except darkness, confusion, and despair."

Philander was affected by the earnest manner in which Onesimus pronounced these words. He put his arm in that of his friend, and they walked on for some minutes in silence.

The conversation was at length renewed by Onesimus, who, turning to Philander, addressed him as follows:—"If you will accompany me, my dear friend, to the humble dwelling at which I am about to call, I shall introduce you to the object of my present solicitude. He is a young tradesman about seventeen years of age, whose parents having been once in better circumstances, conferred on him an education somewhat above his present rank in life, while, unhappily, they took no pains to instil into his mind the principles of our most holy faith. Being a lad of quick parts, his company was eagerly sought, and his morals early corrupted, by infidel companions. He began with neglecting, and ended by deriding, the ordinances of religion. His parents, who were decent, well-meaning people, saw their error when it was too late; but their remonstrances were of no avail. He is now laid on a sick-bed, and, if I mistake not, in the last stage of consumption. His infidel companions have forsaken him, and in their principles he finds no consolation. His bodily sufferings are considerable; but such is his mental anguish, that he seems scarcely conscious of the pain which they occasion."

Here Onesimus paused for a moment; but as Philander made no remark, he immediately proceeded: "It is unnecessary to acquaint you with the manner in which I became aware of his situation, or with the circumstances which led to my paying him a visit. Suffice it to say, that I have now seen him thrice, but apparently with little benefit to his benighted soul. This morning, however, I have experienced so much enlargement in prayer for the poor youth, that I am inclined to hope for more success at the approaching interview."

The two friends had by this time reached the extremity of the town; and in a few minutes more they stood before the cottage where Thomas Pringle (for that was the name of the unhappy young man) resided with his parents. Onesimus raised the latch with the familiarity of an intimate acquaintance, and the visitors entered without farther ceremony.

The dwelling consisted of a single apartment, divided into two by the arrangement of a couple of press-beds, a contrivance by no means uncommon in Scotland. On one of those beds lay the object of the visit, whose emaciated limbs, flushed cheek, and hollow eye, but too plainly indicated the hopeless nature of his disease. He was evidently agitated by the entrance of Onesimus and his friend; but it would have required considerable skill in physiognomy to determine whether his agitation partook more of pleasure or of pain. A bible lay upon the bed, but at such a distance from his hand that it had been probably thrown from him in a paroxysm of disappointment or despair. His mother sat beside the fire, the picture of solicitude and distress. She rose and attempted to smile, for her heart was too full to admit of speech; and having placed a chair for each of the visitors, she remained standing behind that which was occupied by Onesimus, with her arms folded and her eyes fixed with intense anxiety on the countenance of her son.

"Well, Thomas, how do you feel yourself this morning?" inquired Onesimus, in a tone of unaffected sympathy.

"In body much the same, sir," replied the miserable youth; "in mind more wretched than ever!"

"I fear, my young friend," rejoined Onesimus, "that you put the cup of comfort from you."

"Comfort," repeated the poor invalid, "where can I look for comfort? If I reflect upon the past, I see no ground of confidence; if I look forward to the future, I see no room for hope."

"That," said Onesimus gently, "is because you look only to yourself and your demerits, instead of looking to the Saviour, as I have all along advised you."

"I have looked to him," replied the youth; "that is to say, I have tried to look to him, but cannot see him. There is a cloud gathers on my mind whenever I wish to view him as a Saviour. When I regard him merely as a man, I seem to see something of his excellence; but when I turn to him as a Redeemer—when I try to look to him as God, the cloud gathers again, dark—dark—dark."

"It is the cloud of unbelief," remarked Onesimus; "frequent, fervent prayer will dispel it."

"I know not what cloud it is," replied the unhappy young man; "but there it gathers, and prayers—at least my prayers—have no effect upon it."

"Have you endeavoured," inquired Onesimus, "as I advised you at my last visit, to follow with your



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mind's eye our blessed Redeemer through the successive stages of his ministry on earth, from the manger to the cross? By pursuing such a method, and by praying fervently at the same time for divine illumination, you might be enabled to regard him, as he is in truth, Emanuel, God with us—the Saviour of guilty man, as well as the brightness of his Father's glory."

"I have tried to do that," said the youth with bitterness, "but I have not succeeded. I can contemplate him indeed as an infant in the manger. I can follow him throughout Judea, and almost fancy myself standing by as he heals the sick, gives sight to the blind, and even raises the dead. I find still less difficulty in calling to view the treachery of Judas, the denial of Peter, the cowardice of the rest of his disciples—these things too much resemble what I have done to him myself; but when I attempt to follow him to Calvary, to regard him as sustaining the wrath of God for me, the cloud gathers—the cloud gathers round him. But is it not strange," continued he somewhat wildly, "that it gathers round him alone? I can mingle—at least I seem to do so—with the melancholy procession. I can see the soldiers, the women who followed him from Galilee, the very thieves, but the blessed Jesus himself I can nowhere discern!"

Onesimus turned towards Philander. His countenance expressed the deepest commiseration. Willing in some degree to change the subject, he took up the bible, and, after a pause of a few minutes, renewed the conversation. "This blessed volume," said he, "has been found by many in such circumstances as yours to be a mine of spiritual wealth, and a source of the richest consolation. I trust that you read it often, and pray for a blessing on the perusal. If you do so, be assured that you will find in it that peace which you so fervently desire."

"I have read it often," replied the invalid; "I have prayed over it. Often has the prayer of the publican been mine—'God be merciful to me a sinner!' But to me the bible speaks only the language of threatening. My eyes never light upon a promise, but always upon a denouncement of the divine wrath against sin."

"That, my young friend," said Onesimus, "must be fancy merely, the suggestion of a heated imagination; or, what is not improbable, a device of the enemy of souls."

"I know not, I know not," returned the youth, "but so it is. It was but this morning that I took up the sacred volume in much distress of mind. I opened it in search of some consoling passage, and my eye immediately fell upon the twenty-eighth verse of the first chapter of Proverbs: you need not turn to the passage, I remember it but too well—'Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.' In those words I read my own condemnation, and (shall I confess it?) I threw the bible from me in an agony of despair!"

"This," said Onesimus apart to Philander, "is but too plainly a suggestion of Satan. Pray inwardly for us, my dear friend; and, by God's help, I shall try to foil him with his own weapons. Come, come, Thomas," continued he, turning again towards the invalid, "you are really, as I said before, putting the cup of comfort from you. To whom do you suppose those words to be addressed?"

"To sinners," replied the youth; "to sinners who, like me, have despised the offer of salvation."

"But not," observed Onesimus, "to sinners who, like you, repent of their sins, and sincerely desire an interest in the Saviour whom they have so long contemned."

"Are you sure of that?" said the poor invalid quickly; and turning half round in his bed, he fixed his hollow eyes on Onesimus with a look of intense expectation.

"*I am sure of* it," replied Onesimus with a smile. "Why should I seek to deceive you? The words which you have applied to yourself might one day have been addressed to you, had not the distinguishing mercy of God interposed, and snatched you, as I doubt not it is about to do, as a brand from the burning. The passage refers to those awful transactions which, on the great day of judgment, shall take place before the tribunal of the Eternal; when they who have gone down to the grave without one thought of the future, and they who have obstinately rejected the Saviour, relying on their own righteousness for acceptance with God, shall discover their respective errors when too late, and be denied of him whom they denied on earth. I do not think that either of those descriptions now applies to you. You are not indifferent about the concerns of your soul."

"O no!" said the youth, with an expression of agony.

"And you are not building on your own righteousness as a ground of your acceptance with God?"

"No, no!" replied the invalid with another groan.

"Take courage, then," said Onesimus; "and let us see whether in this blessed book, which you say has given you so much uneasiness, we cannot find something to heal as well as wound."

"My iniquities, I fear," observed the poor young man, in a tone of deep despondency, "are too great and too numerous to be forgiven."

"That they have been many and highly aggravated, said Onesimus, "I have no manner of doubt; but let us not set bounds to the mercy or to the long-suffering patience of God. Do you not remember what he said to Israel of old, by the mouth of the prophet Isaiah—'Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.'"

"I remember the words," replied the invalid; "they are, indeed, full of mercy and of condescension. But Israel had not then rejected the Saviour."

"True; they had not," said Onesimus, "but they had often rebelled against and tempted God: so that the words, though originally addressed to them, afford ample ground of comfort and encouragement to you."

"I wish that I could look upon them in that light," returned the unhappy young man.

"If you have any doubt upon the subject," said Onesimus, "we shall turn to another passage. Blessed be God! his holy word is full of similar manifestations of his grace. Hear the gracious invitation which our now exalted Redeemer himself addressed to persons in your very circumstances. We find it in the eleventh chapter of the gospel by St. Matthew, and surely no invitation could be more comprehensive in its nature or encouraging in its terms, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'"

"The invitation is very encouraging, indeed," said the invalid; "but why do you suppose that it was addressed to sinners whose circumstances resembled mine?"

"The invitation itself," replied Onesimus, "affords an answer to your question. It was, and still is, addressed to those who labour under a deep sense of their guilt and unworthiness, and feel their iniquities to be an intolerable burden which they would gladly shake off. Is not such your own condition?"

"Such is indeed my situation," said the youth; "but was not the invitation addressed to those who waited on the personal ministry of the Son of God?"

"It was originally addressed to them," rejoined Onesimus, "but it is equally addressed to weary and heavily-laden sinners now. 'Jesus Christ is the

same yesterday, and to-day, and for ever.' He died for sinful men of every period, and nation, and clime. His grace is as free, and the effect of his atoning sacrifice as complete now, as they were eighteen hundred years ago. To him a thousand years are as one day, and one day as a thousand years."

"I doubt not his grace," said the poor youth, with a deep sigh—"God forbid that I should. But, granting that the invitation were to penitent sinners now, how can I possibly know that I am included?"

"Because it is addressed to all."

"Does it say all?"

Onesimus read the passage again. The poor invalid made no remark; but an expression of pleasure for the first time pervaded his countenance. He lay silent for some minutes. At length the smile died away, and a gathering gloom was once more visible in his features. Turning anxiously towards Onesimus, he observed, with tears in his eyes, "One difficulty, my dear sir, one difficulty still remains. Supposing that I were included in that gracious invitation, and granting that I were willing to come to the Redeemer, how do I, how can I know that, vile and polluted as I am, he will receive me?"

"Because you have his own gracious assurance to that effect," replied Onesimus, turning over the leaves of the bible, which he still held in his hand, "expressed here in the sixth chapter of the gospel by John—'Him that cometh to me I will in no wise cast out.'"

The afflicted youth was again silent, but it was evident that the answer had dissipated his rising doubts. Tears chased one another down his cheeks, but the expression of his countenance was tranquil; and it was plain that the tears which he was shedding were not those of grief but of joy. After a considerable pause, which his kind visitors were unwilling to abridge, he wiped his eyes, and once more turned towards Onesimus with a look of perfect serenity. "Those passages," said he, "which you have just read, have imparted the first sensation of pleasure of which I have been conscious for many months. May God Almighty bless you—"

"May God Almighty bless them and theirs," interrupted his mother, as she threw herself into a chair, and, covering her head with her apron, gave full vent to her feelings.

Philander and Onesimus were much affected by this scene. The young man himself was also deeply moved; but having, by a great effort, repressed his emotion, he proceeded as follows:—

"May God Almighty bless you, and reward you with that crown which shall never fade away! May none in whom you feel an interest ever experience what I have suffered! O what would I have given yesterday for the peace which I feel at this moment! My soul is like a ship which, after having been tossed in a thousand tempests, has all at once escaped into a safe and placid haven."

"Do you now believe, then," inquired Onesimus, "in Jesus Christ as the Son of God and the Saviour of the world?"

"Lord, I believe," said the poor invalid, clasping his hands together, and raising his glistening eyes towards heaven, "help thou mine unbelief!"

"Thank God, then, my young friend," rejoined Onesimus, "who has thus enabled you to cast all your burden on the Lord Jesus; and pray for those aids of his Holy Spirit of which you stand in need, that you may hourly grow in grace, and may be disposed, as well as strengthened, not only to do, but also to wait and even to endure his will in all things."

"Pray for me, if you please, sir," said the youth, "for my state and feelings are so entirely new, that I have not language to express either my gratitude or my wants."

Onesimus prayed. He returned thanks in the name of all present, for that revelation of the divine mercy which had been vouchsafed in the holy scriptures. He magnified that grace which had brought the Son of God from heaven to seek and to save them that were lost. He expressed a hope that the faith of all would be strengthened by the token of redeeming love which they had just been privileged to witness. He returned thanks more especially on behalf of the afflicted young man before him, who, in the hour of his extremity, had found mercy to pardon, and now desired to find grace to help him in the time of need. He prayed that what was yet dark in him might be enlightened, what was weak strengthened, what was sinful made holy; and that, whatever in the course of Providence he might be called upon to suffer, he might endure it as from the hand of a kind and compassionate Creator, and now a reconciled Father in Jesus Christ.

When this prayer was concluded a short silence ensued; it was broken by Onesimus, who in a cheerful tone remarked—"Now, my young friend, my brother in the Lord, as I trust I may henceforth call you, I hope to be able to see you again ere long. In the mean time, to use the words of the great apostle to the gentiles, 'I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.'"

"May the good-will of him that dwelt in the bush be yours for evermore!" replied the invalid, with much fervour, and the visitors took their leave.

"What do you think of the scene you have just witnessed?" said Onesimus to his friend, as soon as they had got into the street.

"I have been deeply interested in it," replied Philander; "and I may say with truth, that I envy you your feelings."

"Do not say that you envy, rather say that you participate in them, my dear friend," rejoined Onesimus. "For my own part, I derive more pleasure from having been the instrument of imparting light and comfort to that benighted and troubled spirit, than I should have felt had the laurels of Trafalgar or of Waterloo encircled my head."

Four days elapsed before it was in the power of Onesimus to return to the cottage of the Pringles. During that time, the poor invalid had suffered much from the increase of his bodily disease; but his mind continued calm and unclouded. Immediately after the departure of his benevolent instructors, he had attempted (as he had often done before) to follow, in his mind's eye, the meek and lowly Saviour from the judgment-hall of Pilate to the scene of his last sufferings on Calvary; and he was delighted to find that the darkness which had hitherto obscured his mental vision whenever he endeavoured to contemplate the Redeemer in the light of an atoning sacrifice, was completely dispelled. His days, and a great portion of his nights, were now devoted to prayer and to the perusal of the sacred volume; and when exhausted nature demanded a brief respite from exertion, he would close his eyes though unable to sleep, and request his mother to continue reading. In consequence of thus sitting as it were day and night at the feet of Jesus, so remarkable was his growth in grace during the few weeks which elapsed between the period of his conversion and that of his decease, and so extensive his acquaintance with the word of God, that (as Onesimus afterwards remarked) they forcibly reminded those who witnessed them, of the saying of the prophet—"A child shall die an hundred years old."

It was on a Sabbath evening that Onesimus, having called on Philander in his way, directed his steps once more towards the dwelling of the invalid. The summer was now considerably advanced, the weather was delightful, and they observed, as they passed along,

many groups of thoughtless and gaily-dressed young persons, either sauntering in the fields or climbing the rising grounds which lay behind the town, alike regardless of their own eternal interests and of his commandment who had enjoined them to keep his sabbaths holy. How different was the scene when they entered the cottage, now the abode of sickness, and destined soon to be the chamber of death! A sacred stillness pervaded the dwelling, broken only by the click of the eight-day clock, the only article of mahogany which the family possessed. The poor invalid had fallen into a temporary slumber, and all the family, except his mother, had gone to evening sermon. She was sitting beside his bed, with the family bible before her on the table, and when the visitors entered was in the act of wiping her spectacles, on which a tear had fallen. Onesimus would have retreated as soon as he saw that the patient was asleep; but the first sound of his tread on the nicely-sanded floor had awaked the youth, who, seeing his kind instructor about to retire, immediately started up in bed, stretched his emaciated arm towards the door in an attitude of intreaty, and exclaimed in a tone of corresponding solicitude, "Come in, thou blessed of the Lord!"

"I thought that you were asleep," said Onesimus, advancing towards the bed, "and was unwilling to disturb you."

"I was asleep," replied the youth, "but should have been sorry had you gone away on that account. I can sleep now," continued he with a smile. "The glad tidings of salvation have done more for me in that respect, than all the laudanum I was accustomed to swallow."

"I doubt it not," said Onesimus, "for 'so he giveth his beloved sleep.' But tell me, how do you feel yourself this evening?"

"The clay tenement fast falling to pieces."

"And the immortal inhabitant?" inquired Onesimus.

"By no means anxious to retain possession."

"And what is it, Thomas, which makes you so very much resigned to the divine will in that particular?"

"It is the blessed consciousness that I can now say with good old Job, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth;' and with holy Paul 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.'"

"And who is that glorious person," inquired Onesimus, as he called to mind the former doubts and difficulties of the invalid respecting the divinity of Jesus Christ, "who is that glorious person on whom you believe, and through whom you hope for acceptance with God the Father?"

"His names," replied the youth, "are many; but that on which I love to dwell, is the title given to him by the prophet Isaiah, 'His name shall be called Wonderful;' for wonderful indeed is his grace, and wonderful have been his dealings with me."

"And do you feel that this wonderful and gracious Saviour is precious to your soul?"

"Precious!" repeated the poor young man; "O yes, unspeakably precious. Gladly, had I strength, would I take up the language of David, and shout aloud, 'Come and hear, all ye that fear God, and I will declare what he has done for my soul.' But I can do nothing now but wait his holy will, and kiss the rod that chastens me. And well may I kiss it," continued he, after a short pause, "for it has been a blessed rod to me."

"It gives me sincere pleasure," said Onesimus, "to find you in this frame of mind. I hope and trust that our adorable Redeemer will continue to manifest himself to you in another way than he doth unto the *world; and that, in all your* weakness and suffering, you will still be able to say, 'It is the Lord, let him do what seemeth him good.'"

"It is my constant prayer," returned the youth, "that, as I cannot shew forth his praise in the world, he will at least enable me to glorify him on a bed of sickness and of death. Sometimes," continued he, while his voice faltered a little, "I feel afraid of the last struggle. It must be a very solemn and a very trying moment."

"Doubtless," replied Onesimus, "it must. But the Saviour in whom you trust, and who has himself endured the pangs of death in the likeness of feeble humanity, will be present with you; and he is more than able to sustain you even then."

"I know it," replied the invalid; "there is a sweet promise in the forty-third chapter of Isaiah, to which I always turn when the thought of that solemn season comes across my mind: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee.'"

"You have no difficulty now I see," replied Onesimus, "either in finding or applying the promises."

"No, blessed be God," said the youth, with fervour, "since the eyes of my understanding were opened, I find no difficulty there. To the believer the bible seems to abound with promises in every page; and most truly can I say, that I find them to be all yea and amen in Christ Jesus."

Much more passed at this interview, which it is not the purpose of the writer to detail. Neither is it his design to relate what occurred at subsequent visits, though of these not a few were paid, both by Onesimus and Philander to the dying youth. Nor was Philander always a silent auditor. Though a less experienced Christian, he was equally zealous with his friend, and equally anxious to be useful to the souls of others. It is enough for the reader to know that, in less than five weeks from the period of his being privileged to discern the truth as it is in Jesus, Thomas Pringle was no more, and that his end was peace. For some days previous to his departure, his fear of death was mercifully taken away, and he was enabled to speak of his approaching change not only with calmness, but with pleasure. The last words which he was heard to utter, before his articulation became too indistinct to be understood, were, "O death! where is thy sting? O grave! where is thy victory?"

Reader! Hast thou ever, under the influence of a deceitful heart, or of profane associates, been led to despise or to reject the gospel? Read this brief narrative again. The characters here brought before thee are real, the truths here developed are momentous. Be persuaded then, ere it be too late, to pause, to reflect, to consider thy ways. Renounce the service of Satan, of sin, and of the world. Come to that Saviour who, though long provoked, is even now waiting to be gracious to thee. Take his yoke upon thee, for it is easy; and his burden, for it is light. So shall the object of the writer, in so far as thou art concerned, be accomplished; and thy visit with him to the cottage of the Pringles shall prove, even in reference to thine own soul, a visit of mercy.

## THE IMPRUDENT.

BY THE AUTHOR OF "THE SMUGGLER," &c.

No. I.

" Yes, she must go, and from their place of birth,
Her children with her, from that pleasant spot,
Where Providence had cast their goodly lot—
The pastor's dwelling. They the tale of mirth
No more shall pass around yon Christmas hearth;
No more shall they on yonder grassy plot
Sport the long summer eve: for he is not—
The husband, father! Truly, they on earth
Are strangers; pilgrims, they. Their wonted home,
Yes, they must leave; and what may then betide?
O God, thou knowest! O, as hence they roam,
May'st thou watch o'er them! May'st thou provide
Friends, shelter, food, and comfort yet to come,
The orphan's father, and the widow's guide!

BISHO MANT.

THERE is, to my mind, always something peculiarly wretched in a sale. The work of devastation has begun. Lots of old lumber are usually scattered about; if in the country the gravel walks are strewed with them. The premises are filled with persons who on other occasions would probably never have dared to enter them, and who remorselessly dig up the lawn and flower-beds, tended with the utmost care. The auctioneer's attendants are all consequence, trouble, and confusion; while the facetious auctioneer himself endeavours by his wit and jocoseness to raise the goods in the estimation of the purchaser, and consequently his own per-centage.

What is the cause of the sale—bankruptcy? perhaps from imprudence, speculation, extravagance on the part of the bankrupt. In that case the family bids adieu to the luxuries which it enjoyed, for some humble retired dwelling. The father has the world to begin again. The family is pitied by but very few; many who partook of those luxuries, and urged him on to extravagance, look wise and say, " It was what was long foreseen; B—— was always an aspiring man, and his wife a vain, ignorant woman; his children were too extravagantly brought up, both father and mother were so vain of them." Many old friends look shy and cold when the necessity of a little pecuniary aid is hinted at; though they often declared B—— to be the best of fellows, and that they would do any thing to serve him. But times are hard, and personal responsibilities and personal claims are many; and if B——'s widow and family went to the workhouse, his friends would meet as jovially as before.

Perhaps death is the cause of the sale. The melancholy appearance of the house is increased, and there is often a reckless casting to and fro of articles which the deceased much valued, and scarcely allowed any one to touch; there is a prying into the secrets of others, and many a sarcastic sneer is often mingled with a jocose laugh as to the deceased's peculiarities—the objects which chiefly engaged his attention. There is something very depressing in unlocking drawers locked by the hand now motionless in the grave, in reading papers which it was never intended human eye should see, and which lay open the foibles and failings of the writers; but which must be looked over, lest deeds of importance should be found among them. It is well if it makes a saving impression on the hearts of the survivors, but how often is the evening of a funeral-day spent in thoughtless levity, if not in mirth!

The sale at S—— rectory was, to my mind, the most affecting of any I had ever witnessed. It was attended with peculiarly melancholy circumstances, which cannot easily be obliterated from my recollection. It was one at which not a few real tears of sympathy were shed, for the lately deceased incumbent was beloved in his parish and neighbourhood, as well he might; for, to use the world's parlance, he was a right good-hearted man. I have frequently heard my brother clergymen declare that they had been often greatly affected on their being presented to a living, a vacancy in which had occurred from the death of the previous incumbent, in visiting for the first time the parsonage, and not unfrequently being obliged to come in contact with the widow or family of the deceased, for the transaction of necessary business; that it has for a season caused them quite to forget their own success in the desire to alleviate the distress depicted on every countenance. Such, I know, unquestionably were the feelings of the new incumbent of S—— when for the first time he entered the rectory, and was ushered into a room, plainly but neatly furnished (the interview was necessary), and found the widow surrounded by seven children. He was not by any means a timid or nervous man; he had undergone many a stiff examination; he had answered well, as his honours testified. For the first time in his life he was speechless—his tongue was tied. The children shrunk from him as an intruder into their little parlour, and could not bear to think that he was to have papa's garden, and preach in papa's pulpit, and to go about as papa did among all the poor. " My feeling," says he, " was, what business have I here? I am an intruder; and when, after a while, one little urchin summoned courage to come to my knee, and pointed to a portrait, saying, " That's dear papa; he is gone to live in the churchyard, but will be back to preach next Sunday," I fairly burst out into tears." I was told, on good authority, that an esteemed prelate—who certainly need never feel abashed—was on one occasion, when going the round of confirmation some years ago, so overcome in being ushered into the drawing-room of the parsonage previous to the celebration of the rite, to find the incumbent surrounded by a family of young children all in crape (their mother had died suddenly the week before), that it was some hours before his lordship could perform the service.

John Reed—the unromantic name under which the rector of S—— must be concealed, his real one was of a far higher aristocratic sound—was what might be termed a good-natured, intelligent man, of peculiarly amiable disposition and gentlemanly manners, whom every body liked. Without any great talent or learning, he was still truly anxious for the welfare of his flock, and unremitting in care and kindness; the latter he carried to too great an extent. He had been a universal favourite at college, and had got into a set of men whose fortunes differed widely from his own—who were warranted to spend ten times the sum he was, though he was of an old but decayed family, and not their inferior in this respect. Unfortunately he got into debt: he did not leave college unburthened; an accumulated load of bills awaited his departure, though he was by no means a dissipated man. And for years afterwards, out of the scanty pittance of a country curacy—for that pittance formed his sole income—he was compelled to dole out what he could for the payment of champagne which should never have been drank, of ices which should never have been eaten, for horses which should never have been ridden. But his one grand fault was imprudence: it followed him to the grave. Others lamented it, and bitterly he lamented it himself; but it seemed to be irremediable. John Reed is not the only imprudent man who while at college lived far beyond his means, and had for life perhaps bitterly to repent it. I well recollect being in a shop in Oxford when an individual stating himself to be a lawyer entered, for the purpose of making inquiry as to who were the descendants of tradesmen long deceased. His object, he said, was to pay to them debts incurred upwards of fifty years before by a clergyman, who had them all carefully noted down, but never had it in his power to liquidate them before. The unexpected succession to some little property enabled him, when approaching to the age of eighty, to do so. He

took out the list from his pocket, but the aged shopkeeper remembered only the names of a few, who had died when he was a very young man.

The universities are generally described as most extravagant places, and unquestionably there a vast deal of extravagance goes on; but this is the fault of the individual young men, or of their parents, and not of the places themselves; and it is most unfair to blame those in authority for that over which they can exercise no controul whatever. I have reason to know that in many colleges, and those of the highest grade, every effort is made to render the expences as low as possible. It is said indeed that ministers for dissent are educated at a much lower rate, and so they are; but who on earth would compare Coward college with Oxford, or Homerton with Cambridge? You might as well compare Rehoboam chapel with York minster. The ranks of life from which the young men are taken are very widely different; and provided a young man demeans himself properly, and keeps within due bounds, carefully keeping himself free from debt, it is proper that he should live at college in the same style he lives at home. The day I trust will never arrive when the streets of our universities will swarm with low, ungentlemanly, mean students; such as, if I mistake not, are often found in some of the continental universities. In ours are to be found men of all ranks; still the tone of gentlemanly feeling is almost universally kept up.

In some dozen years afterwards John Reed unexpectedly received one day, from one of his former associates, from whom he had not for a long time heard, the presentation to the small rectory of S——. To this he in due time removed; still not without a portion of his debt on his shoulders—a debt which he was always anxious to pay, but never could. He married soon after a woman to whom he had been long attached. She was well worthy of his esteem, and their affection was mutual; but without one single farthing. In due time a family succeeded, and at the end of ten years, with seven children, he was not out of difficulties. His living did not bring him so much as he anticipated. The marriage surely was imprudent. The preferment, though placed in a rich, delightful country, was small in value; and nothing but the most rigid economy could have enabled them to go on, for splendid views wont pay Christmas bills. John would have felt it dull doubtless to have lived there alone, and it had been agreed that they should be married so soon as a living could be obtained. The agreement was fulfilled, although relations on both sides foresaw the inevitable result.

John, as I have stated, was a kind-hearted parish priest—where would be the poor of our land, were there none such?—but even in his kindness he erred; he was generous, but not always just. He would leave a bill unpaid to a poor tradesman, whom he knew stood in need of the money, to send as large a sum to a charity. He forgot that his first duty was to discharge the debt. Benevolent impulses led him to do many things which his better judgment would have pointed out to be wrong, and it needed no little prudent management on the part of his wife to keep his generosity within legitimate bounds.

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## THE CHRISTIAN EXHORTED TO COURAGE:

## A Sermon,

By the Rev. Joseph Brown, M.A.,

*Norwood, Surrey.*

Luke xii. 32.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

How sweet and how soothing are these words of the Lord Jesus! Indeed all his addresses to his disciples, even when he reproves them, are in the most tender and affecting strain. When one of his disciples displayed great ignorance of his character, he mildly asks—"Have I been so long time with you, and yet hast thou not known me, Philip?" On another occasion, when some of them expressed the same remarkable ignorance, he gently reproved them, by saying, "How is it that ye do not understand?" And when, in the garden of Gethsemane, he found them sleeping, instead of watching, he tenderly rebuked them in these words: "What, could ye not watch with me one hour?" So, though he foresaw that St. Peter would deny him, instead of severely rebuking, he only affectionately warned him: "Simon, Simon, Satan hath desired to have thee that he may sift thee as wheat; but I have prayed the Father for thee, and, when thou art converted, strengthen thy brethren." His tenderness towards his disciples was seen just before his crucifixion: "Let not," said Christ to them, "let not your hearts be troubled, neither be afraid: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." And at the conclusion of this address he adds—"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And thus, in the verses before the text, Jesus had been comforting his disciples under the fear of approaching want, by reminding them how their heavenly Father fed the ravens, clothed the fields, and decked the lilies; and tells them all needful things should be added to them: and then cheers up their fainting spirits by saying, in the words of my text, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Let us take the words as they present themselves to us: and,

First, Jesus says, "Fear not." But what is it which sometimes causes the Christian's fears to arise? what has he to fear? The Christian's heart often causes fears to arise. He knows and feels that he carries about him a heart by nature deceitful above all things, and desperately wicked: too soon pleased with the things of the world; too ready to fear its frowns; too easily pleased with its smiles; too

ready, if not watched, to listen to the voice of temptation which Satan is ever ready to put in his way. But Jesus says, "Fear not;" there shall not any temptation befall you except such as are common to the Christian, and out of which he knows how to make a way of escape. Having been tempted himself, the Saviour knows how to succour them that are tempted: he sees your state and knows your fears; but you are afraid of denying the Saviour, of going back into sin: you fear lest the derision of the world, the ridicule of the ungodly, the frowns of your friends, or the feebleness of your faith, should cause you to forsake the Saviour. Still Jesus says, "Fear not;" and indeed as your day is, so your strength shall be: beneath you are his everlasting arms, and these shall safely bear you through. Besides, "there may be more love to God in your heart than you are aware of; and, when the opportunity arrives, it will show itself:" at any rate, fear not; be comforted by Christ's words; and, as trials or temptations approach you, let your prayers approach the Saviour, and you are safe. But you may be afraid of worldly difficulty, of worldly trouble; yet, saith the Saviour, "Fear not." Has he not heaven and earth at his command? Could he not open windows in heaven if he pleased, and send down what you need? Endeavour to have exalted thoughts of Christ. Many Christians have very low views of the Saviour. Instead of remembering that he made all things, that he rules all things, that he orders every thing connected with this life, that without his knowledge not even a sparrow falls — instead of remembering this, the Christian is apt to despond in difficulty, to droop in distress, to say, "All these things are against me;" as if God were a man like unto himself, as if the Lord Jesus had not all power given to him in heaven and upon earth. The psalmist acknowledges that at times great are the troubles of the righteous; "but," he adds, "the Lord delivereth him out of all." "The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good." However deep your distress may be, "fear not;" look to Jesus; the Lord will provide. The true believer should particularly guard against distrusting God; the deeper your trouble is, the firmer let your faith be. "Hope thou in God," and you shall yet praise him.

The text says, "Fear not, little flock." Is Christ's flock a little one? It always has been so, and I fear now is. Still let us pray that it may be greatly enlarged. Our Lord told us, "Strait was the gate and narrow the way, and few there were that found it." If we go back to Noah's time, we find it was a little flock then; if we pass on to Abraham's time, not ten righteous could be found in the cities of Sodom and Gomorrah: continue on to Elijah's time, and we find God telling him that he had seven thousand who had not bowed the knee to Baal: but this was a very little flock when you reflect how many thousands and hundreds of thousands there were in Israel and Judah. Pass on to the prophet Jeremiah's time, and God declares he would have spared Jerusalem if one could have been found in it: "Run ye to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." So, in our Saviour's life, few were his disciples, little was his flock; the twelve apostles and seventy disciples appear to be all who publicly professed his name. St. Paul on one occasion complains that no man stood with him. And is it not so now? Instead of every one pressing into the kingdom of heaven, tens of thousands are walking, I may say running, away from it; and, not content with that, they laugh at those who do walk in the narrow way, and do what they can to hinder them. Do not you then, who are of this little flock, be surprised or discouraged if you have but few companions; it is what your Saviour has led you to expect, and it is far better to go alone on the road to heaven than with multitudes to the bottomless pit.

The text continues, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Here we read, few comparatively as the disciples of Jesus are, little as the flock is, a kingdom is prepared for it. And what kingdom is this? Not an earthly one; not a perishable kingdom: "My kingdom," said the Saviour, "is not of this world." No; it is a kingdom that will have no end; it is a kingdom "where the wicked cease from troubling, and where the weary are at rest;" a kingdom in which the believer is no longer tried and tossed by temptation; a kingdom in which there is no sorrow nor crying nor pain, and where all tears will be wiped from your eyes—even the kingdom of heaven. There shall be no night there, and the city has no need of the light of the sun; and the street of the city is as pure gold, as it were transparent glass. In the midst of it is the throne of God and of the Lamb, and the angels stand round about the throne, and "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stand before the throne and before the Lamb, clothed with white robes and palms in their hands, and cry with a loud voice, Salvation to our God who sitteth upon the

throne, and to the Lamb for ever and ever." There the troubles of this life will be at an end; there the temptations of the world and Satan will cease; there our hearts will be no longer deceitful. The disciples of Jesus shall be like the angels of God in heaven, and shall receive a crown of glory which will never fade away.

But who will give them this kingdom? "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And who is your Father? No less a being than God. He condescends to be called your Father, and to call you his sons and daughters. And have you not reason to look upon him as a Father? Has he not often proved himself so, and frequently when you did not deserve to be called his children? He has protected you and fed you all your life long; he has often refreshed you with spiritual food, with water from the wells of salvation on your journey heavenward; and many times, when you treated him with ingratitude and unkindness, his love was still the same. You would do well often to consider how closely you who are Christ's disciples stand related to him. He does not call you servants, he calls you children. Our Lord said, "Henceforth I call you not servants, but friends." And again, "Whoever shall do the will of my Father, the same is my brother, and sister, and mother." Surely, if you were always to bear in mind how nearly you are related to the Saviour, you would not do many things which you now do.

But you may probably ask, will God give me this kingdom? Is it not too great a gift to bestow? What said our Saviour in the text? "It is your Father's good pleasure to give you the kingdom;" it is his good pleasure to do so; he is delighted to bestow it; he will do it with real pleasure. This ought to dispel all your fears, and call into vigorous exercise your faith and trust in the promises of God. But why does God with so much pleasure give you the kingdom? What have you done that he should bestow so great a gift? Nothing. No, mark the words: "it is your Father's good pleasure to give you the kingdom;" it is a free gift through Christ. If you were to live a thousand years twice told, you would never merit this gift. O no; "all have sinned, and come short of the glory of God." Christ hath wrought out for true believers a perfect righteousness, and it is by faith in him they stand. Never for one moment think you can purchase salvation by your own merits or deservings. "All our righteousnesses," saith the prophet Jeremiah, "are as filthy rags:" "it is by grace ye are saved through faith, and that not of yourselves; *it is the gift of* God." And this very circumstance is the ground of the Christian's joy; for he feels, if he had to get to heaven by his own works, merits, or deservings, he would never be able to reach that blessed abode. From the text we see that true believers ought not to give place to fear, but should have a firm faith in the power and promises of the Lord. We have seen too that Christ's flock is, and always has been, a little flock; we also find that God condescends to call himself their Father, and that he will at death give them a kingdom of glory, of peace, of joy, and that he will give it with great satisfaction to himself. Let me now further apply the subject, and make a few remarks in a way of practical inference.

Our Lord in the text compares his people to a flock of sheep. What are the ideas we generally attach to a flock of sheep? One is that they are quiet, gentle, peaceable; and this should be the state of every Christian; their disposition and temper will be as becometh godliness—not passionate, no brawlers, not slanderers of others, nor yet even listening to the tale of slander. While they are or should be bold as a lion and wise as a serpent, yet they should also be harmless as doves. A decided Christian should not let his temper be ruffled by the trifles of this life, but should bear all with that patience and gentleness his Master did, who at all times was calm and composed; thus he will possess that charity or love "which hopeth all things, which believeth all things, which endureth all things." If affliction come upon him, he will believe it is for the best; if the hand of God should go out against him, he will hope against hope, and believe it is all for the best; if called to bear his cross midst sorrow and trouble, persecution and trial, he will believe it is all for the best; though he may feel inclined to wish it may please his heavenly Father to remove the sorrow and persecution, yet he will leave it entirely to him. Then, if enemies or unkind friends speak against him, he will endure all things, and bear it like his Master, who, "when he was reviled, reviled not again."

But with a flock of sheep we connect the idea of usefulness: their wool clothes us, and their flesh will nourish us: so a Christian parent will clothe and nourish his family. If he have to toil for his living, he will not spend his time in dissipation or in idleness; he will be diligent and saving, in order to make his family decent and respectable. A Christian parent will be careful to nourish his children's souls; he will lead them to the house of God; he will tell them of the love of Christ, of the danger of sin, of the terrors of hell, and of the joys of heaven; he will not leave their souls untutored, as if no one but the minister of the

parish were concerned about them. No: he will assemble his family in prayer every day; he will show them the way to heaven, and walk in it himself; he will act as a father towards them; he will be kind, but he will be decided; he will teach them to keep holy the sabbath-day, and not suffer them to do as they please about it. God has given him power and authority over his own family, and he will use it to the honour and glory of God. In a word, he will take care to use every means so that they shall not want for anything, either in body or soul. But this is not all: the true servant of Christ will be anxious to nourish and save the souls of others; hence he will often point out with kindness and tenderness the sins of his neighbours and friends or servants. He will often speak to others of the comfort there is in religion, of the consolation there is in Christ, of the joy there is in the gospel, of the peace faith in Jesus brings, and he will be anxious to get others to join him on the road to glory. This feeling will possess old and young: having tasted that the "ways of wisdom are ways of pleasantness, and that all her paths are peace," they will be anxious for the whole world to try it, and particularly their relations and friends; for whom they will pray much, if they cannot do more.

Again, a flock of sheep conveys to us the idea that there must be a shepherd over them; and so it is. The Lord Jesus is the Shepherd of his flock: "I am the good Shepherd, and know my sheep, and am known of mine." He attends to the wants of his people, whatever they may be, temporal or spiritual; he watches over his fold night and day, lest any hurt it: "he that toucheth them toucheth the apple of his eye." He knows the particular wants of each soul, and administers to it accordingly: he will raise the fallen, cheer the faint, heal the sick, and lead the blind; even the lambs of his flock he attends to with the greatest tenderness: "Feed," said he to Peter, just before his ascension, "feed my lambs." He feeds all his people with most precious food, even manna from heaven: he comforts them under every affliction, and keeps from them many troubles. Well may it be said of them, as Balaam of Israel, "Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help?" Though the world may be against them, the Lord Jesus, the good Shepherd, is ever on their side, and greater is he that is with them than all that is against them; and, even when they forget his love to them, his love is still the same; and, if they wander from his fold, then by some gentle rebuke, or by a soft touch with his crook of affliction, he brings them back.

We have seen this flock is a little flock: it becomes then, each one of you, in conclusion seriously to inquire—Am I one of this little flock? Are you, my Christian friends, of the sheep of Christ's fold? You know whether you feel all inward joy of soul when you think of this good Shepherd. If you do not, how can you be one of Christ's sheep? Do you often think of his sufferings—how "he was led like a lamb to the slaughter, and, as a sheep before its shearers is dumb, so he opened not his mouth?" and do you feel that your sin caused all this? If not, how can you be one of Christ's sheep? Do you mourn over your sin, and abhor it, and long to be holy? If not, how can you be one of Christ's sheep? And, if you are not of Christ's flock, whose sheep are you? O, then, make haste and come into this fold; you cannot be safe till you are there; there is room, the door is open: "And the Spirit and the bride say, Come." The hunted hare, when she is hard run, will get amongst a flock of sheep, and put the dogs to a loss, and so escape by keeping among the sheep. O, my friends, if you desire to save your souls from destruction, from that roaring lion, Satan, follow the example of the poor, timid hare; come into the fold of Christ, and you will be safe; keep close to the Shepherd's tent, so shall you put the great enemy of souls to a loss; remain safe under the protection of the great Shepherd of the sheep, who will "in no wise cast you out;" and out of whose hand, if you keep close to him by faith and prayer and holiness, no one shall be able to pluck you.

Will you delay, my brethren? O, if you knew how happy even in this world the little flock of Christ are, you would enter in.

> "The hill of Zion yields
> A thousand sacred sweets."

You will not find real happiness any where else. It is not in learning: we could tell you of those who would willingly exchange all their worldly wisdom and knowledge for that which maketh wise unto salvation. It is not in riches: we could tell you of those whose greatest trouble is their riches. It is not in honours, nor in titles: we could tell you of those as high up as you please in the ranks of life, who feel it is not there without religion is. "My servants," said a nobleman to a friend a short time since, "my servants are happier than I am." Where then is solid happiness to be found? In religion, in the gospel, in Jesus's fold, in being one of Christ's flock. Come then, and join yourself to the Lord; give yourself up to him without reserve, and he will give you happiness here and hereafter.

And you, my brethren, who are of Christ's

fold, who are Christ's sheep, who are of this little flock, continue "looking unto Jesus:" live more and more by faith: "fear not;" never mind the thorny path in which you may have to tread; it leads to happiness, it leads to glory. Look to the prize which is at the end of your race; go on from one degree of faith and love and holiness and zeal to another; grow in grace. Do not be satisfied with low attainments; aim at perfection, even though you fall short of it. Show forth your love to the Saviour by your holy walk and conversation, not only with your lips, but in your lives: be an "epistle known and read by all men." Let not the enemies of religion be able to speak evil of you, how much soever they may wish it; and, if you meet with trials and affliction, this life with all its trials will soon end, and then all will be peace and happiness and joy. Let your loins be girt about, and your lamps burning; think little of the world, think much of heaven; look for it, expect it to be yours, but wait patiently the Lord's time to remove you to it, and, if you have any fear of death—I speak now to the disciple of Christ—"fear not," you shall have "dying faith for a dying hour." Death is only a farewell to earth and an introduction to heaven; there you will meet the patriarchs and prophets and apostles; there you will meet, it may be, a husband, a wife, a sister, a brother, a child, a parent—friends you have loved and lost; and above all, you shall see that Saviour who is all your salvation, and all your desire, and who now tenderly says to you, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

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## THE FLY*.

### Œstrus Diptera †.

THIS minute insect sparkles like fire when it is on the wing‡, and is equally formidable by the severity of its sting, and the intolerable pain with which its bite is attended. So great was the terror which it inspired, that the heathen nations had particular gods, whose province it was to defend them from its attacks. This was the proper charge of Baalzebub, the lord of the fly, as the name denotes, who was adored at Ekron, in the land of the Philistines. Those patriotic men, who had found means to deliver their native city from this terrible scourge, were elevated by their too grateful townsmen to the rank of deities, and worshipped in temples erected to their honour. These formidable insects themselves, incredible as it may appear, were actually worshipped in many places, either to mitigate their rage, or because they were supposed to be sacred to the deity.

All the writers of antiquity agree in their descriptions of this terrible insect. The puncture made by its proboscis, which the skin of no animal is able to resist, is attended with the most exquisite pain. Struck by its sting the bull forsakes the meadow, regardless of the herd and the exertions of his keepers to restrain his flight, and runs in furious distraction over the fields, till, exhausted with suffering, fatigue, and hunger, he sinks to the ground and expires. The whole herd, alarmed by its distant hum, have been known to abandon their pastures, and seek their safety in precipitate flight. In Egypt it never passes the line which separates the cultivated part of the country from the desert, and generally confines its ravages to certain districts. Acquainted with these circumstances, the shepherds, on its first approach, remove their flocks and herds into the neighbouring deserts, where it is never known to come till the season of its devastation is over, when they return in peace and safety to their former pastures*.

But its attacks are not confined to the herd; it assails the weary pilgrim with equal fury, piercing with great pain every part of his body which remains uncovered. A most violent burning tumour follows the punctures which it makes in the skin; and the distressed wanderer appears as if infected with leprosy. Nor is it almost possible for him to guard against the bite of this troublesome creature, by covering his head and neck with a veil †. This statement accounts for the strong propensity in the degenerate Israelites, and the ancient inhabitants of Canaan, to worship Baal or Beelzebub, the lord of the fly[‡; that insect being, in their estimation, as it appears to have been, in the opinion of the Romans, an instrument of vengeance in the hand of God §.

Nor was the idea, so commonly entertained, that the oestrum came to execute the vengeance of heaven, without foundation. The plague of flies by which Jehovah laid waste the land of Egypt, and humbled the proud spirit of Pharaoh, is well known to every reader of the scriptures; and from the rapid sketch which has now been given of the character and habits of this minute but terrible adversary, a correct judgment may be formed of the wide devastation and extreme suffering which that visitation produced‖. The

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* This extract is from the third volume of "Illustrations of Scripture from the Geography, Natural History, and Manners and Customs of the East; by the late Professor George Paxton, D.D., of Edinburgh. Third edition. Revised and greatly enlarged by the rev. Robert Jamieson, minister of Currie, &c. Edinburgh: William Oliphant and Son. London: Hamilton, Adams, and Co. Dublin: William Curry and Co. 1842." This in its original state was really a valuable work, and shewed great industry and research in the author. Mr. Jamieson has brought much to bear upon the several subjects treated on, from his copious acquaintance with matters immediately connected with them. The notes are, in many cases, from the researches of the most eminent modern travellers, naturalists, &c. The editor was professor of theology, connected with a small section of the seceders from the church of Scotland; the editor of the new edition is a minister of that church. We have not been able however to discover any bias to their own peculiar ways of thinking on ecclesiastical subjects. The one appears to have been, and the other to be, deeply interested and read in all those eastern manners, customs, &c., which so powerfully illustrate the truth and the majesty of scripture. The work will be found interesting in the family circle, and of great benefit to the biblical student. Its cost is very moderate, and the manner it has been got up reflects great credit on the publishers.—ED. C. E. M.

† Bochart affirms that seven different kinds of flies are mentioned in scripture, and indeed the individuals of no other order *are so numerous.—Editor.*

‡ *Sandy's Travels, p. 158.*

* Bruce's Travels, vol. vi. p. 357.

† Vinasauf. Hist. Angl. Scrip., vol. ii. p. 396.

‡ Beelzebub the god, the driver away of flies, or the curer of their sting, was worshipped also as the god of medicine; was in fact the Apollo of the Canaanites. Ekron being situated in a moist and marshy region, which in the hot seasons was much infested with flies, a temple was erected there to his honour; and it is easy, therefore, to account for king Ahaziah sending to Ekron to inquire whether he should recover from his accident, since in that city was the temple of the god of medicine.—*Editor.*

§ It was, in the fable, commissioned to punish Io, and compel her to wander as a fugitive over the face of all the earth. When Bellerophon rashly mounted the winged horse, and tried to ascend into heaven, an œstrum was commanded to strike his horse, and render him unmanageable.

‖ Exodus viii. 20. "The land of Goshen was a tongue-like piece of land, where the Nile first divided at a place called Cercasora. Said, or Upper Egypt, lay above, and Mesre, or Lower Egypt, was in a line downwards. Nothing but a miracle could have preserved this intermediate land from flies, which

description also communicates a dignity and force to certain threatenings of the prophet, which, to a superficial inquirer, may perhaps wear an air of meanness. It was no trifling judgment with which Isaiah threatened his refractory people:—"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes*." If the prediction be understood in the literal sense, it represents the œstri, or cincinellæ, as the armies of Jehovah, summoned by him to battle against his offending people; or, if it be taken metaphorically, which is perhaps the proper way of expounding it, the prophet compares the numerous and destructive armies of Babylon to the countless swarms of the œstri, whose distant hum is said to strike the quadrupeds with consternation, and whose bite inflicts on man and beast a torment almost insupportable.

We are deeply indebted to Mr. Bruce, who has enabled us to identify the Ethiopian fly, mentioned by the prophet.

"This insect is called *zimb*; it has not been described by any naturalist. It is in size very little larger than a bee, of a thicker proportion, and his wings, which are broader than those of a bee, placed separate like those of a fly; they are of pure gauze, without colour or spot upon them; the head is large, the upper jaw or lip is sharp, and has at the end of it a strong pointed hair of about a quarter of an inch long; the lower jaw has two of these pointed hairs; and this pencil of hairs, when joined together, makes a resistance to the finger nearly equal to that of a strong hog's bristle. Its legs are serrated in the inside, and the whole covered with brown hair or down. As soon as this plague appears, and their buzzing is heard, all the cattle forsake their food and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger. No remedy remains but to leave the black earth, and hasten down to the sands; and there they remain while the rains last, this cruel enemy never daring to pursue them farther.

"Though his size be immense, as is his strength, and his body covered with a thick skin, defended with strong hair; yet even the camel is not capable to sustain the violent punctures the fly makes with his pointed proboscis†. He must lose no time in removing to the sands of Atbara; for, when attacked by this fly, his body, head, and legs break out into large bosses, which swell, break, and putrify, to the certain destruction of the creature.

"Even the elephant and rhinoceros, who, by reason of their enormous bulk and the vast quantity of food and water they daily need, cannot shift to desert and dry places as the season may require, are obliged to roll themselves in mud and mire; which, when dry, coats them over like armour, and enables them to stand their ground against this winged assassin; yet I have found some of these tubercles upon almost every elephant and rhinoceros that I have seen, and attribute them to this cause.

"All the inhabitants of the sea-coast of Melinda, down to Cape Gardefan, to Saba, and the south coast of the Red Sea, are obliged to put themselves in motion, and remove to the next sand, in the beginning of the rainy season, to prevent all their stock of cattle from being destroyed. This is not a partial emigration; the inhabitants of all the countries, from the mountains of Abyssinia northward, to the confluence of the Nile and Astaboras, are once a year obliged to change their abode, and seek protection on the sands of Beja; nor is there any alternative or means of avoiding this, though a hostile band was in their way capable of spoiling them of half their substance; and this is now actually the case, as we shall see when we come to speak of Senaar.

"Of all those that have written upon these countries the prophet Isaiah alone has given an account of this animal, and the manner of its operation*: "And it shall come to pass in that day,' &c. That is, they shall cut off from their cattle their usual retreat to the desert by taking possession of those places and meeting them there, where ordinarily they never come, and which therefore were the refuge of the cattle.

"We cannot read the history of the plagues which God brought upon Pharaoh, by the hands of Moses, without stopping a moment to consider a singularity, a very principal one, which attended this plague of the fly†. It was not till this time, and by means of this insect, that God said he would separate his people from the Egyptians; and, it would seem, that then a law was given to them that fixed the limits of their habitation. It is well known, as I have repeatedly said, that the land of Goshen or Geshen, the possession of the Israelites, was a land of pasture which was not tilled or sown, because it was not overflowed by the Nile; but the land overflowed by the Nile was the black earth of the valley of Egypt, and it was here that God confined the flies; for, he says, it shall be a sign of this separation of the people which he had then made, that not one fly should be seen in the sand or pasture ground, the land of Goshen; and this kind of soil has ever since been the refuge of all cattle emigrating from the black earth to the lowest parts of Atbara. Isaiah indeed says that the fly shall be in all the desert places, and, consequently, the sands; yet this was a particular dispensation of Providence to answer a special end, the desolation of Egypt, and was not a repeal of the general law, but a confirmation of it; it was an exception for a particular purpose, and for a limited time.

"I have already said so much on this subject, that it would be tiring my reader's patience to repeat any thing concerning him. He has no sting, though he seems to me to be rather of the bee kind; but his motion is more sudden and rapid than that of the bee, and resembles that of the gad-fly in England. There is something particular in the sound or buzzing of this insect: it is a jarring noise, together with a humming; which induces me to believe it proceeds, at least in part, from a vibration made with the three hairs at his snout.

"The Chaldee version is content with calling the animal simply *zebub*, which signifies the fly in general, as we express it in English. The Arabs call it *zimb* in their translation, which has the same general signification. The Ethiopic translation calls it *tsaltsalya*,

swarmed both above and below."—*Bryant.* In the septuagint the insect that plagued the Egyptians is called the dog-fly; and this circumstance is deserving of some weight, as the translators of that edition were in the very country which was the scene of the judgment. Moreover, the Egyptians held the dog in the greatest veneration, worshipping that animal under the name of anubis; and, consequently, the punishment of the dog-fly must have been felt by that people as particularly severe. The dog-fly is now unknown; besides, the particular species, as the author has justly remarked, cannot be determined, as the psalmist says there were "divers sorts of flies" (lxxviii. 45), while the language of Moses seems to favour the idea of one kind (Exod. viii. 31). It may not be uninteresting, however, to subjoin a new and ingenious conjecture that has recently been thrown out on this subject:—"It has been suggested to me," says Dr. Kirby, "that the Egyptian plague of flies was a cock-roach (*a*). The Hebrew name of the animal, which is the same by which the raven is distinguished, furnishes no slight argument in favour of it. The same word also signifies the evening. Now, the cock-roach at this time found in Egypt is black, with the anterior margin of the thorax white, and they never emerge from their hiding-places till the evening; both of which circumstances would furnish a reason for the name given to it; and it might be called the evening insect, both from its colour and the time of its appearance."—*Kirby's Bridgewater Treatise*, ii. p. 357.—*Editor.*

(*a*) *Blatta Egyptiaca, Orthoptera*, a very voracious insect, which not only bites animals, but many tender herbs and fruits.

* Isaiah vii. 18, 19.

† See, in confirmation of these facts, Bochart. Hieroz. lib. iv. cap. 14; Plin. Hist. Natur. lib. xxxi. cap. 1.

* Isaiah vii. 18, 19. † Exodus viii. 20, &c.

which is the true name of this particular fly in Geez, and was the same in Hebrew *."

"Dead flies cause the apothecaries' ointment to stink." "This," says Scheuchzer, "is a fact well known, wherefore apothecaries take care to prevent flies from coming to their syrups and other fermentable preparations; for in all insects there is an acrid volatile salt which, mixed with sweet or even alkaline substances, excites them to a brisk intestine motion, disposes them to fermentation, and to putrescence itself; by which the more volatile principles fly off, leaving the grosser behind; at the same time, the taste and odour are changed—the agreeable to fœtid, the sweet to insipid †."

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## MEMORY—ONE OF THE BITTEREST TORMENTS IN HELL‡.

"Son," said Abraham in reply; "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented: and, beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence." Such was Abraham's answer. The picture of the rich man in torment praying for water was unspeakably awful before; but this incalculably increases the awfulness—he prays, but he prays in vain. He seeks a slight alleviation only of his sufferings; but, by the refusal to his request and the faithful representation to him of the impossibility of Abraham's being able, even if he felt disposed, to send Lazarus to his relief, in consequence of the great gulf which was fixed between them, his sufferings are aggravated instead of being relieved. The dreadful truth is more solemnly and fearfully impressed upon his mind that any intermission of his pain and torment is entirely and altogether hopeless. Again, his sufferings are aggravated in being called upon to remember what blessings he had received in his lifetime; for conscience, that never-dying worm, would tell how shamefully he had abused the precious gifts of a kind and bountiful Providence. "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

What accumulated horror must there have been in that one word "remember!" What scenes of wickedness, debauchery, and sin must it have brought to his recollection! What days of riot! What nights of lust! What time misspent and wasted! What talents lost and misapplied! "Remember"—O he does remember; hell would be divested of its greatest terrors if he could forget. But memory haunts him with affrighting visions of the past, and conscience rests not day and night, but incessantly upbraids him with his ungodly deeds. Rests not day and night—alas, what day is there in hell? In heaven we are told "there is no night;" for "the glory of God doth lighten it, and the Lamb is the light thereof." In hell there is no day, but one dark, black, interminable, eternal night—the blackness of darkness for ever and ever.

The drunkard on earth may drown his cares and troubles in the intoxicating cup, the worldling forget his sorrows and afflictions in the gaieties and pleasures of the world, the miser banish from his mind the past in counting over his hoarded gold and devising plans for grasping more and more; but what can beguile the time in hell? What can obliterate from the mind the memory of past events? What, for a brief season only, enable the soul in torment to forget those sinful actions and those unhallowed deeds that were the means of bringing the wretched sufferer to the gates of everlasting death? Alas! we are constrained to answer—"Nothing!" In that place of endless woe there is no intoxicating cup, no revelry and mirth, no worldly treasures, no hoards of countless gold to amuse the restless mind or steep the senses in forgetfulness! But O, if there were, could lost souls forget, while enduring the agonizing torments of their justly-inflicted punishment, those numerous sins of which they had been guilty here—those sins which were the direful cause of all their eternal suffering, pain, and woe?

In the midst of even temporal sufferings on earth—those sufferings, at least, which are the bitter fruits of folly and indiscretion—can the deluded sinner forget the cause of all his anguish? Can he forget that the pain he feels in every joint is the consequence of his indulgence in certain pleasures and enjoyments which the law both of God and man forbids? How different in his sight appear those pleasures and enjoyments now, the momentary gratification having passed away, and he is laid upon a bed of sickness, racked with pain, and enfeebled with disease! He wonders how he could have ever been so infatuated as to commit such sins in opposition to the solemn warnings and exhortations that he had received, and how he could have been so reckless of those fatal consequences which would assuredly, sooner or later, overwhelm him with misery and deep disgrace. For the pain he now endures he knows that he has none but himself to blame, and that, had he lived a sober, temperate, and virtuous life, he would still, in all human probability, have continued in the enjoyment of that greatest temporal blessing—health. These humbling reflections and unpalatable truths, we must admit, would not in any sense tend to assuage, but, on the contrary, greatly to increase his pain, and cause him to spend his days and sleepless nights in unavailing sorrow and remorse.

Can we, then, for one moment doubt that ruined souls in hell, whose sufferings are infinitely more acute and agonizing—whose condition is, beyond all comparison and calculation, more hopeless and remediless, and who have brought all these amazing and never-ending torments upon themselves by their wickedness, impenitence, and unbelief—can we doubt that ruined souls in hell will well remember the deeds that they did in the flesh, and that the memory of these things will add most bitterly to their pain and torment? O, memory will be their greatest bane and curse; memory will inflict that punishment in mind which the fierce and unquenchable flames of hell will inflict upon the body. They may try to forget; but the more they try the more shall they remember. Their mental sufferings may be increased, but they cannot be diminished; they may cry aloud for water to cool their burning tongues, but they shall not have one single drop to mitigate the dire intensity of their endless torments; their bodily sufferings may be increased, but, like their mental, they cannot be diminished. To every prayer and supplication for relief—yea, for the slightest mitigation of the everlasting sentence—the same reply shall be repeated—"Son, remember that thou in thy lifetime receivedst thy good things."

Can imagination itself pourtray aught more dreadful and terrific than this most dreadful and terrific reality? In this fleeting, transitory world, in our

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* Bruce's Travels, vol. i. p. 5, and vol. v. p. 191. [This fly is truly a Beelzebub, a lordfly, probably the prototype of the Philistine idol, worshipped under that name, and in the form of a fly.—*Kirby's Entomology*, vol. i. 156].—*Editor.*

† Ecclesiastes x. 1.

‡ From "Plain parochial Sermons on important Subjects." By the rev. William Buswell, B.A., rector of Widford, Essex. London: Hatchards. 1842. The volume from which these extracts are taken is one of the many which we rejoice to think emanate from the press, the object of the authors of which is to inculcate sound religious principles. The many excellent volumes of sermons now placed in our hands are extremely valuable, as showing the growing zeal and spirituality of the clergy.

severest sufferings and anguish—and our severest sufferings and anguish here are ease and comfort compared with what ruined souls will endure hereafter—in our severest sufferings and anguish, hope sustains and cheers us, and is as a precious balm to soothe our pain and heal our wounded hearts. But in that dread and fearful place of torment in the world to come, hope—that sweet tranquillizer of our troubled breasts—never, never comes; but darkness only, and black despair. If hope were suffered to enter there, she might in part assuage the mental anguish of the lost. But that must not, cannot be. Hope shall no more be sent to soothe the tortured mind than a drop of cold water be given to cool the burning tongue.

And this is that hell from whose devouring jaws the blessed Jesus came to save a lost and ruined world. This is that hell from whose tremendous torments Christ is both willing and ready to save to the uttermost all who, in this day of grace, will come to him and lay hold by faith on everlasting life. This is that hell, through whose dark and dismal gates they who enter in are never suffered to return; and from which dread place I most earnestly and solemnly beseech every one of you, my brethren, to flee in that only way which the gospel of salvation points out to corrupt and fallen man.

## The Cabinet.

FREENESS OF SALVATION.—When, by our believing in Christ, we have obtained power and grace to repent of our sins, then we may and ought to trust in him also for the pardon of those sins which we have thus repented of; stedfastly believing that, how many and great soever our former sins have been, yet that now, upon our hearty and sincere repentance of them, God hath absolved us from them all for Christ's sake, and hath accepted of that death and punishment which his own Son underwent in our nature, as if it had been undergone by us in our own persons, so as to be now as perfectly reconciled to us as if he had never been offended at all with us; yea, that he doth not only pardon and forgive us what is past, but he reckons us in the number of righteous persons, and accepts of us as such in his beloved Son, who, knowing no sin in himself, "was made sin for us that we might be made the righteousness of God in him." And not only our persons, but that our actions also—even our sincere, though imperfect, duties and good works—are all acceptable to God through Jesus Christ our Lord; and that being justified by him in time, we shall be glorified with him for evermore. Consider this, and tell me what you think of a Saviour—one who can save you from your sins, and from the wrath of God that is due unto you for them; one that can reconcile Almighty God to you, and you to him; one who can alter your estate and disposition too, so as to make you equal to the holy angels themselves both in grace and glory? How happy would the fiends of hell account themselves if they had such a Saviour! how earnestly would they flock after him, and strive which would embrace and love him most, which should serve and please him best, that so they might be restored by him to their former estate again! Yet this is a happiness which they can never hope for; it being designed only for mankind in general. But all may not only hope for it, but may have it if they will—nay, it is God's pleasure and command you should; for he would have all men to be saved, and, by consequence, you among the rest. And, therefore, if any of you be not, the only reason is, because "ye will not," as Christ said, "come to me that ye might have life;" and no wonder, then, if you be not saved, when ye will not come to him who alone can do it."—*Bishop Beveridge.*

## Poetry.

### HYMN TO THE HOLY SPIRIT.

*(For the Church of England Magazine.)*

GRACIOUS, free, and sovereign Spirit,
With thy presence visit me;
All my plea and all my merit
Is in him who promised thee.

Reign within, and then those sorrows
Which oppress this sinking heart—
Then these clouds, now big with horrors,
At thy beaming shall depart.

When to dust my soul is cleaving,
Quicken me, thou Lord of life;
When this breast 'gainst sin is heaving,
Aid me in the mortal strife.

All thy graces, gentle Teacher—
Patience, hope, humility;
Love, peace, joy—thy every feature,
Mighty Spirit, stamp on me!

These thy fruits, and not my merit,
Shall approve me in that day,
When thou bidst thy saints inherit
Through "the life, the truth, the way."

J. C. H.

*L—— Hall, Dec.* 15, 1840.

### THE RESTORATION OF THE JEWS.

"Speak ye comfortably to Jerusalem."—ISAIAH xl. 2.

*(For the Church of England Magazine.)*

CITY! whose name such mighty meaning bears—
Whose very dust the charm of ages wears,
Whose buried ruins deep in caverns lie,
Where murmuring winds repeat thy prophecy—
How swept o'er thee the Roman's march of pride,
When eagle banners waved on Zion's side;
While impious feet profaned thy temple fair,
Gave back thy holiest place the lurid glare;
When heathen hands the fiery torch had hurl'd,
And the red flame in mounting triumph curl'd!
As "not one stone upon another" told
Where once arose the glittering roofs of gold;
While from the deepest sanctuary's throne,
Did angelic voices speak—"Let us be gone!"
Then, high careering in the darkening sky,
Did shadowy armies to the battle fly,
Withered the flow'ry fields in conscious shame,
And Israel's chosen race an exiled band became!

The "voice of music ceased"—no gladness shone,
"Mirth had departed, and rejoicing gone;"
"Emptied and spoiled," thy land all desolate—
Such, fallen Judah, was thine abject state.
Long, long has been thy night, but yet from far,
Even on thee, still shines the "morning star."
Haste, Israel, haste! the yoke from thee be thrown;
Turn to the long-forbearing mercy—turn!
Thy day of light, of truth, is near at hand:
To David's city comes the gathered band.
Soon may arise again by Zion's hill,
Fair towers of strength; and fast by "Kedron's rill,"
And by the Olive Mount, the Jew will stray,
And trace with tears his own'd Messiah's way.

O, sight beyond all earthly pageants fair—
The long-benighted ones, in worship there,
Praising with one acclaim, the crucified,
And bending to the name so long denied!
From distant lands may gathering thousands come,
And build again in peace their ancient home;
In some fair dome by British hands uprear'd,
May Christ, the true Messiah, be revered.
Island, for arts and arms so long renowned,
Be thou for this high deed with honour crown'd;
Warriors, again in faded Palestine,
Be Sharon's rose at once your badge and sign.
Pale superstition from the land expel—
The blinded Jew, the hardened infidel;
No fierce crusade, by passions dark debased,
But truth divine shall light the gleaming waste.
Upon that spot for aye be Christ adored;
May gladdened Judah hail again her Lord.
Lo! on "the mountains beautiful their feet,"
Let "Bethlehem's haunted glade" the sound repeat;
Over the dust of prophets, priests, and kings,
With Israel's holiest, unforgotten things,
Raise ye the walls, where, in according song,
Both Jew and Gentile shall his name prolong;
And where the one great sacrifice was made,
As at one altar, be one name obeyed:
Say to Jerusalem, "Thy night is o'er;"
To those "who mourn in Zion," "Weep no more!"

Mr. H. W. RICHLER.

*Kirton-Lindsay.*

## Miscellaneous.

THE FATE OF LADY AMY ROBSART.—Cumnor House was tenanted by Anthony Foster, the steward of lord Robert Dudley, a man of depraved and dissipated character; with him was associated sir Richard Varney, a minion of the rising favourite, and a zealous promoter of his projected marriage with the queen. They first resolved to destroy lady Dudley by poison, and applied for the purpose to Dr. Walter Bayley, professor of medicine in the university of Oxford, requesting him to prescribe some potion which the lady might be induced to take. The doctor, finding that the lady had really no need of medicine, and suspecting from their importunity that some foul play was intended, refused to prescribe any potion, which might be medicated on the road. Thus frustrated, Foster and Varney devised a new plan—they forcibly sent all her servants to Abingdon fair, and then suffocated the poor lady, throwing her body down a flight of stairs, so as to suggest that her death was occasioned by an accident. The influence of lord Robert stifled inquiry. Sir John Robsart died many years before his unfortunate daughter; and so destitute was she of near relations, that the inquisition, taken after her death to determine her heirs, was a long and tedious investigation. We shall, subsequently, see that Amy was not the only lady who suffered by the unprincipled ambition of Dudley. Varney is said to have acknowledged the crime on his death-bed, as he lay suffering under a painful disease, aggravated by the horrors of a guilty conscience; Foster fell into fits of despondency, which ended in madness; and the reports of the servants threw an odium on Dudley from which he never recovered.—*Dr. Taylor's Romantic Biography of the Reign of Elizabeth.*

THE SUPERSTITION OF POPERY.—As we left the church we observed a crowd collected round a cart, out of which a wretched, sick, lame man was being taken to be placed before the altar of the virgin. Close by, as a sign that holy toys were made at the shop beneath, hung, dangling in the wind from a pole, a large rosary, at least five or six feet long, and as we proceeded along the mean narrow street we found that in every house the same merchandise was sold and being prepared. Men, women, and children were all busy turning, hammering, grinding, polishing, weaving, and dressing dolls; every window was crowded with medals, rings, crosses, rosaries, pictures, artificial flowers of coloured paper, images, and bottles of water, said to have been drawn from the holy well close by, filled with all sorts of strange little coloured glass figures, representing sacred personages and symbols of the crucifixion, suspended by globules of glass at different heights in the water. A more perfect picture of the most consummate ignorance and superstition it was impossible to behold, and we were almost inclined to rub our eyes and ask if we were awake or dreaming of a scene of the dark ages of priestcraft; but no! there was a whole town, every individual in which was employed in the fabrication of trumpery unworthy of the notice of a savage, or only fitted to attract such gazers. We continued our way, invited at every step to purchase some of these objects, whose immense profusion actually dazzled our eyes; the sun was burning, the long winding street was stony, no shelter offered itself, when we saw at a distance a few trees, towards which we hastened. These trees afforded a scanty shade to a small building fitted up as a chapel, where on an altar stood another black virgin covered with the usual glittering trumpery: the avenue to this was crowded by devout beggars exhibiting their wounds and accidents in a disgusting manner as they sat round the miraculous well in honour of which the chapel was erected. We were soon driven away by the clamour of these people, and looked round for a walk or nook, where we might rest from the heat and dust, in vain.—*Miss Costello's Pilgrimage to Auvergne.*

THE NEW ZEALANDERS*.—Many of them, though so much tattooed, are remarkably handsome, having fine Roman features, and beautiful teeth. The women are by no means so pleasing in their appearance; now and then you may chance to see a good-looking one or two, but it is rare; all, however, have very fine teeth, eyes, and nails. Those who have embraced the gospel cease to tattoo either themselves or children. I expect, in a few years, it will be quite exploded. It is a long and painful operation. The natives tell me it takes six or eight years to complete a face that is full tattooed; and at every operation, which is once or twice a year, the swelling is enormous, and now and then they die from the effects. This work is performed by the men. Their wood carvings are now very rare; occasionally you may see an elderly man so occupied, but never the young people. I expect, in the course of a few years, this art will be lost among them.

* From "Latest Information from the Settlement of New Plymouth, on the Coast of Taranake, New Zealand." Published under the direction of the West of England Board of the New Zealand Company. Smith, Elder, and Co. London, 1842.

ERRATUM.

In page 188, col. 2, line 25, after "wisdom," insert "and righteousness, and."

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## CHRISTIAN CHARITY:

## A Sermon,

BY THE REV. J. S. HODGSON, M.A.,

*Rector of Brinklow, Warwickshire.*

1 COR. xiii. 3.

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

VERY often, in popular language, we confound charity with almsgiving. When a man is liberal of his substance, and is ready to give large sums in assistance to the distressed, we at once conclude that he is charitable. The act itself appears so amiable and praiseworthy, and we are so captivated with the benefits which it is calculated to confer, that we are unwilling to ascribe it to unworthy motives, and therefore assume that the author of it is actuated by the queen of Christian graces.

We may, however, learn from the text, that St. Paul was not of this way of thinking. So far was he from taking for granted that every one who assists the needy is actuated by Christian principle, that he declares it to be very possible for a man to bestow all his goods to feed the poor, and to give his body to be burned, and yet be nothing profited. This, the apostle says, is the case when the actuating motive of the man's conduct is not charity. We must, therefore, conclude that he thought that almsgiving and charity were not always inseparably joined together, but that the former might take place where the latter had no existence. The lamentable consequences also which St. Paul ascribes to the separation of the two, are strongly calculated to excite our most serious attention: "Though," he says, "I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

What, then, is this charity, and in what does it consist? The question is a very interesting one to us all; for on a right answer to it the most important consequences depend. If we do not know what charity is, we obviously cannot discern whether or no we are actuated by it, and are equally unable to determine if the most unbounded liberality and the greatest self-denial profit us any thing. We, perhaps, shall be better able to discover what charity really is, if we previously take a short review of some of the motives by which men may be induced to bestow their goods to feed the poor.

One very common motive for this act is ostentation. A wealthy man likes to have his fame diffused, and is fond of letting others know the extent of his possessions; and there are few more effectual ways of attaining this end than by giving liberally to the various institutions which exist for the relief of the poor and necessitous. A man's name is thus spread abroad. Many are struck both at the amount of his wealth, and the liberality with which he distributes it. His end is therefore gained; but, surely, no one can for a moment suppose that such a man is actuated by Christian charity. He is liberal of his goods to the poor, for just the same reason as he drives in a splendid carriage, lives in a magnificent mansion, or has his table loaded with massive plate. Ostentation is the moving spring of all his conduct, and his reward is included in the empty satisfac-

tion which the gratification of his vanity confers.

Another class of men freely assist the necessitous for the sake of power. A poor man naturally feels obliged to his rich neighbour who has rescued him from distress, and is ready to show his gratitude by complying with his wishes. The report also, which he gives to his companions of the wealthy man's liberality, makes all who feel themselves distressed anxious to obtain the favour of such a benefactor. They are, therefore, equally inclined with the other to make his will the law of their conduct, and thus enrol themselves among his humble followers. It is evident that a rich man, by thus obliging his poorer brethren, may obtain much influence. His wishes will in a great degree regulate the opinions of the whole district in which he lives, and he will be every where accompanied by a crowd of partizans. His popularity, however, and his power do not harmonize with the law of Christ; but, on the contrary, are gained by a direct violation of its principles. Though, therefore, he may be liberal to the poor, he has not charity, and is nothing profited by his almsgiving, in the most important point of all.

Sometimes, again, liberality to the poor springs from rank hypocrisy, and a desire to appear to men religious, when the heart is wholly alienated from God. This was the case with the pharisees in the time of our Saviour, and we know what was his judgment on these professors of godliness. He told his disciples not to follow their example; for, if they did so, the applause of men would be the only reward which they should obtain. This ostentatious almsgiving is an abomination unto God, and all who prosecute it incur his most serious displeasure.

Another class of men perform large acts of liberality from no fixed principle whatever, but simply from carelessness and thoughtlessness of temper. Money has no value in their eyes; and they are equally ready to spend it in their own selfish gratification, or to bestow it upon the first individual who asks for their assistance. Men of this description are often of amiable dispositions; and, though their lives are generally profligate, yet such is the influence of their prodigal benefactions, that they are regarded with compassion and even kindliness. But the whole tenor of their lives amply proves that Christian charity has nothing to do with their liberality; and, it is needless to say, that, though they gave all their goods to feed the poor, they would not profit their own souls.

The last case which I shall mention of a man's giving his goods to feed the poor and yet being nothing profited, requires more consideration than any I have previously spoken of, because in the discussion of it the principle of Christian charity is more closely involved.

Among the various active powers which it has pleased God to implant in the mind of man, is one which directly impels us to the performance of kind and benevolent actions. The best illustration of what I mean by this principle of benevolence may be derived from our appetite for food. Every one knows that when a man is hungry he derives pleasure and satisfaction from gratifying his appetite. In eating food he neither does good nor harm, but simply performs an action which God has rendered necessary to his existence. And, be it remembered, it is not reason or reflection which causes a man to eat, but he is induced to do so because he perceives in himself a craving for food. If he has not the means of satisfying his appetite, he feels weak and uncomfortable, and he knows that the only thing which can do away with this uneasiness is the taking of sustenance; and, when he is enabled to do so, he is refreshed, and a certain pleasurable sensation is diffused throughout his whole frame. He has then complied with one law of his existence, and is able to discharge with comfort the duties of his station. Now it has pleased God to provide for the personal welfare and support of man, by giving him this appetite for food; and he has also seen fit to provide for the welfare of society, by implanting in our breasts active principles which are in some measure analogous to hunger. Among these principles is benevolence, or a desire to do good to others. Too often it is choked and destroyed by selfishness and an eager desire for our own gratification; but in some happily constituted dispositions it has a prominent place, and successfully prompts them to assist the distressed, and to do good to the necessitous. As hunger impels all men to eat food, and thus to support their bodies, so does this principle of benevolence urge some men to do good to others, and thus contribute to the welfare of society. And as, after taking sustenance, a man feels a certain satisfaction diffused throughout his entire frame, so do these individuals of whom we are speaking, after the performance of a kind action, feel a sensation of delight to which all other earthly pleasures are not to be compared. They derive a high gratification from making their fellow-creatures happy, and then experience the most heartfelt satisfaction when they have diffused an atmosphere of joy and gladness around their dwellings.

Are not these men, you will say, actuated by Christian charity, and do not they derive

profit from their affectionate ministerings unto others? Truth, my brethren, compels me to say that such is not the case. In all that these men do, they do not obey any higher law than that which is supplied by the emotions of their own breasts. They may confer very great benefits on those with whom they come in contact; they may clothe the naked and feed the hungry, and may transfer many a sufferer from the most abject poverty to comparative abundance, but still they are merely gratifying themselves. They have no respect to God, but are simply obeying the impulses which he has implanted in their breasts. They do not therefore obtain the profit of which St. Paul speaks in the text. We cannot but love such men; we cannot but regard them with kindness and good will; but still we are obliged to conclude that the only reward which they can obtain for their benevolence is their internal satisfaction and the gratitude of those whom they have benefited. They are, in fact, but instruments in the hands of God for the promotion of his ends; and they effect his purposes when they comply with the kindly impulses of their own hearts. Men are often fulfilling the designs of God for good or evil, when they are merely thinking of gratifying their own inclinations or appetites. Thus the king of Assyria was the rod with which Jehovah chose to chastise the sins of his ancient people Israel, though that monarch had no other intention in his invasion of Judea than the increase of his own empire. "O Assyrian," says the prophet, "the rod of mine anger, and the staff in their hand is my indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire in the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few (Isaiah x. 5-8). We see, therefore, that, while the king of Assyria was only thinking of gratifying his own ambition, he was really doing the will of God in chastising his disobedient people. This circumstance, however, did not at all diminish the wickedness of the Assyrian's conduct, but that remained as enormous as if God had not used him as a rod of his chastisement. And the same is the case with the amiable individual whose beneficent conduct we are now considering. When he places his own happiness in promoting the welfare of those around him, he is impelled to do so by the dispositions which God has implanted in his breast, and is thus an instrument of effecting much good; but in all this he has no more respect to the will of God than if he had pursued an exactly opposite line of conduct. If malevolent feelings had predominated in his breast, or if he had been chiefly actuated by a desire of personal aggrandisement, he would have been an instrument of evil, and his temporal happiness would have been much inferior to what it now is; but he would have had just as much regard to the will of God in the one case as in the other. It is the absence of the reference to religion which makes his abundant almsgiving profit him nothing as to his eternal interests; and while this deficiency exists, notwithstanding all his benevolence and all his amiability, we are compelled to conclude that he has not charity. His external conduct may in many respects be the same as it would be if the faith which worketh by love resided in his heart; but, while this is not the case, he does not belong to Christ's disciples, and has no right to the rewards which are promised to Christ's obedient people.

The remarks we have made on the case we have just been considering will very much aid us in forming a true idea of the nature of Christian charity. It does not consist of mere amiability of disposition, and as little is it founded on a sense of duty or moral obligation. A man may have a keen sense of what is proper or honourable, and be very careful to order his actions according to what he conceives to be right, but still be deficient in charity. From a love of truth and a proud determination not to be overborne by tyranny, he may consent to lose his life rather than surrender his opinions; but he does not on this account gain the crown of martyrdom. If he is not following the will of God and submitting himself with child-like reverence to his law, though he give his body to be burned, he has not charity, and it profiteth him nothing.

In proceeding more particularly to discuss the nature of this charity, we must previously call to mind that the scriptures unequivocally teach the depravity and sinfulness of man. And the main element of man's corruption is derived from his alienation from God. He refuses to retain God in his mind; he will not acknowledge God's supremacy, and makes no effort to please God in all his ways. However amiable therefore his conduct may be, and however strict his sense of duty, he remains in a state of sin as long as he does not endeavour to please God. And it is to be observed that this continued refusal to pay to God the homage which he so rightfully claims has brought man into a state of condemnation from which no efforts of his own can extricate him. He can only be delivered from this state of wrath by the free grace of God, and that grace must be accepted in the way which

God chooses to point out. The method which God has chosen for making his mercy known unto men is by sending his Son to be made a sin-offering for them, in order that by faith in Jesus they might be made righteous. No amiability of temper therefore, no extent of benevolence, no uprightness of conduct, will bring a man into a state of favour with God; that necessary work can only be effected by repenting of our sins, and believing in the Lord Jesus Christ. And, before this can be done, a man must have a deep sense of his own sinfulness, and of his lost and ruined situation. He must in his heart feel that he is a miserable sinner, and must have a full consciousness of his own helplessness. When this is the case, he feels humbled before God, and earnestly entreats for pardon on any terms which the Lord chooses to impose. He is therefore heartily glad to obtain forgiveness of his sins, and reconciliation with God, on the condition of faith in Christ Jesus. He believes in his name, and henceforth he becomes a new creature. The commanding principle in his soul is now gratitude to God for his unbounded and undeserved mercies. He loves God because God has first loved him. His faith worketh by love, and seeks every opportunity of manifesting its presence in his soul, by urging him to acts of kindness and beneficence.

This man, therefore, is possessed of charity; he regards all mankind as the children of a common parent with himself, and has a feeling of especial regard to those who belong to the church of Christ. He is anxious to do good to all, but "especially to them of the household of faith." And his love to men is not only shown by relieving their temporal wants, but manifests its presence in his breast by an earnest solicitude about their eternal interests. He knows that God willeth all men to be saved, and, having himself experienced the inestimable benefit of adoption into the family of heaven, he is earnestly desirous of extending the blessing to others: he is ready to join in every effort which is made for the advancement of the Redeemer's kingdom; and cares not what office in the good work is appropriated to himself, so long as he can be sure that he is lending his aid to the propagation of the gospel. Self-love, and an anxiety about his own importance, are swallowed up in the greatness of the absorbing sentiment of charity; and his single aim is to do good in the largest and most efficient manner. And, even if circumstances prevent him from taking any active part in the conversion of others to the truth, there is one way by which he can make its loveliness known to all with whom he has to do: his *own conduct may be so* improved, his temper may be so softened, his kindness so enlarged, that all who have an opportunity of knowing him are compelled to acknowledge the beneficial tendency of the principles by which he is now actuated. He lets his light so shine that men see his good works, and glorify his Father which is in heaven.

You may see then, my brethren, what is the origin of charity, and wherefore it alone profiteth him who benefits the poor. It springs from gratitude to God, and an overpowering sense of his unbounded mercies. It has always, moreover, a reference to the source of its existence, and derives continual accessions of strength from prayer and praise and every act of religion. It profiteth a man, because, as it refers itself entirely to God, who takes upon himself the office of its rewarder, the acts of kindness which it prompts may be hidden from the gaze of men, and produce only ingratitude in the object on whom they are bestowed; but they are not thrown away. God is not unrighteous to forget our work and labour of love; he seeth in secret; and shall openly reward all those who sincerely endeavour to perform his will, and to promote his glory.

We are not, however, to imagine that the work of charity in the human heart is confined to prompting him who is actuated by it to acts of kindness to his fellow-men; its operation and efficiency are much more extended. It modifies all a man's words, thoughts, and actions; it influences the judgment which a man passes on the conduct of his companions; and it changes the light in which he views his own performances. It is not censorious; nor does it lead a man to puff himself up, by comparing his conduct with that of the openly profane. On the contrary, it opens a man's eyes to the extent of the requirements of God's law, and to the inadequacy of his own compliances with them. He communes with his own heart, and is still; in his secret chamber he meditates on the holiness of God, and the sinfulness of his own nature; he wonders how such a sinner as himself should have obtained forgiveness; and comes forth into the world ready to acknowledge the justice of the severest attacks upon his own character. He may know that these attacks are unjust with reference to the misconduct of which he is accused; but then, again, he is aware that a depth of wickedness exists within, which amply deserves the strongest censure; he therefore kisses the rod by which he is chastised, and is careful not to allow a word of complaint to escape from his lips; he calls to mind the example of him who, when he was reviled, reviled not again; and, when he suffered, he threatened not; and earnestly en-

deavours to tread in the footsteps of his Redeemer.

Thus, my brethren, the foundations of charity are laid in the most profound humiliation, and it springs from the depths of self-abasement. Not so, however, is its progress; for it is the greatest, the most enduring, and the most expansive of the Christian graces. "Charity never faileth." For hope shall hereafter be swallowed up in fruition; faith shall be absorbed in enjoyment; but, when they disappear, love shall be seen, clothed in purer and more serene colours. It will then have reached the proper sphere for its energies; it will be surrounded by circumstances calculated to draw forth its excellences. It will have escaped from the thraldom and incumbrance of this life, and will feel itself in the element most appropriate to its nature. The habits and employments of heaven will harmonize with its aspirations; and it will then commence an existence of advancement which shall continue for eternity.

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## THE IMPRUDENT.

BY THE AUTHOR OF "THE SMUGGLER," &c.

No. II.

"How are you thinking of providing for your family, John?" said an intimate friend—a brother clergyman—who had come from a distance to visit Reed, and who could enter upon the subject. "They will soon grow up; must be looked to; life is uncertain."

"Why really," replied John, "I have never thought much on the subject. I dare say they will do very well."

"Yes," said the friend, "let us hope and trust that they will; but you cannot tell what a day may bring forth. Surely you feel it your duty to look forward."

"Well," said John, "but what would you have me do?"

"Why, reserve a portion of your living as an accumulating fund."

"Yes, but the portion would be so small—it would never amount to any great sum."

"Well, then," said his friend, "insure your life. It will be something."

"Well, I never thought of that; but I will."

John meditated this act, but never put it into execution. Poor man! he was one of the race of intenders; he intended to do something. His imprudence led him to procrastinate until his state of health was such that he could not obtain an insurance. The fact was, he had some hope that a rich uncle of his wife would die, that his wife would inherit the property, and then all would be right. The uncle did die, and John went to the funeral, and afterwards with palpitating heart attended the reading of the will. In that will indeed his wife's name was found as legatee to the amount of five pounds to buy a ring, and the old mahogany tea-chest that stood under the sideboard. Never trust to a rich relation: how many so trust who have absolutely no right or title on earth to do so, and then, when they are disappointed, reproach the name and disparage the character of those on whom they had not the tittle of a claim! Thousands have been ruined by trusting to legacies. The parsonage of S—— was a large building, far too large for the benefice—an error accompanied with no small evil—and wanted constant repairing. John knew this, but he never set about doing it. Year by year it became worse. The damage of the former year was rendered more formidable by the wintry winds and rain that beat against it the following. It was quite in a ruinous state at the period of the sale, and a load of dilapidations fell upon the family, for the payment of which they had not one farthing, save the produce of the scanty furniture at the sale—no, not a shilling. All this might have been prevented.

John Reed was to blame; beyond all question he was. Yet who that saw him could rebuke him? There was so much amiability—so much noble generosity; he carried with him so much that was loveable. Yet poor John wanted, if I may use the language of phrenology, the bump of prudence; in a word, his kindlier feelings got the better of his judgment. He was a kind husband and an indulgent father, yet he left his wife and children without a sixpence.

About the age of forty-five, John Reed began to feel that his health was waning. It was thought by his friends to be a nervous sensation, and they sought to laugh him out of it; but he was convinced to the contrary, and yet was so imprudent as not to seek advice. He always intended doing so, but never did until disease had made such ravages on his frame that there was no hope of recovery, although his physicians told him an early application might have been most beneficial. His illness was lingering. He died in the perfect use of his faculties; and his death was peace. Sincere were the tears of those who followed him to his resting-place; and a small neat tablet in the chancel of S—— testifies that he was beloved by his flock. He is yet talked of with respect, and many a kind invitation has been sent to his widow to revisit the scenes of her happier days; but she could not bring her mind to do so.

It was my yearly custom to visit the rectory of S——, where I always found a ready and hearty welcome: it was one of the bright spots in my year. I used to admire the extreme neatness with which it was kept up, dilapidated as the house in reality was; but a judicious arrangement of the borders, an extreme tidiness on the part of my host, and an ardent love of flowers—for he was a practical gardener, and not a lazy peruser of Abercrombie—induced him, even with his own hands, to make the place appear pretty. His children joyfully aided him in his work.

My visits were always in summer; my presence at the sale was in the decline of autumn: the leaves were nearly fallen. The day was damp, dark, and foggy. The scene, as I walked to the rectory-house, was one of no little devastation, and forcibly affected me. The buoyant children met me not at the gate, and no squeezing hand greeted me at the door. All was in readiness for the sale, and I was a spectator, as it may be supposed not without pain, of the separation of this property, which was sold far below its value, the weather preventing many being present. A semi-intoxicated auctioneer, with his entirely intoxicated attendants, were the leaders in the proceeding; and the humble furniture of my poor friend, without any power on my part to prevent it, was thrown away on a gang of brokers, all leagued with the auctioneer. The whole matter was a job, as it ultimately proved to be, to the ruin of the salesman. I tried to pluck the goods from the hands of the harpies who were gathering around them, but I could not.

I leave the unprincipled auctioneer, his inebriated attendants, and the lots of gossiping old women, to talk over the bargains they had made—for the atmosphere is rather pestilential—to consider how the family of the deceased was circumstanced. The fact was, during the sale the family were inmates of the

lence of a neighbouring farmer, and the widow was anxiously informed how every lot went off; for she was desirous to know how far it was likely the produce of the sale would pay their debts. That which affected her most was the sale of two landscapes drawn by her husband, and some choice volumes which he had highly valued.

Mrs. Reed had left the rectory, a broken-hearted woman, two days previous to the sale. All was given up to the creditors of her husband; though, to the honour of the successor of the benefice, he would not allow any claim on the score of dilapidations. Mr. Reed, however, was not the less culpable in not providing for such an exigency. The widow had nothing remaining from their scanty store; all, nay, more than all, was swallowed up in funeral expenses and other charges. Like Abraham, of old time, she went forth she knew not whither. Absolutely she could not calculate on a month's subsistence for herself and family; and she who had been the possessor of a happy home went forth literally a wanderer. Hers was no solitary case. She knew not to whom on earth to flee for succour. Her husband's relations were almost all dead; and though of a good family, as has been remarked, they could not supply her wants. From her own relations she had nothing to expect. By the interest of a few friends, and by the aid of those charitable societies which are really the glory of our land, she was enabled to settle in a neighbouring town, where she opened a small seminary for the instruction of young girls, and where she contrived to carry on a little school. By this she gained a scanty living. The free grammar school of the place afforded her boys sound instruction, and she endeavoured to bring up her daughters with her pupils as well as she could. Small comparatively as my means were, I sometimes contrived to forward her a £5 note, and a charitable friend connected with the church occasionally doubled that sum. The family, however, became widely dispersed. One only now remains. The others have found a resting-place; four in the cold lap of earth, two in ocean's unfathomable caves. The widow may yet be seen, with her sole surviving daughter—and she is not now young—in her widow's cap, in her little garden, tending the flowers, when her pupils are gone, and ere she returns to her humble meal. Cheerful beyond expectation, and thankful for what she does enjoy, she wants but little, and that little is graciously supplied. She is the relict of one who was the favourite, from the head downwards, of ——— college, Oxford. His name would not now be recognized by any member of that college, save perchance by some superannuated bed-maker; but, should that humble bed-maker recollect him, it will be the recollection that he was the most splendid under-graduate that ever passed through the college gates.

Of Reed's quondam associates one only remains; an individual who, if he knew the circumstances of the case, would, judging from his noble disposition and his condescending conduct in general, administer at once from his large possessions to the relief of the widow's wants; but diffidence on her part has always prevented her making application herself, or allowing others to do so; and she is contented to go on in her humble sphere, regretting one thing more than all, though she never refers to it, that her beloved husband was deficient in prudence.

This is no overdrawn or exaggerated picture of the circumstances in which hundreds of the families of the clergy are left. How, in fact, can a man with a small income, a growing family, with continual calls upon his purse for parochial necessities, make an adequate supply for his family? Generally speaking, he cannot; still, by prudent forethought, he surely can do something. Let it be regarded, then, as a solemn obligation *binding on every* Christian minister, to beware lest he bring similar distress on his family as was brought on the family of John Reed.

Should these few remarks meet the eye of any under-graduate member of either of our universities, let me impress upon his mind the grand importance of leaving college "owing no man any thing." He may depend upon it the advice is wholesome. He will admit it to be so when he feels that he is unfettered by any claim, and goes forth a freeman; he will admit it even more fully should he, like the individual whose case we have been considering, be tied and bound by the fetters of a debt from which he can find no escape.

What a change does one short year produce on a parish after the decease of an incumbent! The familiar voices no more sound from the garden; the familiar face no longer appears in the house of prayer; the familiar friend no longer kneels by the bed of sickness; the parsonage pew is filled by those who, some brief twelve months ago, were perhaps ignorant of the existence of such a parish. But, though the familiar voice be heard no longer, the same voice is still heard—"Be ye reconciled to God:" the earthly vessel has perished; he who employed it remains the same: on the instrument used to further the salvation of man, the doom is inscribed—"Dust thou art:" on the author of that salvation the name is written—"King of kings and Lord of lords," Christ Jesus the Lord, "the same yesterday, and to-day, and for ever."

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## THE RULE OF FAITH*.

It has also been urged as a valid objection against the sufficiency of scripture alone, interpreted by the ordinary rules of criticism, to be a certain means of ascertaining the nature of apostolic doctrine—that the words of scripture may bear many meanings; but that one only of these meanings could be intended to be its true sense; and that, therefore, we must look for some guide, out of scripture, to direct us to the actual meaning, amongst so many possible ones.

Now the apparent force of this objection (for it has been so often used that it must be supposed to have some apparent force) seems to lie in the ambiguity of one of the terms in which it is proposed. In one sense, words may bear any meaning at all; because they are mere arbitrary marks, the significancy of which depends wholly on conventional usage. In another sense, words may bear any meaning which they have been ever, and under any circumstances, used to convey. In another sense, they may only bear that meaning which the context, peculiar circumstances, style, manner, custom of writing, and apparent drift of him who uses them, shew to be probably intended in any given passages. If the objection takes the word "may" in either of the two former senses, it holds equally against the intelligibility of all propositions expressed in words, whether oral or written, ancient or modern; but, if it takes that word in the last sense, then what is alleged amounts to this—that the writings of the evangelists and apostles are of such a nature, that, when searched with the greatest diligence and candour, and examined upon the best principles of criticism, they do not yield any one consistent meaning, but several meanings, each of which is just as probable as the other. Now, to allege this, without proof, is plainly to assume the matter in dispute, and to affirm *that* of the writings of honest men, under the guidance of the Holy Ghost, which, if it be true of any other writings, is only true of such as have been composed either by knaves or idiots.

* From "Holy Scripture the ultimate Rule of Faith to a Christian Man." By the rev. W. Fitzgerald, B.A., Trinity College, Dublin. London: Seeley and Burnside. 1842.

But then it is said, the manifold important controversies about the sense of scripture show plainly that it has not been so written as that private Christians cannot go astray, even in matters of moment, in understanding it; or that even the governors of the church shall never err in its exposition.

To which I answer, that the thing alleged is very true; but that it seems somewhat unreasonable to expect any rule of faith or manners that should absolutely preclude the possibility of mistaking or perverting it. If it be allowed that the scripture is sufficient, when studied with care, humility, and candour, to inform all, even the most simple, in all things absolutely necessary to be known, and to inform those of higher abilities and attainments, still (as before) supposing proper care, humility, and candour, in such other useful truths as God has seen fit to reveal—then all is granted that we contend for. Nor is it at all contrary to the supposition that scripture is sufficient for this end, but rather perfectly consistent with that supposition, that, when men of meaner abilities endeavour to judge of things which they are not competent to judge of, or when men of great abilities, but of perverted minds, apply their abilities to the distortion of scripture, or fail in diligence or moral qualifications, such persons should frame wrong interpretations of the writings of the apostles and evangelists; since, under the same circumstances, they would be sure to frame wrong interpretations of any other writings.

But, it is said, it is an easy thing to charge faults upon others, but a difficult one to prove the charge; that both parties in a controversy generally alike profess to be unconscious of any unfairness or incompetency in themselves; and that it requires something more than mere assertion to prove that either have not used due care and candour, or brought sufficient ability to the question.

To which I answer, that, wherever there are sufficient objective means of information, and yet the information is not obtained, the failure must arise from some subjective deficiency. Every one—that is, every one that I am concerned with in this question—will allow that there are sufficient objective means of information provided for us, in respect of every thing that God intended we should know; and, therefore, where we fail of knowing such matters, it must be through our own fault. So that it must either be contended that, wherever there is a difference of opinion amongst men, the thing disputed is not necessary, or intended of God to be known by the erring party; or it must be conceded that differences about a truth do not necessarily infer the want of objective certainty of information concerning that truth. Yet, in every case of difference, we find men on both sides making the same fair professions of candour and diligence, and after all continuing to differ still. In particular, in this very dispute concerning the ultimate rule of faith, there are innumerable differences of opinion, which it is unnecessary to reckon up, and good and learned men in each opinion; and yet, I suppose, no party, except the professed sceptics, will pretend that there are not sufficient objective means of determining that dispute. So also, in the question concerning the sense of tradition, it is notorious that there have been, and are, just as many differences of opinion as there are, or have been, concerning the sense of scripture. The Greeks, the Romanists, the Anglicans, each contend that their sense of tradition is the true one: so do the Nestorians, so do the Monophysites; so do the Arians, so do the semi-Arians; so do the Socinians; so do the Pelagians, so do the semi-Pelagians, so do the anti-Pelagians; so do the Millennaries, so do the Allegorists; it is quoted for transubstantiation, it is quoted for consubstantiation, it is quoted to refute both; Mr. Dodwell cited it to prove the natural mortality of the soul, Dr. Clarke to prove the reverse; Pearson and Hammond say it establishes episcopacy, Blondel and Salmasius affirm it to be on the side of presbyterianism, while Baxter and King think it clear for the independent model. So that, on the whole, to claim that tradition should be added to scripture as part of the rule of faith, is certainly to add one new controversy to those which would exist without such a claim, and yet not to do much more towards determining any.

But, after all, it is said to be idle to deny that there are many things hard to be understood in scripture, which men are very apt to wrest to their own destruction if they are left to their own judgment in expounding them; and that therefore it is quite necessary to have that judgment controlled by the sentence of some other authority. To which I answer: necessary to what—to God's purpose or to ours? If it be said, to God's purpose, then I ask, whence it appears to have been God's purpose that men should be thus saved from a danger which they incur through their own fault? And whether it is not very conceivable that God may have made the perspicuity of scripture, as well as the evidence of scripture, less full than it might have been, for this very purpose—ut sic sermo evangelicus tanquam *Lydius* esset *Lapis*, ad quem *sanabilia* ingenia explorarentur.

In a word, it is plain that it was not God's purpose to secure unity, either of opinion or practice, absolutely in his church, but only conditionally, *i. e.*, to provide such means as, when properly used, should be sufficient to teach men all things necessary to salvation, and instruct them to differ in other matters without breach of charity, but not to prevent them from neglecting or misusing those means. If the scriptures have a sufficient degree of perspicuity to do this at all, it would seem to me to be a presumptuous way of arguing to conclude that, because some other documents, if they could be absolutely relied upon, might do it with a greater degree of clearness, therefore God intended that we should absolutely rely upon those documents.

## Poetry.

### "'TIS HARD TO DIE IN SPRING."

"'Tis hard to die in spring!" were the touching words he said,
As cheerfully the light stole in—the sunshine round his bed.
"'Tis hard to die in spring, when the green earth looks so gay:
I shall not see the peach blossom." 'Twas thus they heard him say.

'Twas thus the gentle spirit—O, deem it not offence—
Departing, fondly linger'd among the things of sense:
Among the pleasant places, where God his lot had cast,
To walk in peace and honour—bless'd and blessing to the last.

"A short time after this he was laid upon his sick bed, when a bright sun reminded him of his favourite time of year, and he said, 'I shall never see the peach blossom, or the flowers of spring. It is hard to die in spring! God,' he said, 'had placed him in a paradise, and he had everything that could make a man happy.' Yet, eminently calculated as he was to enjoy such blessings, and nervous as his constitution was, he met the nearer approach of death with composure—with gratitude, and resignation to the will of him whose beneficence had given, and whose pleasure it now was to take away."—*Memoirs of Robert Surtees, esq.*

While some (though heavenward wending) go mourning all their years,
Their meat (so wisdom willeth) the bitter bread of tears;
And some, resisting proudly the soft persuasive word,
Must feel—in mercy made to feel—the terrors of the Lord.

There are whom he leads lovingly, by safe and pleasant ways,
Whose service—yea, whose very life—is gratitude and praise;
Diffusive, useful, kindly, enjoying to impart,
Receiving to distribute—the service of the heart!

To such this earthly frame of things is not "a vale of tears,"
Some vestige of its primal form amid the wreck appears;
And though immortal longing oft in secret soar above,
The heart awhile contented fills its lower sphere of love.

"God placed me in a paradise!"—so spake his grateful heart—
As grateful still from all he loved when summoned to depart:
And blessed he in life and death, to whom so called 'twas given,
Before aught faded here, to pass from paradise to heaven.

*Blackwood's Magazine.*

## Miscellaneous.

SUNDAY IN THE SOUTH OF FRANCE.—I have said that the women appear to be too busy to find time for any personal indulgence, but the frequent dancing, both in town and country, especially on Sunday, must form an exception to this rule. Through the whole of the Sunday, both men and women seem to give themselves up to the pursuit of pleasure as earnestly as they do to labour during the rest of the week. It is on this day especially that the English stranger feels his real distance from his native land, and sighs in vain for the repose and the quiet, as well as for the many holier associations with which the memory of the sabbath is sanctified to him. It is true that in the south of France the peasants do not go out to field labour exactly as on other days, that the shops in the town are less frequented, that the common people generally are more neatly dressed, and many of them, especially the women, may be seen in the earlier part of the day repairing to the different churches. But the fact that it is a day set apart for amusement of every kind, amongst which may be enumerated horse racing, horse fairs, plays, dancing, and public shows, sufficiently proves how little idea prevails amongst the people of the real purpose for which the institution of the sabbath was ordained. With regard to this day, we were particularly unfortunate in the lodgings we had chosen, being opposite the theatre, where a more than common display is expected every Sunday evening; in addition to which, we were immediately over a room for drinking wine, for which purpose people continually flocked in between the acts. Besides the "spectacle," many of the barns and public rooms in the town and suburbs of Pau are filled with dancers on the Sunday afternoon and evening, especially during the carnival; and, in passing along the streets on that day, you *frequently* see stages erected for the display of some *monster, or the performance* of some mountebank; and with these it is the custom of a party to station themselves at the doors of the churches, during service, where they beat their drums, and announce to the people as they come out what is to be the amusement of the afternoon or evening.—*Mrs. Ellis's Summer and Winter in the Pyrenees.*

RISE AND FALL OF NAPOLEON.—Ten years afterwards (the American war), there broke out by far the most alarming danger of universal dominion which had ever threatened Europe. The most military people in Europe became engaged in a war for their very existence. Invasion on the frontiers, civil war and all imaginable horrors raging within, the ordinary relations of life went to wreck, and every Frenchman became a soldier. It was a multitude numerous as the hosts of Persia, but animated by the courage and skill and energy of the old Romans. One thing alone was wanting, that which Pyrrhus said the Romans wanted to enable them to conquer the world, a general and a ruler like himself. There was wanted a master hand to restore and maintain peace at home, and to concentrate and direct the immense military resources of France against her foreign enemies. And such an one appeared in Napoleon. Pacifying La Vendee, receiving back the emigrants, restoring the church, remodelling the law, personally absolute, yet carefully preserving and maintaining all the great points which the nation had won at the revolution, Napoleon united in himself not only the power but the whole will of France, and that power and will were guided by a genius for war such as Europe had never seen since Cæsar. The effect was absolutely magical. In November, 1799, he was made first consul; he found France humbled by defeats, his Italian conquests lost, his allies invaded, his own frontier threatened. He took the field in May, 1800, and in June the whole fortune of the war was changed, and Austria driven out of Lombardy by the victory of Marengo. Still the flood of the tide rose higher and higher, and every successive wave of its advance swept away a kingdom. Earthly state has never reached a prouder pinnacle than when Napoleon, in June, 1812, gathered his army at Dresden, that mighty host, unequalled in all time, of 450,000, not men merely, but effective soldiers, and there received the homage of subject kings. And now, what was the principal adversary of this tremendous power? By whom was it checked and resisted and put down? By none, and by nothing but the direct and manifest interposition of God. I know of no language so well fitted to describe that victorious advance to Moscow, and the utter humiliation of the retreat, as the language of the prophet with respect to the advance and subsequent destruction of the host of Sennacherib: "When they arose early in the morning, behold they were all dead corpses," applies almost literally to that memorable night of frost in which twenty thousand horses perished, and the strength of the French army was utterly broken. Human instruments no doubt were employed in the remainder of the work, nor would I deny to Germany and to Prussia the glories of that great year, 1813, nor to England the honours of her victories in Spain, or of the crowning victory of Waterloo. But at the distance of thirty years, those who lived in the time of danger and remember its magnitude, and now calmly review what there was in human strength to avert it, must acknowledge, I think, beyond all controversy, that the deliverance of Europe from the dominion of Napoleon was effected neither by Russia, nor by Germany, nor by England, but by the hand of God alone.—*Dr. Arnold.*

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## PROMISES, ABSOLUTE AND CONDITIONAL.

BY THE VEN. C. J. HOARE, M.A.,
*Archdeacon and Canon of Winchester.*

No. I.

THE feature of the old covenant, made by God, with man was *condition;* the feature of the new, was *promise.* In the one case it was said, "This do, and thou shalt live;" in the other, "Believe, and thou shalt be saved." In the attempt to reconcile or to assimilate these the one to the other, when they are essentially different, much error has been from age to age committed, and much mischief done.

At first sight, and to a shallow view of things, they do not seem materially to differ from each other; for, if God promises pardon, peace, and salvation, upon our repentance, faith, and obedience, according to the terms of the new covenant, this may be said to embrace at once a promise and a condition. But, if this be really the thing meant in the divine counsel and mind, then wherein does the new covenant of grace differ from the old covenant of works, except only as being made a little easier, and provided with more aid? The essential quality of the old covenant still remains, namely, condition—if you repent, you are saved; if you believe, you are pardoned; if you obey, you are admitted into heaven.

So put, as it is often put, to avoid consequences, or to save appearances, it still makes man the arbiter of his own fate, the disposer of his own lot, the fabricator of his own welfare, the cause of his own salvation. From this there is no escape: his aids may be innumerable, and most efficacious; his pardons may be abounding and complete; his way to heaven may be as smooth and open as first it was, to all appearance, when it depended only on his eating or his not eating the single fruit of a single tree which grew in the midst of the paradise of God, and only blushed in company with its blooms and profusion of sweets: yet man fell. And still the principle, thus put, is the same—man chooses, and he is saved; man conforms to the condition, and receives the blessing; he obeys, and is everlastingly rewarded.

Now this is the language of the old covenant—it is condition; it is not the language of the new covenant; it is not promise: indeed, the word "promise" seems in this case really misplaced—it is a misnomer: the *offers* of the gospel are a more appropriate term to be used in this case. *Wages,* seems to be the more immediate notion; a reward prepared is, in fact, the state of the case, rather than a promise sealed. Christianity is, in this view, made a law; and not essentially different from any other law. Its blessings then come to us in the way of a law, mild and beneficent, yet still a law. The thing remarkable in it, as a revelation, becomes only this, that it came propounded to us by the Son of God, whose sufferings intervene to render its performance acceptable to the Lawgiver. The inheritance, after all, comes to us then, from a law fulfilled: "and if by law, it is no more by promise; but God gave it to Abraham by promise."

Now of this our church, which always speaks in the tone and language of scripture, seems to be perfectly aware. In those several and most characteristic formularies, her Collects, we read, "and that we may obtain that

which thou dost promise, make us to love that which thou dost command." Now here is nothing really of condition; but we may note two things militating directly against it. First, "Make us to *love* that which thou dost command." To do, is a condition; to love, is a privilege, a means, a preparation towards an appointed end. Next, "*Make* us to love that which thou dost command." This again excludes condition; for God here is asked to perform the only act himself on which the whole depends; he "makes us to love." Again, "Stir up, we beseech thee, O Lord, the wills of thy faithful people, that they, plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded." Here also is no condition; for the fruit produced is of the will engendered—"stirred up" by God in his "faithful people." The reward is of grace, because the work is of grace; both are gifts, and one as the means to the other.—But in the Catechism, more particularly, the whole is a matter of promise and of prayer, and not in any express terms whatever set forth as a condition; however, as it was observed at first, these may seem identical. But this may be reserved for future remark: and, for the present, let us conclude with that divine collect of our church, "O God, who hast prepared for them that love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen."

(To be continued.)

## Biography.

### THE REV. CORNELIUS NEALE, M.A.

THE subject of the present memoir was the son of Mr. James Neale, by his second wife. He was no less known for the success of his China manufactory, the sale rooms of which were in St. Paul's Churchyard, than for his demeanour as an eminently devoted Christian. He died in 1814. He was fully tried in the furnace of affliction—in the repeated deaths in his family circle. By his first marriage he had seven children; all of whom, save one son who died in early manhood, were removed in their infancy. Of his second family four only arrived at mature years, all of whom have been dead nearly twenty years. His wife was a well-informed spiritually-minded woman: her letters to her children abundantly testify this. She died towards the close of the year 1818.

Cornelius, at a very early age, was placed under the superintendence of the rev. John Simons, rector of Paul's Cray, in Kent. It would appear that from early life he had been to a certain extent religiously impressed, but it was a subject on which he was always unwilling to converse. He was in a situation peculiarly favourable for his religious growth. "Our tutor," says Mr. Grinfield, "was a man in whom Christian piety, characterised by great fervour and *spirituality, was combined* with a remarkable degree of ardent sensibility, rich imagination, and cultivated taste. He watched over our studies with a parental kindness and Christian carefulness; and, while he led us on through the paths of classical adornment with a kindling spirit all his own, he disciplined us 'line upon line' to the sacred writings, by his morning and evening expositions, by his frequent remarks in conversation, his scripture examinations on Sunday evenings, and especially the daily habit of our writing a short religious exercise on the portion of scripture expounded by him in the morning prayers. Thus we received an education no less religious than literary*."

It was intended that Cornelius should, as his brother Benjamin had done, enter his father's business; and with this view he was removed from Paul's Cray, when 15 years of age. The design, however, was changed, and he returned to the tuition of Mr. Simons until he should go to college, which was far more congenial to his taste. The extent to which the agitations of his mind on the subject of religion were carried at the age of fifteen or sixteen, as it was first detailed to her by himself only a few weeks before his death, is given by his widow:—

"He became, at that early age, while under the roof of Mr. Simons, so deeply convinced of sin and its awful nature, and he so strongly felt himself exposed to the wrath of God, that he could scarcely endure his own thoughts. In extreme anguish he wrote to Mr. Scott, determining to abide by his advice, and take any comfort he should offer. No doubt numerous engagements prevented this servant of God from attending to the statement so soon as he otherwise would have done, or at least so soon as the young and impatient sufferer expected. Days and weeks rolled over his head, and the anguish was increasing. He saw, as he thought, his doom; and saw—strange to say!—no means of escape, or, at least, could not lay hold of any. At last he determined to endure present suffering no longer, to make up his mind to banish from it all thoughts of religion and all care for his soul; and (to use his own expression to me) 'to live as I list, and die as I could.' Soon after this awful resolution was taken, Mr. Scott's answer arrived; but the fear of being again called to think on the subject, and to endure a repetition of the anguish he had gone through, induced him to reject all thoughts of it, and to throw the letter into the fire; but I understood from him that he was never able to persuade himself to scepticism: he could not doubt the truth of the bible, as being the word of God." It does not appear why he did not consult Mr. Simons on the subject: it was probably from his unwillingness to talk with him on the state of his feelings.

Mr. Neale, having entered as a member of St. John's college, Cambridge, became senior wrangler in 1812. The account given of him by Mr. Jowett, with whom he was on the most intimate terms, is deeply interesting, and it might have led us to suppose that his *whole* future life would have been marked by deep piety. He obtained the chancellor's gold medal (he was second medalist), was first Smith's prizeman, and in spring, 1813, he was elected fellow of his college. Such honours as these, though they did not in the slightest degree elate him, were peculiarly calculated to stimulate him to higher exertions: every one acquainted with the university must know their value. Yet the melancholy fact must be recorded, that, "for a period of eight years after he had taken his degree, he continued without any professional engagement, although some detached portions of that space of time were usefully employed." His design

* "Memoir of the rev. Cornelius Neale, M.A., formerly fellow of St. John's college, Cambridge. To which are added, his Remains, being Sermons, Allegories, and various Compositions in prose and verse." Collected and edited by the rev. William Jowett, M.A., late fellow of St. John's college, Cambridge. 8vo. 1824.

not to enter the Christian ministry seems in no small measure to have arisen from an apprehension of weakness in the voice and lungs. It must be regretted, however, that, though not employed in the active duties of a pastor, he did not devote his time and talents to the production of some eminently useful work, though it might not have been of a strictly religious, or even of a theological character; for he was bound to improve the talents God had blessed him with. His high attainments, and his honours at the university, placed him in a very commanding position, and gave him no small influence. But his mind seems to have lost its tone, his religious impressions to have worn away, and for eight years he did little or nothing for his own spiritual improvement; and he was apparently, according to his own subsequent confession, in the fearful state of those who are "without God in the world."

Mr. Neale, in 1816, married Susannah, daughter of that excellent Christian physician, Dr. John Mason Good*. There was an incident connected with this marriage that ought not to be omitted. The very morning previous to the day appointed for his marriage, he was summoned to attend the death-bed of his brother Benjamin; an event sudden at the last, though by no means unexpected. The marriage was postponed. When the corpse was at Southend for some hours on the way to town, he would not see any one, but was heard to walk up and down in his chamber, as if in the utmost agitation. Perhaps at that moment he may have called to mind the amazing contrast between his brother's truly spiritual state for years previous to his decease, and his own state of careless indifference.

A thick shade had, we have seen, now indeed gathered around the character of Mr. Neale, as far as his spiritual state was concerned. From the period of his leaving college, he does not stand forth in the prominent light which might have been expected: he does not seem to have had any thoughts of entering the ministry: he became thoughtless and careless: his fine talents were unproductive of any beneficial effects. Not that he was given to gross vice—very, very far from it: it is believed he was strictly *moral*: but the principle of religion seems to have been dead, or rather dormant, within him. How was this? Several causes may be legitimately adduced for it.

First, his extreme love for light and frivolous reading of works of imagination; his passion for which "obtained such an ascendancy over him, that he read novels, plays, &c., insatiably, to a degree that was inconceivable. His inordinate avidity for works of imagination was, as will hereafter appear, the miserable refuge of a heart destitute of real happiness, aware of its own wretchedness, and yet reluctant to yield to the strivings of God's Holy Spirit, and to the convictions of conscience." Even while watching the bed-side of his brother Samuel, an excellent clergyman, curate of St. Martin's, Leicester, who died of pulmonary consumption in 1812, he employed his time, unknown to his brothers, in reading the lightest books of amusement. In what a fearful state must his heart have been! If the highly educated mind of Mr. Neale was injured by the perusal of such works, what must be the effect on the weak, the guilty, the thoughtless? The evils of frivolous reading are incalculable; even when there is nothing absolutely licentious or pernicious in the work. How incompatible is that perusal with growth in grace, and true soul-saving scriptural knowledge! It is a species of dissipation which gradually absorbs the mind, and corrupts the heart. How many are impeded in sound study by the very desire which operated so powerfully on Mr. Neale; and how many have been led to acts which they have through life deplored, from what they have read in some silly romance or novel! Parents can never be too cautious on this point. The trash that is often mixed up even in what is termed by many an unobjectionable, nay, instructive work, may be insensibly undermining the mental, while it is destroying the moral, powers.

Again, Mr. Neale's practice of visiting the theatres materially injured him—a practice discontinued after his marriage; though his sole purpose was to witness the performance of esteemed tragedies, while he strongly deprecated the horrible licentiousness of those haunts of unblushing vice. Still the contaminating influence had a most pernicious effect on him, as it necessarily must on every one else. Though an individual may patronize the theatre from what he conceives pure motives, he must recollect he is directly patronizing moral impurity, and encouraging sin in others; that while he does this he cannot expect the blessing of God to rest upon him; that it is solemn mockery to pray for deliverance from temptation, when he rushes into temptation, and exposes himself to the influence which scenes of licentiousness necessarily produce upon the mind. Many *religious* people, it is said, occasionally go to the play. Many do, doubtless, who think themselves righteous enough, and whom the world may deem so; but it cannot surely be believed that an individual under the influence of vital and saving godliness would be found within the precincts of a theatre. It was Mr. Neale's anxious wish that neither his mother nor brother Benjamin should be aware of this practice.

Mr. Neale appears also to have been most culpably negligent in not seeking to benefit by the public means of grace. "In this state of things, and during a long visit to Hastings, I requested him to take me to Dr. Fearon's church. I was not attending for myself; and some things were strongly stated, and gave offence. On our return home he said, 'I do not like to refuse you any request; but you must never ask me to go to that church again. Go, if you please, yourself; and yet I think you had much better not; at least, you must go without me.' I obeyed the injunction, and he never mentioned the subject. My own mind, however, in the midst of so many pleasant things which surrounded me, and kindness unvaried, began to feel more deeply the awful state in which we were both placing ourselves." It is quite obvious that there must have been in Mr. Neale's mind not only a carelessness, but an absolute antipathy to the saving truths of the gospel. His Sundays were not spent in a spiritual manner. He used, when resident some miles from town, to send his pupils to church, and himself walk to Camberwell, spending the intervals between the services with his sister, but not attending them himself. Surely this betokens a very morbid state of mind, to say the least of it: it testifies that the heart could by no means be right with God. No man would be more willing than Mr. Neale himself, at a subsequent period, to confess that it was not.

The last point to be attended to was his disuse of private prayer. In 1811, in an excursion to the Peak in Derbyshire, Mr. Jowett and he had beds in the same room at Castleton. "Observing that he did not kneel down to pray before retiring, I waited," says Mr. Jowett, "till we were laid down, and then spoke to him on the subject: but he was unwilling to be spoken to, and was very close and short in his answers; he desired me not to speak to him on the subject again." In 1814, when he had undertaken the education of his two nephews and two other young pupils, Mr. Jowett, who was an inmate with him, quitting him late one night, and observing him sitting down to the Greek tragedians to prepare the next day's lesson for the boys, hinted the unfitness of such an employment for closing the day, and referred to private devotions. "His look," says Mr. Jowett, "at once repulsive and ready to be angry—a look also-

* For Biography of Dr. Good see Church of England Magazine, Nos. xcvii., xcviii.

gether so unusual towards me—intimated that I had touched upon a part of his mind where he chose not to be touched."

"I once ventured," says Mrs. Neale, "to remonstrate about our two little nephews, and mentioned my persuasion that they seldom, if ever, said their prayers, expressing my sorrow, and stating strongly what it would be if, when Mason (their own little boy) became of sufficient age to speak, such a plan should be pursued with respect to this dear child. It was the only time that any thing bordering upon anger towards myself ever fell from his lips." * * "A few days after this, on seeing me suffering, and, with his usual feeling, lamenting it, I expressed the belief that not only general circumstances were ordered for the best in my case, but every daily portion of suffering was particularly appointed and limited. This was the substance of the remark: at which idea he laughed heartily; and, in a gentle and playful manner, spoke of my presumption in imagining that all which concerned me was of as much importance even to human creatures as to himself." "I allowed myself to hope he prayed, yet every thing proved the contrary." Still we find that even previous to his marriage it was his practice to have in his household the *form* of family prayer. But his own subsequent confession, with reference to this period, was, "I never prayed." On the commencement of recovery from a dangerous illness, for a few days he knelt down in prayer but with returning health returning apathy came on.

All these circumstances considered, it surely is not to be wondered at, that his life, though not vicious, was not that of an individual acting on Christian principles under the influence of Christian motives. He was hourly imbibing poison—he was habitually rejecting the antidote; was it in reason to have been expected that his spiritual frame should be healthy? He was the tree which many had expected to find laden with the choicest fruit. "The vine-tree was dried up, and the fig-tree languished; the palm-tree also, and the apple-tree were withered" (Joel i. 12). He was not as yet planted in the house of the Lord. Could it be expected he would "flourish in the courts of our God?" T.

(To be continued.)

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## WHO ARE THE GIPSIES?

### No. II.

A PEOPLE by no means so bad as is usually thought. Let any one inquire into their behaviour as they are to be seen in England, and he will acquiesce in the opinion here expressed; which will be borne out by the appearances they exhibit in other countries also. "They appear to me," says Mr. Roberts, "to be a people 'more sinned against than sinning.' Their better peculiarities have been always overlooked, while those more objectionable ones, though the results of the peculiar circumstances in which they are placed, have ever been exaggerated, misrepresented, and multiplied by prejudice and inhumanity. We call them rogues and vagabonds; we treat them as if they were such; thereby doing our best to make and keep them so. The crimes of which they have generally been accused, and for which they have been punished, have, for the most part, been such as could not be considered as crimes by them. They have been vilified, hunted from place to place, driven to banishment, prison, and death, for leading a life to which they were born, from which they had no inclination, no divine command to depart, but to which, on the contrary, they were perhaps decreed by the fiat of the Almighty; yet for this has every man's tongue and every man's hand been against them. What it might have been possible to have made of them, had they been treated with *humanity* and kindness, it is yet impossible to say, because the experiment has, unfortunately, never been tried in any country; although they have resided in all parts of Europe, at least four or five hundred years. I will not admit the attempt of the empress Theresa, in 1773, to be of that description; though the state was at the expense of carrying off waggon-loads of children, torn from the arms of their distracted parents, to attempt to civilize and Christianize them. No wonder that the attempt should fail.

"Those things considered, it is not to be wondered at that the gipsies have not become Christians. What they have seen and experienced of the effects of Christianity, unfortunately for the credit of that religion, has not been such as to cause them to think well either of it or of its professors; that they have not been driven to hate and to shun them seems the most surprising. This, however, has not been the case; to some of the rites of Christianity the gipsies in this country conform, and with its professors they would, I believe, gladly live in peace. Generally speaking, there seems a peculiar steadiness and sedateness in the manners and the conduct of the gipsies, which keeps them alike from cringing and presuming. They are a silent and reflecting people; levity of conduct is rarely seen even among the younger gipsies. Though often practitioners upon musical instruments, they are rarely, if ever, heard singing or whistling in that way which bespeaks lightness of heart. They are not in the general habit of dancing, and are rarely heard to laugh. It is a very extraordinary peculiarity, in a people circumstanced as they are, that they have no poetry whatever in their own language, nor do they seem to regard it in any other. They know nothing of painting, or any of the arts of embellishment; they have no tales of any kind which they repeat to their children; no legends, no exploits of their forefathers, no recitations to excite the passions or stimulate to exertion, to amuse or to enliven. They are of course no readers, yet they do not pass their time idly smoking. They are not drunkards, or even habitual drinkers; occasionally some of them are known to drink to excess, but not frequently; their character in that respect is that of sobriety. They are peculiarly abstemious in eating, and indeed in all their habits. Their habitations, their clothing, their food, are alike simple, coarse and scanty in the extreme; for the latter, the very refuse and offal of what is consumed by others, even the dead carcases of animals, which they find by the way-side, frequently suffice to satisfy them. Let them but enjoy unmolested their dearly loved liberty and independence among the wilds of nature, and they seem to set the effects of hunger, of cold, and nakedness at defiance."

Now this is a description which it is gratifying to read, because it tends to dissipate our prejudices respecting this class of persons. To a generous mind nothing is more pleasing than the opportunity of wiping off injurious aspersions from the character of an individual, or stopping, by convicting, the tongue of slander. And I see not why the same satisfaction may not be experienced, and ought not to be felt, in removing from a whole class of persons those unfavourable impressions, the prevalence of which has, for generations, shut them up as it were within an invidious enclosure.

The frugality of the gipsies, to which the above extract bears testimony, may have contributed to cause them to be looked upon as thieves, almost more than any evil practices of this kind of what they have ever been proved to be guilty. Is not the very luxury of our own habits the reason why we suppose that those who seem to do without them are brought into suspicion? Is not the artificialness of our own state of society one reason why we immediately suspect those who, having retained a simplicity of manners, are unacquainted with the cravings which we ourselves experience? Christians—aye, and some who are accus-

tomed to regard themselves as of a very high order in this social community—are surrounded by every species of indulgence, and even teach themselves to want, and not to be able to do without, all those soft elegances, in which the avowedly worldly part of mankind are swimming from day to day. This is a topic of no small moment; it is connected with the question of the solidity of much of the profession of religion amongst us; and to think strongly upon it is no indication of an ascetic habit of mind; nor must it cause those who do so think to be ranked with the favourers of a system that would make a "quasi" merit before God out of their processes of self-denial. There ought to be, there must be, a difference between true Christians and worldly men, in respect of the world itself; and they who think they have sufficiently marked out that difference when they have agreed to keep themselves and their families from the theatre, the ball-room, and the race-course, have very imperfectly measured their duty in this respect. The luxuries of the table (and many things come under this head which are not extremely costly), those of the equipage and the dress*, must experience a curtailment, ere many complacent persons can base that complacency upon the consciousness of having fulfilled the commandment which is implied in that awful test contained in the latter part of the twenty-fifth chapter of St. Matthew's gospel. Christians accustomed to many comforts and enjoyments, for which the poor gipsies never look, cannot imagine that they can subsist so contentedly without them; they therefore conclude that the gipsies have them, and obtain them unfairly. I doubt that too many of their accusers feel conscious that they themselves feel they should in their situation. Let it be understood that there are rogues and vagabonds of the worst description, personating gipsies and often passing for them; and it is not improbable but the most of those who have been convicted of the greater crimes, have been of that description of vagrants. I have had and heard of the testimony of many respectable gentlemen, farmers, and others, near whose premises the gipsies have long been in the habit of encamping, borne to their honesty, having had no reason to suppose that they robbed them of any thing. While those who have treated them with kindness, by letting them encamp unmolested on their waste grounds, and giving them straw or any small matters, have found them rather protectors than destroyers of their property.

Seldom, if ever, do the gipsies seek relief from the parish. This is to be accounted for from the independence of their disposition, which inclines them to try every method before they place themselves in the situation of paupers; and from their frugal habits, which enable them to do with so little as makes such application needless. There are some, perhaps, who have a very despicable idea of gipsies, who would do well to reflect whether the people, whom they think and talk of as so degraded, do not furnish them an example in this respect, which they might copy with benefit to their own characters and manifest advantage to society, upon whom they are pensioners. They are distinguished too by another commendable feature, that seldom, if ever, are they found as public beggars. When an inquiry was made, not long ago, through London and Westminster, only one case, and that by no means a clear one, was found. With equal rarity, there is reason to believe, are their females found adding to that afflicting class of persons who so abound in all large towns. As parents and children, also, they display a worthy example. When their fathers or mothers become aged, they shew them the most unremitting care, waiting upon their infirmities and their wants, and pursuing these attentions to the last. In this respect too, the despised gipsy may furnish an example to not a few in more refined society, whose affection for old and decrepid parents, encompassed with infirmities (to which in the natural course of things, their labours for their children may have contributed), is not always evidenced by this religious assiduity. It is said, that, in the treatment of their own children, they are often too indulgent, and carry this disposition so far as to "spare the rod, where it is needed, and this, we know, is to "spoil the child." But, if this be a fault (and it cannot be called by any other name), it is one which describes the people to whom it attaches as the very opposite of unfeeling; and, so far, does credit to them as an order of persons.

The gratitude also of this race is marked. If kindness has been shewn them, they never forget it, and will expose themselves to inconvenience and even danger to testify their sense of the kindness they have received. An instance of this is related in the case of the late Mr. Nesbit, of Roxburghshire, who shewed them indulgence, and had occasion to give them the name of his "body-guard." They are very scrupulous too in fulfilling any engagements which they have made; and value themselves so much upon this punctuality, that they conceive offence at nothing so much as the expression of any distrust of them in matters wherein their promises are pledged. If it shall be mentioned as a fault in them that they marry within the line of consanguinity, and that they herd together with little of that niceness which marks the habits, and is inseparable from the feelings of ourselves in our state of society, it must be remembered that such have always been the ways of persons in the earliest states of society, with which the present habits of the gipsies very nearly agree. In some drawing-rooms, where are sofas and couches, may be witnessed a positive indelicacy of attitude and posture, and movements certainly not less objectionable than a mode of life which is at all events not invented, but primitive. They are fortune-tellers, or at least some of them own this occupation. This, too, is an ancient practice with them, and far less discreditable to the gipsies than to those who, with not even imaginary art, the principles of which they think they inherit, but in utter ignorance, or, what is worse, knowing that they are practising an imposition upon others, pretend to announce to the credulous rustic his future destinies.

The gipsies are by far more intelligent and civilized than the depraved part of the lower ranks in large towns. Let any one who has opportunity look at such, and compare them with the gipsies: the comparison will little redound to the credit of the former. See the more depraved of the mechanics at their work—surly and dissatisfied with themselves, their condition, their employers, their relievers, their rulers, and with every thing around them; dirty, offensive, unhealthy, and miserable; unwillingly and with murmuring performing that labour which God hath appointed as the needful task of all men on earth. Hear them, in almost every sentence that they utter, cursing and blaspheming, calling upon God to bear witness to the grossest falsehoods; while, in language the most profane and indecent, they ridicule every thing that is sacred and chaste. Follow them to the alehouse, and hear all this repeated amidst the roar of drunkenness: follow them from thence, if you have sufficient courage and resolution, home to their wives and children; but, if you have, I must leave you to go without me; I have seen them there too often: my heart sickens at the recollection, and I cannot, without a stronger motive than curiosity, again pass their threshold.

To turn from the view of such a scene as this which

* May we, without offence, press a thought of this kind upon our clerical brethren? The house, and the table, and the habits of a clergyman ought to be plain and without pretension. We have been lately much pained at witnessing a departure from this obvious rule of Christian duty in some of high name and profession. We shall, perhaps, ere long advert more particularly to this topic.—Ed.

has been described, to the contemplation of the family in the simple tent of the wandering gipsy, is like exchanging the close and offensive lazar-house for the fresh and smiling fields, and the glorious firmament of heaven. Who would not, after this, look on the comparatively innocent sons and daughters of rude, wild nature, with feelings of satisfaction, and almost with envy? The tempest may rage above the gipsies' humble dwelling; the sleet may fall over or through the hedge that screens them, or the snow may be drifted up against them; the rain may fall in torrents upon their tents, or the loud thunder may crash over their heads; yet within there may be comfort and peace. That little frail dome may cover an aged matron, a father and a mother, with six or eight children of different ages and sexes, and their beds may be little more than the cold bare ground, and yet they may be something like a family of love. I cannot for the life of me bring myself to despise them. They seem to me like the houseless birds whom God feedeth, and for whom he cares. They appear more than any other human beings to depend on him alone for daily bread. They know not, it is true, much of him; the wisest of us know but little more. They, however, may view him in his wonders, and love to live amidst his works; and, if they less adore, they probably less offend.

"What a happy life we lead!
Free to wander where we please,
Like the wild colts in the mead,
Like the squirrels in the trees.
God provides us all we want,
We on none but him depend;
Small imports what man can grant,
God himself's the gipsy's friend.

Mr. Samuel Roberts, who long felt a great interest in the gipsies, and wrote a book about them*, tells us that he had been anxious to avail himself of every opportunity of falling in with them; that on one occasion he conversed with a man who, with his wife and "suite," had taken up his [illegible] tent within a mile or two of his residence: the [illegible] man told him that he had never heard a doubt expressed by any of their people as to their being originally from Egypt: he believed that their language was every where spoken in the same way; but he had never seen or heard of any book in their language. On being interrogated as to the preference which they were alleged to have of the flesh of animals that had died a natural death to that of slaughtered beasts, the man said that he was not aware of any such preference, but replied, "Sir, some of our people are very ill off, and are frequently glad of any thing to eat." When Mr. Roberts further asked him if he preferred the open-air life to a residence in a house—"Thank God," said the man, "that I am not compelled to live in the filth and foul air of towns." Mr. Roberts put to this man some questions on the subject of their religious habits. The gipsy told him, that when they were encamped near a village where there was a church they always went to it; and that, in entering upon the marriage state, they always preferred the services of a clergyman if procurable; otherwise they "took one another's word for it;" adding that he never knew an instance in which a couple married, even in this less accurate form, had ever separated from each other. He was himself an instance of the preference for a religious ceremony, having been married at church. These few notices of the gipsies, were we to go no further, are sufficient to show us that they are wronged when looked upon as savage or immoral persons. Their modes of life are very peculiar, doubtless, but their manners have a natural refinement, and their principles (generally) are such as to mark them out to be a remarkable class of beings. They are a race, I believe, having probably as high a destination as they have a peculiar origin.

* "The Gipsies, their origin, continuance, and destination." *London.* 1842. Longman.

## THE SCORPION.

*Scorpio.* Class, *Arachnidan.* Order, *Pulmonarian.*

THE scorpion is one of the most loathsome objects in nature. It resembles a small lobster; its head appears to be joined and continued to the breast; it has two eyes in the middle of its head, and two towards the extremity, between which come as it were two arms, which are divided into two parts, like the claws of a lobster. It has eight legs proceeding from its breast, every one of which is divided into six parts covered with hair, and armed with talons or claws. The belly is divided into seven rings, from the last of which the tail proceeds, which is divided into seven little heads, of which the last is furnished with a sting. In some are observed six eyes, and in others eight may be perceived. The tail is long, and formed after the manner of a string of beads, tied end to end, one to another—the last bigger than the others, and somewhat longer; to the end of which are sometimes two strings, which are hollow, and filled with a cold poison, which it injects into the wound it inflicts. It is of a blackish colour, and moves sideways like a crab. Darting with great force at the object of its fury, it fixes violently with its snout and by its feet on the persons which it seizes, and cannot be disengaged without difficulty*.

"To the northward of mount Atlas the scorpion is not very hurtful, for, the sting being only attended with a slight fever, the application of a little Venice treacle quickly assuages the pain. But the scorpion of Getulia, and most other parts of the Sahara, as it is larger and of a darker complexion, so its venom is proportionably malignant, and frequently attended with death†." In Syria it does not seem to be deadly, but occasions much inconvenience and suffering to the inhabitants. Whole companies are suddenly affected with vomitings, which is supposed to be produced by the poisonous matter which exudes from the skin of the scorpion, as it crawls over their kitchen utensils and provisions. Nor is it possible almost to avoid the danger; it is never at rest during the summer months; and so malicious is its disposition, that it may be seen continually flourishing its tail in which the sting is lodged, and striking at every object within its reach. So mischievous and hateful is this creature, that the sacred writers use it in a figurative sense for wicked, malicious, and crafty men. Such was the house of Israel to the prophet Ezekiel: "Thou dwellest," said Jehovah to his servant, "among scorpions."

"No animal in the creation seems endued with a nature so irascible. When taken they exert their utmost rage against the glass which contains them; will attempt to sting a stick, when put near them; will sting animals confined with them, without provocation; are the cruelest enemies to each other. Maupertuis put a hundred together in the same glass; instantly they vented their rage in mutual destruction, universal carnage! In a few days only fourteen remained, which had killed and devoured all the others. It is even asserted that, when in extremity or despair, the scorpion will destroy itself; he stings himself on the back of the head, and instantly expires. Surely Moses with great propriety mentions scorpions among the dangers of the wilderness; and no situation can be conceived more hazardous than that of Ezekiel, who is said to dwell among scorpions: nor could a fitter contrast be selected by our Lord: 'Will a father give a scorpion to his child instead of an egg‡?'" Jesus invested his disciples with power

* Bochart, Hieroz. lib. vi. cap. 29, p. 632; Buffon's Natural Hist.; Pliny's Natural History, lib. xi. cap. 25, 30; Forbes's Orient. Mem. vol. ii. p. 121; Ælian de Nat. Animal. lib. xvi. c. 42.

† Shaw's Travels, vol. i. p. 346; Ælian de Nat. Animal. lib. vi. cap. 20; Pliny's Nat. Hist. lib. xi. cap. 25.

‡ Taylor's Calmet, vol. iv., the Scorpion; Forbes's Orient. Mem. vol. ii. p. 121.

to tread on serpents and scorpions*; by which may be denoted power and authority to counteract and baffle every kind of agent which the devil employs to vex and injure the church. The disciples of Antichrist, who by their poisonous doctrines injure or destroy the souls of men, are likewise compared to these dangerous animals: "And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power†." It is not therefore easy to know which to admire most, the folly or the tyranny of Rehoboam, who, in the very commencement of his reign, threatened to lay aside the whips with which his father had chastised the people of Israel, and rule them with scorpions; it was adding insult to cruelty. Nor is the injurious treatment much alleviated, although the idea of some interpreters were admitted, that the scorpion was the name of a kind of whip in use among the Jews, armed with points like the tail of that animal. The sting of the scorpion occasioned an excruciating pain, although death did not ensue. This is attested by John in the book of Revelation: "And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man." And so intolerable is the agony, that it is added—"In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them‡." If the Jews used a whip which they called a scorpion, it must have been because it occasioned a similar torment. If these things are properly considered, we shall cease to wonder at the instantaneous revolt of the ten tribes; for it is not easy to conceive an address more calculated to rouse and exasperate the bitter passions of a high-spirited people, than the puerile and wicked speech of Rehoboam.

Some writers consider the scorpion as a species of serpent, because the poison of it is equally powerful; hence the sacred writers commonly join the scorpion and the serpent together in their descriptions. Thus Moses, in his farewell address to Israel, reminds them that God "led them through that great and terrible wilderness, wherein were fiery serpents and scorpions§." We find them again united in our Lord's commission to his disciples: "I give you power to tread upon serpents and scorpions, and over all the power of the enemy‖;" and in his directions concerning the duty of prayer: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg will he offer him a scorpion¶?" In these words a fish is compared with a serpent, and an egg with a scorpion, on account of their similarity. For, to say nothing of the eel, which very much resembles the serpent, every fish moves in the water somewhat after the manner of a serpent upon the surface of the ground; hence the Hebrews give them both the common name of reptile.

The scorpion is compared with an egg because it resembles an egg in shape; and one species, according to some natural historians, in colour, while all the different species resemble it in size. The desert between Judea and Egypt is exceedingly infested with serpents and scorpions, as the words of Moses to his people clearly prove; but in the southern regions of Judea, not far from the extremity of the lake Asphaltites, rises a mountain which derived its name from the numbers of scorpions which crawled around its feet or lodged in its declivities: "Your border," said Moses to his people, "shall turn from the south to the ascent of Akrabbim"—that is, the ascent of scorpions, from which mountain the regions contiguous to Idumea seems to have been latterly called Acrabatene. The Jewish historian, in the second book of his wars of the Jews, mentions another Acrabatene, lying in a very different part of the country, beyond Samaria; and in Ptolemy, we find a city of Mesopotamia called Akraba, not far from Charran, and a region on the Tigris, named Acabene, for which the celebrated Bochart proposes to read Acrabene; all of them alluding to the number of scorpions with which they were infested*.

* Luke x. 19.

† Revelation ix. 3.

‡ Revelation ix. 5, 6. This is by no means an overcharged picture, for the ancients with one voice declare that the pain is very severe. To give but one instance: "When a person is bit by a scorpion, the place immediately begins to inflame, becomes hard and red, and is affected with excruciating pain."—*Dioscorides*, book sixth.

§ Deuteronomy viii. 15.

‖ Luke x. 19. [Our Lord alludes to the scorpion as one of the symbols of the evil spirit; and, as a zodiacal sign with the Egyptians, it represented Typhon, which seems to prove that our Lord's application of it was in conformity with a current opinion.—*Kirby, B. Treat.* ii. 301.]—*Editor.*

¶ Luke xi. 11, 12.

* Bochart, Hieroz. lib. iv. c. xxix. p. 641.

## DARKNESS IN LIGHT.

By the Author of "The Smuggler," &c.

### Dorcas D——. No I.

"Some fretful tempers wince at every touch,
You always do too little or too much."—Cowper.

Some years ago I exchanged duties for a few months with an old college friend, who was desirous that some of his children, then very delicate, should benefit by change of air. His parish was in a delightful part of the country, and before leaving he put a book into my hand, noting, as correctly as he could, the character of his parishioners, so well drawn up, that whenever I entered a cottage I felt almost intimately acquainted with the characters of the inmates I was about to visit. In largish parishes especially it is of vast importance that a clergyman should keep a diary of this kind. It will not only be advantageous to himself, but to those who may succeed him. By referring to it, he will be enabled to trace the spiritual progress (if any) of his flock, and it will be a valuable manual to put into the hands of any who may take his duty for a short time. I have on other occasions experienced the value of such a record; and such records I need not say ought to be inviolably kept secret from all save the clergyman into whose hands they are placed.

Dorcas D—— was one of those whom I found on my friend's list. The description certainly was, in some respects, favourable, but calculated to give me an unpleasant impression. The words—"I fear, formalist, bad tempered, self-sufficient, discontented," stood against her name. Observe the cautionary remark of my friend, "I fear." That his ground for "fear" was just, I soon discovered. It was a bright glorious June evening when I went to visit Dorcas, the most repulsive woman I ever saw. She was seated in her tidy kitchen—for she was remarkably cleanly (her little garden was luxuriant in the extreme), behind an old once green blind, through which she could perceive every thing that passed, and could comment thereupon and act accordingly—attended by her grandchild, a nice girl, whose life was one of slavery and terror. On opening the door her salutation was—"O, you have come to see me at last; well, you might have looked in sooner; but you are like all the rest—always putting on a poor widow. I saw you last night going to dame Dixon's cottage—never thought of me." The salutation was certainly not of the most affable or courteous character, but I was not surprised at it. The old woman was knitting at a table, on which was laid a prayer book, and some other, with a snuff-box, from which she most bountifully supplied herself, stating it was her greatest comfort. "You called on Betty B—— too yesterday, sir, but you never thought of me, though you must have seen me at church on

Sunday. But your mind must have been poisoned by my enemies; I have many enemies here." Peculiar stress was laid on the last syllable. "I always keep to my church and to my sacrament; you know I was there on Sunday. Yes, sir, I keep close to these; and in our old doctor's time he used to call in almost every day—dear nice man he was—and he used to say, 'Well, Dorcas, you are the pride of the parish—so tidy, so regular, such a pattern of every thing that is right.' Poor dear man, what a loss he was to the parish when he went to that other living! Our new parson came, and he talked with me a long time, and he said—'Dorcas, is your heart right with God?' There was a question to me, always so regular to my church; I really could not abide it." "But, my good woman," said I, "religion does not consist in going to church and communicating at the Lord's table; it is very true every believer will esteem it a vast and important privilege to attend the worship of the sanctuary, and partake of the blessed sacrament of the supper of the Lord; but religion does not wholly consist in this: we must examine the state of our hearts." "That is just what our new parson says: he is always talking about the heart. The fact is, folks say he is half a *methodize*. Come here, Sally," said she, addressing her grandchild in a harsh waspish tone, "bring down that book good Dr. —— gave me, that I always read before I go to bed." Sally could not find the book, and probably it would not have been of any great value if it had been found; still it was rather odd the book she always read before she went to bed was not forthcoming. The circumstance produced immense irritation in the mind of the grandmother, whose temper was what might be described as that of a sour confirmed grumbler, never contented, a self-sufficient formalist Christian professor, totally destitute of any thing approaching to vitality of religious principle, but bolstered up into carnal security by a regular attendance on outward forms and ceremonies. I have known lots of old well-meaning men and women terrified out of their senses when seriously reasoned with as to the things which belonged to their everlasting welfare, and grievously offended if the slightest hint was given that the heart was not right.

"Contented indeed," said Dorcas, in reply to an observation of mine, "I have little to make me contented; a poor lone widow that every one tries to hurt. That what I lost when my poor man was taken away." Report says her poor man had a sad time with her. "That girl's father was drowned at sea, and her mother died of a decline. Jack, my eldest boy, fell at Trafalgar—bad luck to Nelson; and two daughters died of fever. Well, I hope God will reward me hereafter for all this; I am sure I deserve it. Sally, bring the book." But Sally could not find it. Perhaps, as I have hinted, the loss was not irreparable. Sally, however, was assailed with a sour look, which threatened a good scolding at my departure. But suddenly Dorcas recollected that she had lent it to an old acquaintance many months before.

"But, my good woman," I said, "with how many blessings are you surrounded!"

"Blessings, indeed; where are they?"

"Why you have a comfortable little income, quite enough to keep you above all care. Your granddaughter here is very kind, your cottage is rent-free, you enjoy the means of grace, which, according to your account, you make regular use of." I had nearly added, and, next to your snuff-box, they are the greatest comforts you enjoy.

"O, that is all very well," replied Dorcas, "but I am very miserable. Our new parson quite upsets me; I cannot bear him to look in (and yet if he had not looked in, she would have been mortally offended). His eternal talking about the heart I cannot abide. He went down every day praying by the bedside of that nasty creature, Lucy C——, and said openly he had good hope that Lucy before she died was savingly converted. Was not this shocking? and yet he talked to me about my conversion—me, who always was regular at my church, fair day or foul, and of whom good old Dr. —— used to say, I was an ornament to the parish; who feel I am most regular at my duty."

The state of this woman's mind was truly melancholy. Lucy C—— had doubtless been a young woman of light character; but my friend's ministrations had been greatly blessed to her, and he had good grounds to hope that before her decease she was a recipient of saving mercy. Dorcas could not comprehend this; she did not indeed tell her beads, or repeat her ave Mary, but she was a thorough sound papist in many of her religious observances. She rested greatly on the good she had done; but no mendicant ever was known to receive the smallest slice of bread from her cupboard. She was always magnifying her submission to the divine will, when in fact, as a rebel worm, she was raising her head against the dispensations of providence and grace. The torment of the village, not particular as to truth, she caused constant quarrels among her neighbours by spreading false reports. Envious to a degree only equalled by her discontent, she could not bear to hear that another had received anything from the squire's bounty. A mess of broth, sent from the parsonage to a sick person, was sufficient to excite her for the remainder of the day; and she used generally to visit the cottage where it was sent, that she might taste the soup and declare it to be abominable; and yet, as I have said, she was a religious professor, and pure in her own eyes. The bells never chimed for church but she was there. A constant attendant at funerals, and, if possible, at christenings, in which there was indeed no harm, she regarded herself as part and parcel of the ecclesiastical establishment.

Vastly different was the state of the outward world with what was passing in the heart of Dorcas. The evening, as I have hinted, was bright and calm; but darkness and stormy passions held possession of her soul. She was at war with every one and with every thing: with herself alone, as far as spiritual things were concerned, was she at peace; but it was the peace of self-deception and self-delusion. Seldom did I ever meet a more distressing or a more hopeless case. No weed was to be seen in her little garden, her greatest pride. Sally would have had to suffer if it had; but her own heart was "as a garden that hath no water." It was indeed the field of the slothful, and the vineyard of one void of understanding; "it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down," and the most luxuriant roots which there flourished—and the crop was abundant—were "blindness of heart, pride, vain glory, and hypocrisy, envy, hatred, and malice, and all uncharitableness." Painful as it was, I frequently visited her, but found I could make no impression. How she managed it I cannot say, but she seemed to know every thing I did, every sixpence I gave away, and, notwithstanding my expostulations, her chief conversation was a tirade of abuse against her neighbours. The Sunday previous to my departure she waited for me in the churchyard, and the tone of her remarks on others, and congratulation as to her own state, fully satisfied me that my remarks to her had been of no use, and that all the pains I had taken to impress her with the extreme danger of her spiritual state had been in vain.

Dorcas D—— formed only one of a large class of nominal professors, more difficult seriously to impress, as I have invariably found, than the notoriously abandoned—a class of whom our blessed Lord speaks, and whom he condemns as very far, when they little think of it, from the kingdom of heaven. I never recur to the case of Dorcas without calling to mind the case

of an individual in a very different walk in life, who *blew up* her household, to use a somewhat vulgar expression, for eating meat on a fast-day, and who never forgave me for reminding her that "the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." But the unrenewed heart delights to substitute outward formality for real inward spiritual devotion. The feeling is mixed up with human nature; but it is to be guarded against, and to be prayed against.

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JESUS WALKING ON THE SEA:

## A Sermon,

By the Rev. Isaac Hitchen, M.A.,

*Assistant Minister of St. Mary's Episcopal Chapel, Glasgow, and Head Master of the Collegiate School.*

St. Matthew xiv. 24, 25.

"But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea."

While our blessed Lord was engaged in sending to their homes the multitudes he had miraculously fed with the five loaves and two fishes, while after that he was himself praying apart on the mountain, his disciples, whom he had constrained to get into a ship, and go before him unto the other side, were toiling through the deep waters of the sea of Galilee. It is most probable that when they put to sea all was calm; no symptoms of a brooding tempest to terrify them; nothing that could lead them to fear that the spirit of the storm, wearied with inaction, was about to move upon the face of the waters, clad with all its terrors. We may imagine them for a time cutting their swift and easy path through the unruffled deep, never dreaming of danger; their hearts dilated and glowing with the recollection of the omnipotence and love they had seen displayed by their Lord. They would ponder deeply upon such a theme; and it is not a difficult task to imagine the springing up of a stronger and an adverse breeze, the gradual overclouding of the sky, the rising of angrier waves, the moaning of an incipient tempest, all passing unheeded, all insufficient to shake off from their minds the firm hold of this absorbing subject: and their first perception of the startling change undergone would almost be "when the ship was now in the midst of the sea, tossed with waves, and the wind contrary."

This sea of Tiberias is so frequently spoken of in the New Testament history, that we think it will be profitable to lay before you some particulars concerning it, which you will find corroborative of what I have already stated. We find it spoken of as the "sea of Galilee," from its situation on the eastern borders of that division of Palestine. In Numbers xxxiv. 11, the same body of water is called the sea of Chinnereth; and in Joshua xii. 3, Cinneroth: in our Saviour's time it was denominated the sea of Gennesareth, and also the sea of Tiberias, from a contiguous city of the same name. Ancient as well as modern measurement give us as the limits of its extent sixteen miles from north to south, and between six and nine miles from east to west. Dr. Clarke describes it as "longer and finer than our Cumberland and Westmoreland lakes, although it yields in majesty to the stupendous features of Loch Lomond. Like Windermere, the lake of Gennesareth is often greatly agitated by winds. A strong current marks the passage of the river Jordan through the very middle of this lake; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping into the lake from the mountains, a boisterous sea is instantly raised. Its broad and extended surface, covering the bottom of a profound valley, is environed by lofty and precipitous eminences, excepting only the narrow entrance and outlets of the Jordan at each extremity." Mr. Buckingham states, that "the appearance of the lake, as seen from Capernaum, is still grand; though the barren aspect of the mountains on every side, and the total absence of wood, give a cast of dulness to the picture; and this is now increased to melancholy by the dead calm of its waters, and the silence which reigns throughout its whole extent, where not a boat or vessel of any kind is to be found." It is said to abound with fish of a most delicious kind; yet we repeat, as an instance of the sad change that has come over that scene of unbelief, there is not a single boat of any description now visible upon its surface; and the fish are caught partly by the fishermen going into the water up to their waists, and throwing in a hand net, and partly with casting nets from the beach. Such was the sea upon which the disciples found themselves in a "ship tossed with waves, for the wind was contrary*."

What a contrast now between their insufficiency when left to themselves, and their abundant might when with Christ! It would

* Since writing the above, indeed only a few days back, I have had the pleasure of meeting Mr. Rae Wilson, and the conversation turned upon the state of the Holy Land, which he has visited. He tells me that there has been lately running one passage-boat, but to this part of his information he attached an incident strikingly illustrative of the liability of this sea to sudden storms. A party hearing of the boat, sent their horses round to meet them, but themselves determined to cross the water. They had scarcely, however, got half way over, when the sea—a short time before perfectly calm—became so suddenly and dangerously boisterous, that they could not accomplish their purpose, and were compelled to put back.

be hard to find plainer language than that of the waves breaking upon their decks, the tossing to and fro of the ship, to tell them of his absence whose mighty aid was wont to interpose in their behalf. We do not mean to assert that they would anticipate the actual result of our Lord's re-appearance to them; but that, after the many wondrous acts they had beheld under his commanding word, they could not but feel an instinctive conviction that, were he with them, the ship would at least ride out the storm, and themselves reach the opposite shore in safety. In what a vivid light would the howling tempest, and the huge billows threatening to swallow up their frail bark, bring to their memory his deeds of majesty! His words of love, his words of power, would indeed look bright upon the dark back ground of the bitter storm raging around them. Moreover, mark the wisdom of God in this so excellent a preparative of their minds for the display that was to follow. Overwhelmed with fear at the violence of the hurricane, their hearts sinking within them; the inutility of human exertion sufficiently proved by the imminent peril in which they found themselves after all they could do; those dreams which security engender in the mind—of man's dominion over the land and sea, by the exercise of his boasted reason—abruptly dispersed, and in their room an indisputable proof of man's insignificance—how suiting a moment for the exhibition of Christ's divine power in such a manner as to make them feel that of a truth he was the Son of God! Doubtless their awe was great, their wonder great, when they saw the dead raised, the lepers cleansed, and the devils tremblingly obedient to his word; but in all these displays there was no sense of personal hazard, no thrillingly intense workings of the heart previous, to give an edge and a lastingness to these sensations. We think they would feel more awe, more love, more certainty of his divine nature, when he stepped in to rescue them and to exert his might at a time when their hearts were humbled with a sense of utter weakness, their perceptions most keenly alive to every minute act, their own exertions paralyzed with fear, and the jarring elements, as it were, hoarsely muttering the threat of destruction; when winds and waves, like heathen worshippers, were dancing with frantic gestures round their intended victim.

Let us see if we cannot read a lesson to ourselves in what is here described as befalling the disciples. And to this end you will observe, that all their risk of being tossed with the waves in the midst of the sea was incurred during a temporary departure from *our Lord*. It matters not, for the present, how they were so separated, whether constrained of the Lord or not: they were simply apart from Jesus. In like manner Christ is our strong tower of defence; and, if we step forth even a foot beyond the shelter of his mighty bulwark, we expose ourselves, unprotected, to the darts of our ever-watchful enemy, and we need not wonder if it be to our serious wounding, if not our fall and total capture. This departure from Christ on the part of his sincere disciples is not so impossible, or so unlikely, or so unfrequent as it may at first sight appear to be. For we depart from Christ when we lay ourselves voluntarily under restrictions and burdens which he himself did not think proper to lay upon us; when we invite the attacks of the adversary by taking an unscriptural ground, utility, and not the word of God, as the basis of our actions; when we are led captive by the fancy to the indulgence of vain speculations, touching matters which God has, for wise and beneficent purposes, veiled from our eyes, to the omission or depression of that which our Lord and the apostles made most prominent, even the chief corner-stone of the building, Christ crucified, the ransomer of sinners. We depart from Christ when, to favour some particular tenet, we put forth prominently some especial text, and sedulously keep back, or pass lightly over, others that do not exactly fall in with our hypothesis; for this is not preaching the word of God, but so much of it only as we like. When we allow spiritual pride to lay hold upon us—that seed that so often insinuates itself, in some shape or other, into the holiest ground; whenever we cease to utter from the heart the publican's prayer, "God be merciful to me, a sinner;" when we make unto ourselves idols of the things of this world—laying up our treasures where moth and dust doth corrupt, and where thieves break through and steal; when we pay to Mammon the slightest portion of that obedience which is due wholly to God. We depart from Christ when we shrink from the bold maintenance of his cause, when we stand in the way of sinners, when the sharp sayings of the wit, the sneers of the sceptic (whose only apparent force springs from the bitter rancour and venom with which folly and error tip their arrows in the warfare against truth), —when such things have influence enough to make us for a moment ashamed of the cross which has crucified us to the world and the world to us.

But we notice still further, that all was calm and at rest when the disciples went into a ship to go unto the other side. There is no more dangerous ordeal for the Christian to pass through than perfect se-

renity ; and it is at such times that Satan applies his most subtle, though not the less dangerous, weapons of warfare to encompass our subjection. It is not in the storm that we are likely to depart from Christ: it is not at such times when we are visited with remorse for sin ; when we feel overwhelmed with the reflection of our own individual offences, accounting ourselves the chief of sinners; when we feel the hard struggle of hope and fear—hope when we look to Christ, fear when we look to ourselves, for these are blessed signs of the Spirit's agency upon our hearts: it is not in the hour of bereavement, when, for instance, God's mandate comes to us to resign one whom he had himself joined to us as our fellow-traveller in the pilgrimage of life; when the parent is the daily, hourly witness of the child's premature decay, seeing as it were the constant inroads of some invisible depredator, but not knowing how to avert the visibly inflicted blow; or, still further, compelled to consign to its kindred dust the floweret that had such fair promise, destined to a protracted old age in this wide world alone: it is not when we see the wreck of all our earthly hopes, the shattered downfal and dispersion of all our possessions, that we are likely to depart from Christ. They appear stunning at the time; they seem to prostrate us; they are hard for the flesh to bear, but they draw us closer to the Lord. They make the Saviour dearer to us. They put into the open light our own weakness; they show us how frail a support we have to lean upon, apart from the Redeemer, upon how frail a tenure we hold all things here, and consequently tend to make us more and more lay up our treasure in heaven. O, my Christian friends, ever bless God for the apparent afflictions wherewith he visits you; they are the wholesome medicine of your souls. Cultivate the spirit of Job, who exclaimed, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." It is in the hour of sunshine, when every thing seems at rest outwardly and inwardly—outwardly in our circumstances, and inwardly in our hearts and minds—that we are most in danger of departing from the Lord. It is then that we most need to "watch and pray, that we enter not into temptation." Insensibly almost to ourselves, a sort of pharisaical spirit creeps over us: we are apt to take uninterrupted prosperity and unchequered happiness as a signification of our being acceptable before God; we get put off our guard, as it were, by it. The truths of God's word have a less penetrating effect over us; our religion becomes less vital; the whole scheme of man's redemption by the blood of Christ assumes a matter-of-course aspect, and we have a less extensive perception of God's love—so stupendous, so amazing! It is at such times the accuser of the brethren is most busy: his snares will be cunningly devised, cleverly concealed from immediate inspection ; not at first startling in their nature or extent, but most deadly in their ultimate end. Beware, we beseech you, of such deceitful peace: be not cheated into inactivity or over-confidence. You never can be entirely safe while you have such evil hearts to contend with, and such an energetic adversary, who is described as "a roaring lion, going about seeking whom he may devour." But he was a serpent and a liar from the beginning, and you cannot be too careful lest, as such, still he coil round you while you slumber, steal upon you with false pretences, and accomplish your ruin. You must never lay aside watchfulness: when all seems smooth, suspect that all is not right; gird yourselves afresh with the armour of righteousness on the right hand and on the left, and make ready for the spiritual combat; see if you have not set sail alone, to the abandonment of Christ. Let this admonition be ever before your eyes—"Work out your own salvation with fear and trembling." We have remarked still further that, from the nature of the circumstances under which they had recently been placed, and the nature of the sea they were crossing, the disciples were most probably taken unawares and abruptly by the storm, which tossed their ship about. And is it not so with such of his disciples now as venture upon the sea without the company of Christ? Their gradual and almost imperceptible secession is sure to terminate in a sudden storm. Were it not sudden, were it visible in its approach, many would be deterred from encountering it, who, as it is, are exposed to its unexpected violence. And what storm so piteous as that with which a believer finds himself overtaken when, by divine Providence, he is awakened to a sense of his departure from the Lord? With what alarm does he look upon the hold Satan has gained upon him, some idol around which his affections have entwined themselves, to the dishonour of God! Nothing but the most convulsive effort can relax the iron grasp with which he finds himself held. Then comes the bitter remorse, the self-debasement; recollection of the evil effects his influence has had upon others, and which can never be recalled; the bewildered look around for some rescuing hand to save from the engulfing waves; the overwhelming despondency and gloomy fear lest such an apostate has sinned beyond forgiveness; the suggestions of Satan urging to despair and total estrangement from God. Do not these sensations, with a crowd of others of similar

poignancy simultaneously working upon the mind, form a tempest before which the stoutest heart must cower? Yet, happy are they with whom it produces the proper result, with whom it forms the preparation for the true valuing of Christ upon his reappearance: such will indeed eventually bless God that their ship was in the midst of the sea, tossed with waves, and the wind contrary. They will never cease to deplore their wandering, but they will be grateful beyond measure that their eyes became opened to their widening distance from the Saviour, and that they were stopped in their aberration by the interposition of a storm.

"And in the fourth watch of the night Jesus went unto them, walking on the sea." "In the fourth watch of the night." "It is to be observed that, before the captivity, the night was divided only into three watches, namely, the first, or 'beginning of watches,' as it is termed in Lamentations ii. 19; the middle watch; and the morning watch, or watch of daybreak. As the length of the hours of the day varied with the season of the year, being much longer in summer than in winter, in consequence of the period between sunrise and sunset being invariably divided into twelve equal portions; so the three night-watches would also vary in length from the same cause, being much longer in winter than in summer*." And it is not difficult to imagine with what earnestness one who had the charge of a long, cold, wintry watch, would look out for the termination of his arduous duty. If we bear this in mind we shall see the full emphasis of the psalmist's expression in psalm cxxx. 6—"My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning:" as though their eagerness was almost as intense as it could be, but the appearing of the Lord was being looked for still more eagerly. This fact will also beautifully illustrate the purpose of the 134th psalm, which consists of only three verses. The whole psalm is nothing more than the alternate cry of two different divisions of the watch. In the two first verses the first watch addresses the second, reminding them of their duty, in the following words: "Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord." Lift up your hands in the sanctuary, and bless the Lord." And in the third and last verse the second watch replies by a solemn blessing: "The Lord that made heaven and earth bless thee out of Zion." "The address and the answer seem both to be a set form, which each individual proclaimed or sung aloud, at stated intervals, to notify the time of the night †."

* Horne. † Bishop Lowth.

But during the time of our Saviour the night was divided into four watches, a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks. All four are distinctly mentioned in Mark xiii. 35—"Watch, therefore, for ye know not when the Master of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning." But it was in the fourth or last watch of the night that Jesus came unto his disciples, walking on the sea. They had been left to themselves from sunset to early dawn, their frail bark the while the sport of the impetuous waters. It had been a sleepless night to them: clinging to life with all the tenacity of our fleshly natures, they would toil hard with human appliances to avoid a watery grave. Theirs was not the peril, not the toil of a few moments, or of an hour: it was not one wistful glance only that they had to throw towards the shores on which they had left the Lord: the first watch, and the second, and the third passed, and still they had to battle with the angry elements; the fourth watch came, and they were still not only not safe on shore, but "in the midst of the sea, tossed with the waves." Their powers must have been weakened now; their hopes from human aid must have been well nigh past; their fainting hearts so humbled as to leave little danger of their ascribing the ultimate rescue effected for them by Christ to the work of their own hands, to any exertions they had themselves made. It was then, when they were thus prepared to receive him, when they were thus low and helpless in their own eyes, that Christ went unto them, walking on the sea. The very billows that foamed around were the bearers of their deliverer, formed the visible means of the approach of safety to them. Christ came to them walking upon the very object of their terror and alarm; and "when he was come into the ship the wind ceased." There was no danger under such circumstances of their doing else than ascribing the whole glory to God. There was no danger of their not recognising the hand of God: such angry waves, such contrary winds, could only be assuaged by the irresistible command of him who is Lord of all. O, they would exclaim with the psalmist, "The Lord sitteth upon the flood; yea, the Lord sitteth king for ever:" and with Job, "He bindeth the floods from overflowing." And again—"The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea:" "He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses:" "Therefore will we

not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." What can exceed their glowing love and gratitude to him that came to shelter them from the storm? They would be very far from loving the Lord the less in consequence of the great peril from which he had delivered them.

Let us see how this applies to us. Do we never seem left to toil alone through the first and the second and the third watches of the stormy night, when God for our good sends us heavy visitations? When nigh destruction has seemed to hem in our little bark on every side, and we have uttered, midst the howlings of the beating wind and rain, the heart-rending ejaculation—"How long, Lord? Wilt thou be angry for ever? Shall thy jealousy burn like fire? O remember not against us former iniquities; let thy tender mercies speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy name." Have our prayers never to the outward eye seemed unanswered? Have not, on the contrary, our troubles seemed to thicken, the adverse current more violent, and our position every moment more perilous? Such things are then, though we know it not, working together for our good. They are beating down every thing like self-sufficiency; they are showing us how completely dependent we are upon Christ; they are purging us of the poison Satan has at different times infused into our hearts, and which must undergo this violent remedy to insure its total ejection. It is the rod of love that is chastising us. The three first watches of the night may pass, and still Christ seem to be absent from us; but the fourth watch will bring him. The night will not terminate, if we earnestly desire him, without his appearance. And let us reflect what it is that brings him: he will come walking on the sea. Of a truth God's dispensations—afflictive dispensations I mean—are more especially the forerunners of his presence. They form the pathway by which many a Christian can trace the coming of the Lord; they are the warning voice that has recalled him from the error of his ways. Faithful and true is he who hath said—"If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." And, as with the disciple that has for a time only departed from Christ, they are the immediate cause of re-union; so also with the hitherto unconverted and impenitent. When they are bowed under affliction, when the iron hand of disease lays them prostrate on the sick bed, when the sudden whirlwind sweeps away their earth-built castles, and intricate calamity bids them gloomily behold how false the gods they have been worshipping, at the end of the bitter and nearly overwhelming struggle, it is no uncommon thing for their eyes to be opened, so that they see the Lord walking to them upon the sea. Many a one has known nothing of Jesus for years of sunshine and calm, but the night of distress has brought him to them. The temporary delay in his approach is wisely purposed for our good: it is good for us that we be afflicted; and the affliction must continue for a time before we can derive from it the lesson it was designed to impart. But, the greater the danger from which we are preserved, the greater the love we ought to feel to him who saves us from it. Ours is no slight peril that we incur; it is no less than eternal condemnation, and no less can save us than he who came unto his disciples in the fourth watch, walking on the sea. Shall we then ever shrink from the endurance of trouble when it is thus often fraught with such especial blessing? Shall we not rather esteem our afflictions merciful visitations, our losses gains, if they procure us Christ? What encouragement have we here to support us under every trial! The blasts that to the worldly mind seem so pitiless, the eddies that seem so engulfing, are all marks of the path by which Christ frequently comes to his people. And to the sinner, who is suffering under affliction, and yet recognises not the hand that inflicts nor the purpose for which it is inflicted, we would exclaim—Read in your sorrow the interposition of God to stop you in your evil course; in the midst of the stormy sea of trouble in the which you are being tossed about, think of him whose company you have not; pray that he will come to you, and you may expect that the fourth watch, the end of the tempest, will see him walking to you upon the waves that surround you. If you hesitate to read the Lord's gracious dealing with you in the trouble that encompasses you, we ask you imploringly, what will you do when the Lord shall come to judge all flesh? You will then find that there is a dreadful condemnation to them that are not of Christ Jesus, who walk not after the Spirit, but after the flesh. Why will you still remain ignorant of God, opposers of his truth, and transgressors of his laws? Can you rest in this state? Do you feel no pangs of conscience, no remorse, no anguish at the thought of what you might be, but what you are not? Can you hear of the

love of Jesus, of the comforts of the Spirit, of the privileges of his people, of his kingdom of glory, of the wretched and interminable doom of the impenitent, and still pursue the ways of sin? We beseech you pause ere you make the fearful resolve to go forward in your sins. Remember you are again entreated to come to Christ. Yes, Christ himself authorises and commands us to declare to you that "whosoever cometh unto him he will in no wise cast out." The blood of the Lamb can cleanse from all sin. Behold then in him the way to God: he will not upbraid you with your past waywardness and rebellion, but will receive you with the open arms of affectionate love. He has promised by his servant Micah the fullest pardon: "He will turn again; he will have compassion on you; he will subdue your iniquities, and will cast all your sins unto the depths of the sea." You will find, if you continue the slave of Satan, that his service is hard, and the wages of sin death. For Christ's sake, who died to save you, turn from your sins. Remember that at the longest life is short, and tremble lest, provoked with your repeated transgressions against the fullest light, he shall swear in his wrath that you shall not enter into his rest.

But let us, in conclusion, turn for a moment to the contemplation of those whom the storm re-unites with their Saviour. How happy they! They will take diligent heed for the future, lest the calm and quiet lead them from the Lord; they will shudder at the fearfully hazardous position in which their want of watchfulness and prayer placed them; but they will feel within them a joy unspeakable, that though they were in the midst of the sea, tossed with waves and the wind contrary, yet "in the fourth watch Jesus came unto them, walking on the sea." "They already possess the earnest of their future glorious inheritance—the gift of the Holy Ghost, the pledge of their Father's love. By this they are even now permitted to taste of the waters of life, which run through this vale of tears; ere long they shall drink of those rivers of pleasure at God's right hand for evermore. Here they often drink and find refreshment, but there they shall hunger and thirst no more; for the Lamb, their redeemer and beloved, shall feed them; nay, they shall walk with him, and partake of his glory, and reign with him for evermore." Weary not then, dear brethren, in well doing. Your Redeemer will soon appear, to your joy, and then you will appear with him in glory. A few more rising and setting suns, and all your sorrows and sins shall flee away for ever; you shall *then know, as you* are known, and be for ever with your Lord, and sing his praise who has redeemed your soul from death.

## The Cabinet.

THE SECURITY OF GOD'S PEOPLE*.—"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7). "Who is he that will harm you, if ye be followers of that which is good" (1 Pet. iii. 13)? There is a natural tendency in a blameless, holy, and useful life, to disarm hostility. Generally speaking, there is that about the life of a good man which, in some degree, awes the vicious and malignant. There is a secret persuasion felt amongst them that it is not safe to harm a good man. The wicked are often like the lions in the cave of Daniel: they may foam and gnash their teeth, and seem as if they would rush on their victim and devour him; but there is something which puts a secret awe upon their spirits, like the angel hushing with its outspread wings the rising wrath of the monsters. O yes, the frequent communings with God, the converse with high and heavenly things, the ardent thirstings after holiness, as well as the secret inward struggles against sin and evil desire, the life of active benevolence—all this stamps on the very outward form and visage a dignity, an elevation of character, an ingenuousness, a holy earnestness, which awes even the scoffer and reviler. There is that about him which seems to say—"Take heed what thou doest." And it was not in the apostles' days alone that the wrongs and insults heaped upon "the poor and afflicted people" of God turned back with fearful retributive vengeance on the heads of their oppressors. O it is an easy thing to oppress and malign the defenceless poor, who have none to take their part. It is easy to oppress those who, for conscience sake, "will turn their left cheek to him who smite them on the right, rather than strive." But it is a fearful thing to settle the account afterwards with him to whom they have poured forth their prayer in secret, and with sighs and tears commended their cause to him, knowing that "he is a God that judgeth righteously." However, it is not even such considerations as these, acting on the minds of the ungodly, which can always stay the hands of the oppressor, or stop the lips of the accuser. No life, however blameless or useful it may be, can altogether save the servant of God from the one or the other. The best of men have been amongst the oppressed and persecuted and vilified. Their religion was in itself a sufficient cause to kindle against them the flames of hatred. Their lives were a tacit rebuke on the conduct of those around them; and because they would not "run with them to the same excess of riot, they were accounted enemies." But to what, after all, did this enmity and hostility amount? What serious injury did they inflict? "Fear not them," said the Lord, "who can but hurt the body." The injury which they inflicted was but like the slight damage done to the casket, while the precious jewel remained unscathed within; or it was but breaking open the prison walls to let the prisoner escape the sooner. And it is only necessary to look to the end and issue of these trials, which were meant "to persecute their souls to death," to be convinced of this. These very afflictions were among the means of ripening and preparing their souls for glory; so that, admitting the worst that men could do, how small the "harm!" Shall we designate as "harm" those storms which make the Christian cling faster to his home?

* From "Sabbath Evening Readings," by rev. Dennis Kelly, M.A., incumbent of Trinity church, St. Bride's, London. London: M. A. Edwards, 12, Ave-Maria-lane. A really valuable little work: we cordially recommend it to the notice of our readers.—ED.

Shall we designate as "harm" those wrongs and injuries and slights which are overruled for the good —the final, everlasting good—of his soul? Nay, perhaps it was those very trials—the very unkindness and ingratitude and treachery he met—which, while they wounded his spirit and embittered life to him for a time, yet drove his soul to closer communion with God, and led him to experience what "a very present help he is in trouble." Perhaps it was that very unkindness which, while it made him "cease from man," led him to find God "his refuge and strength." It was when smarting under the unkindness and injustice of man that he drank deepest of divine consolation. Ah, yes; when have such foretastes of heaven been enjoyed?—when "such refreshings from the presence of the Lord" as amidst "even bonds and imprisonments?" When have God's servants "enjoyed him" so much as when they had nothing else to enjoy but his favour and presence? It is wondrous thus to find all that the craft or subtlety of the devil or man could do against them "turned to their greater salvation." They might hurt the body, but their eternal safety they could not endanger—their title to a mansion in the skies they could not invalidate.

"The oppressor holds
The body bound, but knows not what a range
The spirit takes, unconscious of a chain."

## Poetry.

### THE HEAVENLY ASSEMBLY.

By Rev. J. S. Broad, M.A.

(For All-saints' Day.)

*(For the Church of England Magazine.)*

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 9, 10.

I saw a countless host surround
The emerald throne on high;
I heard their rapturous songs respond
Through mansions of the sky:
Arrayed in robes of purest white,
They stand in bliss complete,
And cast their radiant crowns of light
Before the Saviour's feet:
They sing the Lamb who once was slain,
But lives again in power to reign.

No eye could scan that sainted band,
No tongue their number tell;
Brought out of every clime and land,
The ranks of heaven they swell:
Though once of diff'ring speech and voice
On earth's divided sod,
In one glad song they now rejoice,
And praise their Saviour God;
They sing th' atoning Lamb who died,
But rose again—the glorified.

Dwellers on earth, of Adam's seed—
A tainted, sinful race;
From condemnation they were freed,
And saved by heavenly grace;
Their robes, defiled by sin's dark stain,
Were washed in blood divine,
And long they strove, nor strove in vain,
As sons of God to shine:
And now the Lamb of God they sing,
Who died, but lives their glorious King.

Their lot on earth was marked by grief;
A life of toil they pass'd;
But now they taste a sweet relief,
And rest in Christ at last:
Their tears have all been wiped away
By his Almighty hand;
Their night has open'd into day
In that celestial land:
And now they sing around his throne
Salvation through the Lamb alone.

They nobly trod the soldier's path,
And many a struggle won;
They fought the fight with vigorous faith,
And now their work is done:
Aloft the victor's palm they bear,
And wear his crown of gold;
In all their Captain's conquest share,
Their Captain's face behold:
And now the victor's song they sing—
Salvation through their conquering King.

Their blessed state 'tis yours to gain,
Ye saints of God below;
Though now ye suffer grief and pain—
Creatures of toil and woe:
Wash'd in the blood for sinners shed,
Your garments pure and white,
Ye shall not fail, through Christ your head,
To reach the realms of light,
And join the blissful hosts who sing
Salvation through their Lord and King.

*Newcastle under-Lyne.*

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### SOLEMN REFLECTIONS.

(From the Spanish.)

O! let the soul her slumbers break,
Let thought be quickened and awake!
Awake to see
How soon this life is passed and gone,
And death comes softly stealing on—
How silently!

Swiftly our pleasures glide away,
Our hearts recall the parted day
With many sighs!
The moments that are speeding fast,
We heed not, but the past—the past—
More highly prize!

Our lives are rivers, gliding free
To that unfathomed boundless sea,
The silent grave!
Thither all earthly pomp and boast
Roll, to be swallowed up and lost
In that dark wave!

Thither the mighty torrents stray—
Thither the brook pursues its way,
And tinkling rill!
There all are equal—side by side,
The poor man and the son of pride,
Lie calm and still!

This world is but the rugged road,
Which leads us to the bright abode
Of peace above:
So let us choose the narrow way,
Which leads no traveller's foot astray
From realms of love.

Our birth is but the starting place;
Our life the running of the race;
We reach the goal
When, in the mansions of the blest,
Death leads to its eternal rest,
The weary soul!

## Miscellaneous.

THE HEAVENLY ROBES.—The robes of these priests were once indeed defiled and stained by sin. Their garments were as mean and polluted as ours are now, and neither men nor angels could cleanse them. Ten thousand tears of penitence could not wash them white, nor the blood of martyrdom conceal their stains. How then was their filthiness removed? By the water of baptism? All these priests were indeed washed in this water, but it was not this which purified their souls. Daily experience proves that no outward means can remove the crimson stain of sin, or do away its filthiness. While we are contending that baptism has this power, thousands around us, who have been baptized in the name of Christ, are giving a death-blow to all our reasonings by their worldly and ungodly lives. This, as well as every other ordinance, is indeed sometimes made the means of communicating blessings to the soul; but there is no inseparable connexion between the outward visible sign and the inward spiritual grace of any sacrament. A man may go to the table of the Lord, and yet not discover the Lord's body there. He may be washed in the water of baptism, and yet be as much "in the gall of bitterness and in the bond of iniquity" as Simon Magus or Judas Iscariot. Could we but once be brought to see something of the real nature and extent of the depravity which reigns within us, we should, that very moment, be convinced that no outward ordinances, no human exertions, can cleanse the soul from its pollution; that the evil is too powerful and too deeply-seated to yield to such remedies as these. We should see that the matter will not admit, for a moment, of doubt or argument. Our feelings would at once refute the most subtle reasonings. There is indeed a fountain which had power to wash away sin and uncleanness; but this is a spiritual fountain, possessing a spiritual and mighty efficacy. These heavenly priests have discovered this sacred laver, and in their songs they point it out to us. We find them always ascribing the change which has passed on them to one cause, and giving to one being all the glory. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." "They have washed their robes, and made them white in the blood of the Lamb"—that blood which, the bible tells us, "cleanseth from all sin," and which can make the sinner's defiled robes as white as snow. "Therefore," says the text, "are they before the throne of God." This was the reason why the everlasting doors of the heavenly temple were opened to them, while thousands of their fellow-sinners are for ever excluded from its courts. "They were washed, they were sanctified, they were justified in the name of the Lord Jesus, and by the Spirit of our God."—*Bradley's Sermons.*

NOON IN AN INDIAN JUNGLE.—It was verging *towards noon, and the orb* of day was holding his brilliant course through the heavens, shining with an intensity unknown except within the tropics. Limpid streams were sparkling down the rugged side of the wood-covered hills, flinging their light and silvery spray from rock to rock, over which the graceful bamboo spread its feathery branches; while many-coloured flowers crowned the overhanging crags, waving like the banners of elfin warriors in the sluggish air. The cocil, or nightingale of Hindostan, was nestling among the leafy bowers of the mango tree, and, while draining its rich nectarious juice, poured forth in hurried strains, as if inebriated, her soul-entrancing melody. The dove had taken shelter in a thicket of odoriferous shrubs, and was faintly cooing to his companion. The vulture was pluming his haggard wings by the margin of a lake profusely overspread with lotus. The hawk, overcome by the noon-day heat, had ceased to persecute the timid hill chicore (the red-legged partridge); and the crane, exhausted by the meridian sun, stood idly by the plashy rill, his watchful eye half closed in sleep, and no longer searching out his finny prey. Even the fatal cobra capella, yielding to the sleepy influence of the hour, folded his terrific crest in unwilling truce; while the drowsy bee, couching in the hollow petals of the lotus, was humming himself to his mid-day repose.—*The Metropolitan.*

PRAYER BOOK.—Of the value of our book of common prayer as a text book, for the instruction not of the educated only, but of the uneducated also, among other facts that might be adduced, are the following from the late report of our south-western missionary bishop:—"The lady in charge of the school for the Cherokee nation, and who is a missionary of the American Board of Commissioners for Foreign Missions (connected with the congregational denomination), having laboured among that people for above fifteen years, assured me that she had found nothing so well adapted to her purposes as the book of common prayer. The whole arrangement was well suited to impress the truths of the gospel on the heathen mind, and particularly the regular recurrence of the same language and ideas in the Sunday services." The same bishop thus writes of a late officer in the army, who now lives in the far west:—"He was very anxious for me to send him a minister of the church, and pledged him his hearty support. I could only promise my best exertions in his behalf, and urged him in the mean season to take the book of common prayer, assemble his children and household on every Lord's day, and, as the priest of his family, devoutly to celebrate divine service. He promised me he would do so. For two years I heard nothing from him. On my second visitation he met me with a countenance beaming with pleasure, and told me he had been faithful to his promise, he had done what he could for the instruction of his family, and that, while praying with and for them, God had touched his heart with a sense of his own necessities, and by his Holy Spirit had prompted him to pray for himself—and he was now ready with his household to be baptized into the faith of the Lord Jesus. Accordingly, after the service and sermon above alluded to, I admitted him, his wife, and five children, to the sacrament of baptism. From such circumstances we are led to two reflections: first, the eminent value of our liturgical services; secondly, the usefulness of our church institutions for the education of the young in Christian principles."—*The late address of bishop Gadsden to the convention of South Carolina.*

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## PROMISES, ABSOLUTE AND CONDITIONAL.

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No. II.

WHOEVER carefully traces the chain of principles drawn out in our Church Catechism, cannot fail of finding there laid down the same absolute course of divine promise, and resulting human obligation, which we have before contended for. It would have been easy, in that really matchless, if not faultless, summary of faith and practice, to have said that we were "*conditionally* made" in our baptism "members of Christ, children of God, and heirs of heaven;" and that the condition was, our performing the three promises made for us by our sponsors therein—of forsaking sin, believing the truth, and practising the commands of the gospel. But this is not said. It may be, or may not be implied. But we do not read it so written. The baptismal grant is clearly stated there as unconditional. We *were* made, and we *did* promise: that is the whole. The question, "Are you bound to believe and to do?" is answered similarly by a confession, a resolution, a thanksgiving, and a prayer; but no avowal occurs of conditional terms, from first to last; much less, the remotest allusion to a second justification, after our baptismal faith, by works ensuing. In the same formulary also we are taught to believe in "God the Son redeemed me and all mankind;" not conditionally those only who accept of his redemption. And, in "God the Holy Ghost, who sanctifieth me and all the elect people of God;" not me, *if* I pray, or if I do not fall away, if I act as the elect people ought to act; but absolutely "me, and all the elect people of God."

The case of *duty* is the same. "My duty towards God is to love him with all my heart:" "My duty to my neighbour is to love him as myself:" *i. e.*, a duty resulting from, not a condition preliminary to, my baptismal grant. And, when the next question affords the opportunity for entering on the whole theory of duty, and for suspending (if this were intended) all blessing on the condition of its performance; then this is not so written. The whole is gathered up in one broad position, that we are unable of ourselves to perform even the very plainest straight-forward practical duty; nay, without God's special grace—not his common preventing grace, on condition of its due use so made special—but expressly his special grace, which is always considered as conclusive of obedience: upon which comes the injunction to prayer; and *that*, not itself as a condition of obtaining it, but "which you must learn at all times to call for by diligent prayer."

The language in all this (and I do not proceed further to the account of the sacraments, because our Catechism maintains the very same principle throughout), the language, I say, in all this is what may be called a *parental*, or a family language. It no more involves conditions, than we could suppose the father of a family would offer his love to his children upon the mere condition of their obedience, and then wait to bestow his caresses upon the offspring of his loins, till they had actually *earned* the meed of his paternal regard. If we suppose the relation altered into that of a servant, we might then

imagine a case approaching more nearly to that of condition—a service to be done for wages to be received. But even this comparison does not lead the apostle to the Romans (chap. vi.) to adopt the language of condition or of wages; while he owns the comparison altogether to be adopted "because of the infirmity of their flesh;" or, to make himself the better understood. But the nearest approach to the language of condition made even *there* by the apostle, is this—"His servants ye are, to whom ye obey:" thus following up the very language of Christ himself—"Ye do the deeds of your father. If God were your father, ye would love me."

The Catechism, I observe, throughout takes the affirmative, and assumes the absolute grant of a divine relation, that of son-ship or affiliation, to the child; and then assumes the duty incumbent, or the conduct consequent upon such a relationship.

It would take us much beyond the limits of the present sketch, to carry out the same remarks, as equally and strictly applicable to our Baptismal Service. It is fraught with promises of precisely the same unconditional nature as the Catechism itself; as if both proceeded from the very same view, and even the self-same hand in the composition. The child is stated to be unconditionally, and of the mere grant of God, "a faithful and elect child." Prayer is not enforced as a condition, but practised as a mean, in order that the child may "ever remain" such to the end of life. Nay, "eternal life" is that promise which God on his part is most assuredly pledged "to keep and perform;" and it is only pledged on the sponsor's, or on the child's part, collaterally not conditionally, by consequence only, or correlatively, or however otherwise to be expressed, so as it be not in the way of payment, or by barter, that the child is to act in pursuance of that promise, and keep that which has been committed to it.

The parallelism in this case, between our catechism and our baptismal service, could not be too strongly insisted on, had we time for the purpose. The performance of every duty is involved in the first absolute grant of baptismal privilege in the catechism: as in the service for baptism the final attainment of every promise is enveloped in the first act of admission into the Christian covenant. Prayer is, in all cases alike, made the one only mean both of the first grant of baptismal or spiritual regeneration, and then also of the final perseverance in faith and duty. Continuance in duty is never specified as a condition of continuance in grace; that is, I mean, as a thing expressed and laid down in so many words: whatever may be the secret *implication some* may choose to argue for, of a condition so annexed; and *that*, just according to the special view that each may take of the subject in his own mind.

The omission of the conditional "if" in all these several formularies brings us back, and in conclusion, to the point at which we started. This omission, it is true, does not *exclude* the demand of conditions, even on the very shewing of the expressions so used, by any class who is accustomed to view the gospel as a system built upon conditions. Unhappily, here the Socinian and the Papist but too nearly agree, in requiring very strict conditions of those who obtain what some of them call the "antecedent" covenant blessings; they require that is, the condition of adherence to their first professions, or at least of sundry acts of discipline in case of failure; upon which they then promise "consequent" blessings, up to the future and final justification of the individual Chrisitan.

Others, who do not like to retain the doctrine of "conditions," in this hard and truly legal and unevangelical form, will sometimes however choose to deduce from the formularies in question, as from Scripture also, the absolute necessity of consequent duty to *secure* antecedent blessings; and *this*, meaning to avoid the equally hard and most delusive scheme of a fatality of divine decrees, and of an antinomianism in human practice. They think it too refined, and not practical enough, to say that God, who has decreed the grant of baptism at first, and decreed the grant of eternal life at last, has also decreed, equally without conditions, the grant of holiness as *the ordained medium* through which we pass from baptismal regeneration to celestial felicity: however all may be agreed that such is the course, these would still prefer making baptism only unconditional, holiness a strict condition, and heaven after all a purchase.

On the other hand, the omission of any direct appeal to the conditional hypothesis in our own formularies—if this be generally the case—and the assumption of all engagements alike as a matter of promise, and through the medium of prayer—must be considered as very satisfactory to a large body of Christians who decline the use of "conditions" in their own view of the gospel system. By such an arrangement, *these* are enabled and encouraged, to see their whole standing in the Christian covenant, their continued adherence to it, and their final perseverance in it, as all a work of "special grace," and the absolute grant of divine mercy. They are enabled by this view of the case to understand that holiness is rather a privilege, than a kind of mutual condition towards a privileged state as its result; and that in fact holiness is in no other sense a condition of heaven, than as hea-

ven is a condition of holiness: the one is rather a heaven begun below; the other, holiness consummated above. They can satisfy themselves that, if even holiness itself be not "a condition" of heaven (in the lower sense of the word), much less can penance, or discipline, or almsgiving, or charity, or whatever else may or may not be parts of holiness, be considered, or can be exacted, as a condition towards its attainment. They are still incessantly warned that holiness *is* the condition considered as the *state* of the Christian, and stands the highest of all motives, the deepest of all grounds:—"Be ye holy, for I am holy." They finally learn here, the most effectually to their own minds, the all-availing power, the indispensable necessity of true prayer. This they can ever view as the "antecedent" to that which is "without condition." They are not careful to answer what might seem inconsistent in maintaining *means*, while they reject *conditions;* and their conclusion of the whole matter is wound up in that of St. Paul—"By the grace of God, I am what I am." G.

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## RESPIRATION*.

For the mechanism by which this function is carried on in man, we must refer to the description of the respiratory system of nerves; we shall here merely review the parts concerned therein. The trunk of the body is hollow, divided into two cavities by a broad muscular *septum* (diaphragm); the inferior division (abdomen) contains the stomach, liver, and other abdominal viscera; the superior (thorax) contains the heart and lungs. The walls or parieties of this latter cavity are chiefly composed of the ribs, with their appended cartilages, which form elastic arches. The diaphragm rises from the spine, and is inserted into the edges of the ribs all round; it presents a very considerable convexity upwards, encroaching, as it were, upon the cavity of the chest, somewhat like the bottom of a wine-bottle; its contraction, by which this convexity becomes less, must necessarily tend to enlarge the cavity of the chest.

To form a proper idea of the structure of the lungs, we must commence with the trachea (windpipe), as it passes down the neck; immediately upon entering the chest, it divides into two tubes, one to either side, which successively divide and subdivide till they terminate in extremely minute air-cells; these are lined by a membrane, in which are distributed blood-vessels innumerable, and exquisitely fine, derived from a large artery (pulmonic), which conveys the blood from the heart to the lungs; this artery divides and subdivides till it forms a beautiful net-work upon the membrane, and ultimately becomes invisible from extreme subdivisions; these may be said to constitute the substance of the lungs, which are literally a congeries of blood-vessels, air-tubes, and air-cells, with nerves and a small quantity of cellular tissue, all bound up in the most beautiful and portable manner. The air-cells are grouped together in what are called *lobules*, separated by slender membranes. This is evidently a wise provision, and of vast importance under particular circumstances: for example, in making a great effort, or by a suffocating cough, some of these cells may be ruptured, in which case the air insinuates itself between them, and renders useless the part so affected; and, were it not for these lobular partitions, the air would quickly run through a whole lung, causing immediate suffocation. The same remark may be made in reference to what is called pulmonary apoplexy, or the bursting of a blood-vessel, which, by this wise arrangement, is limited to a small extent. But should the partitions which separate these lobules be unable to resist the force of the injury, a further security is provided by the division of the lungs into lobes, the right into three and the left into two; these are enveloped in a strong membrane termed pleure.

The chest is divided into two distinct cavities, by a septum composed of two membranes, between which the heart is situated, although it protrudes into the left side, so as to be almost entirely to the left of the mesial line. The lungs, as may be expected from their substance, are soft spongy bodies, completely filling the cavities of the chest, expanding and contracting with its motions. To understand the mechanism thrown into action during one respiration, let us suppose the muscles situated upon the chest (pectoral) and those between the ribs (intercostal) to contract: the effect necessarily following is an enlargement of the chest, by raising the ribs upwards and outwards. But the chief means of enlarging the cavity of the chest is the diaphragm, the contraction of which takes place at the same time; the first effect of the latter we might suppose would be to draw down the ribs, but these being fixed by the muscles first named, the whole power of the diaphragm is exerted in depressing its own convexity. The space occupied by the lungs being thus enlarged, they instantaneously follow the attempted vacuum, by which expansion the air in them becomes rarified; but, as there is a free communication through the larynx with the surrounding atmosphere, a portion of air immediately enters, sufficient to restore the equilibrium. As no muscle can continue in a state of contraction, the diaphragm and others before-mentioned relax, when, by the elasticity of the cartilages and membranes, the parts are replaced, a portion of air is expelled, and the chest restored to its former dimensions; the muscles of the abdomen assist in the latter act, by pressing up the diaphragm, and drawing down the ribs, particularly during all forced or unnatural expirations*. The muscles, restored to their tone by the interval of relaxation, soon contract again, and the same process takes place, which is repeated about twenty times a minute. Thus, in breathing, the ingress of air is facilitated by the enlargement of the chest and expansion of the lungs; and its egress is effected by the return of these parts to a quiescent state.

How remarkable to find within the body an organ so well protected from external injuries by long and elastic arches, free in its movements, beautifully folded up in the most curious manner, in order to occupy the smaller space, and yet exposing to the contact of atmospheric air a membrane calculated to be equal in extent to the external surface of the body; which membrane is so attenuated and exquisitely fine, that the smallest perceivable vessel comes under the influence of the air. When we contemplate this as a connected system, or piece of mechanism, its complex structure and the regularity of its operations, the ingress and egress of air, the harmony of motion among all its auxiliary parts, as already noticed when considering the respiratory nerves, the continual play of muscles, and the untiring spring of elastic cartilages, and all this time an unceasing current of blood circulating in the lungs, and rapidly flowing through some thousand channels; and this not only for an hour, a day, a month, or a year, but, independent of our will, care, or attention, for thirty, fifty, eighty,

* From Dr. Kerns's "Arcana of Nature Revealed." Dublin. 1839. A book we have heretofore introduced to the notice of our readers.—Ed.

* Bostock.

or a hundred years—what a manifestation do we behold of wisdom, power, contrivance, and design!

The quantity of air taken into the lungs at each inspiration during ordinary breathing has been variously estimated; that most generally agreed upon is forty cubic inches; after which, by an effort, there may be one hundred and seventy cubic inches expelled, making in all two hundred and ten expelled from the lungs while living, a portion still remaining, which, from a variety of circumstances, it is very difficult to measure with accuracy; it has been estimated to be one hundred and twenty cubic inches. Who could have supposed that within his breast three hundred and thirty cubic inches, or more than eleven pints of air could find room without inconvenience? How wisely is it arranged that so small a portion of the whole quantity should be changed at each respiratory act; for it must be evident that if a great bulk of the air was expelled, and the lungs suffered to undergo changes of such extreme contraction and expansion, the current of blood flowing through them must be considerably interrupted. There are also particular circumstances in which this is of vast importance, as when a portion of food falls upon the aperture of the windpipe, or any thing offensive irritates it; if no more air could be expelled, it might remain there, preventing the ingress of the external air, which would tend rather to keep it fixed upon it, and so produce suffocation; but, while the lungs contain so large a quantity of air, we can instantly propel a volume of it through this aperture, as in coughing, which clears all offending matter away.

If forty cubic inches be allowed for each respiratory act, and that this action is repeated twenty times in a minute, we shall find that 1,152,000 cubic inches, or about 666 cubic feet of air are respired by one man in twenty-four hours†; or, as Dick expresses it, "a quantity which would fill seventy-seven wine-hogsheads, and would weigh fifty-three pounds troy." It is well known that respired air is impure, and, if not largely diluted by pure air, would be poisonous to breathe a second time; it is equally known that combustion renders the air impure, and also poisonous; therefore allowing 666 cubic feet of air for each person in London, what a vast quantity is daily consumed, or rendered impure by the respiration of man and animals, and also by combustion in that great city; besides the volumes of impure gas continually rising from a variety of sources. When we calculate this daily quantum as accumulated for a week, a month, or a year, bearing in mind that the impure gas (carbonic) produced by respiration is heavier than common air, we shall see not only the advantage, but the vast importance of those winds that sweep the streets and lanes and alleys of such cities, though they pass through the land not even recognized as blessings at all; but as if by chance, not benevolent design, they rose, and swept the noxious vapours away. And yet without these refreshing breezes the impure air of a city would concentrate its poisonous qualities until, enveloped in the deleterious effluvia, the inhabitants would draw in with their breath the fatal disease. Again, if so much pure air is consumed, or rendered impure by the inhabitants of a city, how much by a whole nation, by Europe, yea, throughout the whole world, not only by men but by every creature in the entire animal kingdom. And, at this progressive scale, what a vast quantity of air undergoes the deteriorating change in a century! Therefore, if there was no process in operation to counteract this continual consumption of the vivifying portion of the air, how much less pure should it be now than it was two or three thousand years ago; and, if the same continued, a period might come when the atmosphere should be unfit for the respiration of animals, and consequently unable to support life. But it is not so. No defects, no blunders, or mistakes are to be found in the operation of nature's First Great Cause; for, in the laws which regulate the vegetable kingdom, we find provision made abundantly sufficient to counteract all the noxious influence of animal respiration.

The respiration of animals, and the corresponding process of vegetables, produce upon the surrounding atmosphere directly opposite effects; animals consume a portion of the vital or vivifying air (oxygen), and give out a portion of deleterious gas (carbonic); plants and all vegetables absorb a large portion of the latter, and emit a portion of the former. How much wisdom and benevolence is manifested in this simple, but yet beautiful law! It has been calculated that the average consumption of oxygen by a man in twenty-four hours is 45,000 cubic inches, weighing nearly 15,500 grains; and that the quantity of carbonic gas given out by the lungs in the same time is 40,000 cubic inches, weighing 18,600 grains containing 5,208 grains of charcoal*. This latter substance is readily recognized in the vegetable kingdom, constituting a large proportion of all vegetable substance. Whilst freely breathing the surrounding air by an act so simple, and which we perform with unconscious ease several hundred times an hour, how little do we think that within the chest a laboratory capable of such important and extensive chemical processes is quietly carrying on its operations, feeding, as it were, the vital flame upon which our existence depends.

There are certain phenomena so intimately connected with respiration, that I may be permitted to introduce some of them here, such as sighing, yawning, sneezing, &c.

*Sighing.*—When the imagination fixes itself upon some real or ideal object, and almost insensibly steals the mind away; when all the mental powers are deeply engaged upon the same, and we as it were forget, or become unconscious of surrounding objects, the nervous influence appears to forsake other parts, and attend upon the organs of the mind; the vital functions become languid, respiration slow, and the heart's pulsations heavy; the right side of the heart labours to propel the blood forward through insufficiently expanded lungs. In such a moment how beautiful and simple is nature's resource; she cannot call away the mind to attend, or rather to break off its reverie, by which the vital influence is concentrated; therefore she produces an involuntary sigh, merely a protracted inspiration, which expands the lungs, facilitates the flow of blood through them, and allows the air to act more freely upon it. In fact, we could not more perfectly accomplish the same purpose were we to direct towards it all the powers of our mind.

*Yawning.*—This curious phenomenon arises from nearly a similar cause; it is a certain sign of languor; the chest is insufficiently dilated; the blood, impeded in its passage through the lungs, gives rise to that uneasy sensation with which all are familiar. Thus, under a state of mental and physical languor, nature apparently neglected demands our attention, which being unable to gain, causes an involuntary act, constraining us to take in a larger quantity of air by a long and deep inspiration, in order to expand the lungs and raise the languid power of the system; this is particularly observable at the approach of sleep. "One is likewise apt to yawn when waking, that the muscles of the chest may be set for respiration, which is always slower and deeper during sleep. It is for the same reason that almost all animals yawn on waking, that the muscles may be prepared for the contractions which the motions of respiration require. The crowing of the cock and the flapping of his wings seem to answer the same purpose†." Yawning removes an uneasy sensation of languor and oppres-

* *Menzies* and *Bostock*.

† Bostock.

* Bostock's Physiology.

† Richerand's Physiology.

sion, the grateful recollection of which makes us involuntarily repeat it when we see another do so.

*Sneezing* consists in a short, violent, and forcible expiration, the air being forced through the nose; the object nature has in view being to remove some irritation from this organ; the process by which it is accomplished evinces a beautiful arrangement and sympathy of parts. It is necessary, in order to enjoy the sense of smell, that the internal or living membrane of the nose should be highly sensitive; therefore when any irritating substance, such as snuff, comes in contact with it (except in a depraved state) a painful sensation follows; to remove which could any method be devised more ingenious than that of passing suddenly and forcibly through it a considerable volume of air? This effectually, expeditiously, and safely answers the desired end. How remarkable is the sympathy by which, from irritation in the nose, a numerous set of muscles, or rather two sets, are involuntarily thrown into action; and, when we bear in mind their complexity of structure and variety of situation, it must appear still more evident; for it is only by considering separately the parts which are successively thrown into action, that we are able to see the exquisite beauty of the whole. What a number of muscles are thrown into action in order to expand the chest! The mouth is also opened to facilitate the admission of air, as also to prevent the irritating substance being carried farther inwards by its ingress through the nose. Then, when an opposite set of muscles is thrown into action, we find a corresponding change in the parts of the mouth; the soft palate is laid down upon the tongue, by which the volume of air is directed through the nose; how remarkable that this does not take place in coughing or vomiting! I need not mention the vast importance of this contrivance, or the inconvenience that must follow, were this, or any other arrangement in these several phenomena, reversed.

*Coughing* consists in a succession of short, forced expirations, during which the most powerful muscles of respiration are called into action; and, in addition to these, the abdominal muscles co-operate with great effect. In some cases, as under a paroxism of asthma or hooping cough, we observe the person grasp something with his hands, that he may fix his shoulders, in order more powerfully to expand the chest, so as to take in a large volume of air, which is expelled with great force for the purpose of removing the cause of his distress. Coughing performs the same office for the lungs that sneezing does for the nasal organ—it sweeps along the mucous membrane to remove the cause of irritation.

*Laughing* consists in a full inspiration, followed by a succession of short expirations. Though it is generally produced by a mental emotion, it is not solely dependent upon it, for we find it produced by physical causes, independent of the will, and often directly contrary to it; however, the connection between the exciting cause and the muscular contraction which produces it, is by no means satisfactorily understood. The action of weeping is very similar to that of laughing, although its causes, both corporeal and mental, are so dissimilar.

*Hiccough* is an involuntary convulsive contraction of the diaphragm, accompanied by an irregular spasmodic action of the glottis (superior aperture of the windpipe); its cause may exist in the stomach or œsophagus, and be produced by sympathy.

We have considered these several phenomena worthy of notice, as illustrating the systematic arrangement of parts and regularity of laws which govern the animal economy. There is yet one case connected with the subject under consideration, to which, though somewhat out of place, I may be permitted to direct the reader's attention, as in no mean degree displaying the wise designs of our benevolent Creator, namely, the first respiration. The fact is familiar, that there has been a period in the existence of all breathing animals when the lungs, collapsed and free of air, lay quiescent, and those functions necessary for the development of organization were carried on through a more circuitous and dependent system; though from the moment respiration is established it becomes essential to their being. The most interesting particular is the mode by which the first ingress of air takes place, so as to expand the lungs and raise the whole machinery of respiration from its quiescent state. If we observe the effect of an unexpected current of cold air upon a person previously warm, we shall perceive an involuntary shrug of the shoulders, and a sudden twitch of the muscles which expand the chest, so that the person instantaneously inspires an additional quantity of air. Now, in applying this to the sudden transit of the young being, by which he is introduced into a new state, we are constrained to admire the wisdom of that law by which the very thing we most desired, and which is all-important in that eventful moment, namely, immediate respiration, should be accomplished, or at least materially facilitated, by the application of that which least of all depended upon the care or attention of those concerned; yea, which even neglect or ignorance could scarcely prevent; for the moment this involuntary muscular effort is made, the air, entering through the mouth and nostrils, presses upon the superior aperture of the larynx, and, facilitated in its advance by the tendency which the muscular effort just described has to produce a vacuum in the chest, the air rushes in and expands the lungs. The muscles of expiration, unaccustomed to such a stretch, immediately contract and expel a portion of the air, no muscular effort being able ever after to expel the whole; thus is respiration begun.

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## Biography.

### THE REV. CORNELIUS NEALE, M.A.

### No. II.

CORNELIUS Neale was the child of many prayers, the pupil of many prayers, the friend of many prayers, the husband of many prayers—and these prayers were not offered in vain; the cloud that hung over him suddenly dispersed; the deleterious poison no longer wrought its ravages in the spiritual frame; but, through the healing medicine of the heavenly Physician, the barren tree became fat and flourishing: the outward man was decaying, but the inner was renewed, invigorated, and strengthened day by day. Mr. Neale, in Christ Jesus, became a new creature: as a natural consequence, old things passed away, and all things became new. How much encouragement does his case afford for intercessory prayer for those who pray not for themselves!

In reading to Mrs. Neale, as he was wont, something led to the mention of the first chapter of Genesis; when, to her surprise, he began attempting to prove to her, through all its parts, that the history of the creation, if inspired, was allegorical. "I could not argue," says she; "the conversation was short: I was driven to one comfort and one resource. I state these circumstances to show that the awful departure from God was becoming evidently and increasingly rapid."

"The very day succeeding this discussion on the creation, after breakfast"—the words are Mrs. Neale's—"my husband was seized with a slight hæmorrhage—so slight that, but for the evident terror I saw it produce in his mind, I should not have heeded it. The medical man who came confirmed me in this opinion; he said it was of no consequence,

and ordered quiet and some mild remedies. Being in ill health at the time, by my husband's wish I prepared to take a short ride; but was grieved, on just going away, to be recalled to wait till the servant should first get for him, from the circulating library, the last new novel of Walter Scott's, or, if this was not to be had, some others. The man returned with two or three, which were placed on the sofa, and I went out. I did not go further than the end of a short street before I regretted having been induced to leave home, and returned more speedily than I had quitted it, after an absence not exceeding one short quarter of an hour. On entering the room suddenly and unexpectedly, words cannot express the surprise that seized me at the change so strikingly depicted in my husband's countenance—from fear and irritation to marked sorrow, but comparative placidity, and, as I thought, mental prayer. The first object which drew my notice, and against which I had nearly stumbled, as it lay at the entrance of the door of a large drawing-room, and at the furthest extremity of the room—the opposite end to that where my husband lay on the sofa—was the very novel I had left him reading, lying half-open, as it had evidently been thrown there with considerable force and by some one in great agitation. To avoid recurrence to this scene, I will here give you the explanation, which was never given to me till my husband's last illness, when he felt it right to withhold it no longer. It appears that, fearing his sickness to be of the same nature and perhaps likely to have the same issue with his brother's, he determined to put away thought, and endeavoured with this view to get interested in the story before him; that he read the beginning, but in vain; turned over many successive pages, still in vain; and found himself looking at the end blank-leaf, when suddenly a strong impression came across his mind—not indeed in the same way, but as forcibly, as if a voice were speaking to him—'There is mercy yet!' reiterating the expression; so that he could, as it were, see or hear nothing else. With unutterable indignation against himself for thus trifling, and unspeakable joy to feel persuaded of the truth of the suggestion, and that it was indeed sent in mercy, he threw with violence the book as far from him as possible, and could only with thankfulness determine to accept the offered mercy; and from this moment to and through his dying hour, no doubt that he was one whom this mercy had accepted ever really or at all abidingly disturbed his mind. He saw, indeed, the awful nature of sin, his own helplessness, and the holiness and extent of the law; but now the love of the Saviour was clearly revealed to him. I do not here give you his exact words—only the substance of them. To return to the scene from which I have so far wandered, I found my husband, as already stated, lying on the sofa in deep thought, but more calm. On inquiry if any fresh circumstance had occurred to cause uneasiness, he replied in a whisper—'No; but bring me the slate, I have a great deal I wish to tell you.' I could little conjecture what was passing within, only I saw increasing illness.

"Early in the morning the servant came to tell me she was sure her master was very ill, though he had not sent for me or spoken. The former surprised me; for I knew he did not like being alone in indisposition. On reaching his bedside, before I had time to make inquiry, he said—'O how good is God! how very good! I have been praying.' And, on my expressing a fear that he had had little sleep, he answered—'I have not closed my eyes, but O how good is God!' Under this feeling he seemed almost overwhelmed. No inquiry made as to when he should get medical aid, &c.; so contrary to the conduct I had expected, that I could not but wonder, especially as, though the words I heard were few, the manner was indescribably impressive: a peace and holy breathing of soul were manifestly visible in the whole countenance, and the life of God shone forth in it. The nature of the disorder forbade any inquiry or conversation. I felt thankful; but forebodings of the future so astounded and oppressed me, I could do nothing but watch the disease. Some hours after, on a removal into another room, he desired me to pray by him. This was a request new indeed. I fetched a book of prayers, and read one of the most suitable. On my concluding, he said—'You have left out a part of that prayer which speaks of being prepared to die. I know I am in danger: I am not afraid of death. If it please God, I should be glad to recover; but pray earnestly that I never may recover from this illness if I am to depart from him and live the life I have been living. O how good is God!'—at the thought of which he was again overcome."

Mrs. Neale now saw, to use her own language, "there was some work going on within the heart far too deep for me to venture to direct." She sent a distance of forty miles for Dr. Fearon, whom Mr. Neale thankfully consented first to hear and then to see; "for," said he, "you know I dislike to see a stranger, and could only bear he should come into the further part of my room. Dr. Fearon expounded the third chapter of St. John. "From this period there seemed an almost daily growth in my dear husband's Christian character." He slowly recovered, and lived for three years. He now applied himself to redeem past time, and to improve his talents to the glory of God and the good of his fellow-creatures. He determined, if spared, to take orders; which he did from the bishop of Norwich, March, 1822; his curacy being that of Mildenhall, near Newmarket, the bishop admitting him to priest's orders the following October. While health and strength permitted, he was a zealous, devoted parish priest. His sermons, attached to the memoir of his life, are excellent evidences of the vast change which had been wrought within; and, had his life been spared, all circumstances considered, it was to have been expected that he would have been a burning and shining light in the church of England. In the interval his time was occupied in the diligent study of the scriptures, and of theology in general.

"And here," observes Mrs. Neale, "I cannot help noticing the harmony and beautiful proportion of his views of Christian duties." "Personal religion was first attended to; large time was set apart for private prayer and devotional reading of the scriptures; and the utmost watchfulness was directed against a deadness of spiritual feeling, and a constant endeavour was maintained to live a life of communion with God in his own soul. Next to this diligent keeping of his own vineyard was the care of his family; and here he felt deeply the responsibility attached to the relations of husband and parent, especially the former—the duty of endeavouring to work for and with God, in seizing every opportunity of imparting spiritual instruction, in conversation, by prayer, and by reading the scriptures."

So, again, on reading the scriptures and on family worship:—

"In the time of health his delight was in the bible: truly all the day long was his study in it. And one thing I would especially remember; that, whereas at first he did not always find the comfort or pleasure in reading it which it invariably gave him at last, yet he read, trusting in the promise, that those who seek shall find; and to this practice he often exhorted me, urging me not to be deterred by any present deadness of feeling from being constant in the hours of closet duties." "But of all the subjects of his conversation with me, there was none that he dwelt upon with more frequency and earnestness than the importance of family prayer, particularly as to the manner in which it should be conducted; often saying, 'Depend

upon it, there is just so much religion in a family as there is of seriousness and reality in family prayer.' 'O, live near to God,' he added; 'make much of family prayer; be punctual in the time for it; do not let it be a form; pray always for a blessing on it; read the bible—read it much; do not let little portions satisfy you: O that I had read it more!'"

"Domestic duties, however, were far from being exclusive ones; and this was especially the case after his entering the sacred ministry. A great portion of his time had been, even previously to ordination, devoted to visiting the poor and sick: and, after consecration to the ministry, every employment connected with his Master's more immediate service had his best time and thoughts."

"Over-exertion in visiting the sick poor in damp cottages and in the winter season, in the small parish of Guestingthorpe, in Essex, was the permitted means of bringing on, in the following spring, a return of his disorder, under which he at length sunk." How very beautifully does all this contrast with his former apathy!

At Guestingthorpe, Mr. Abel Smith accidentally, and being an entire stranger, heard Mr. Neale preach, and became very desirous of placing him at Watton, Herts; so that he was on the point of removing there "when it pleased God to close his earthly labours."

"This sudden attack of February, 1823, which ended in death, was a surprise to my husband; but it now brought no alarm. He was enabled to place himself altogether in his heavenly Father's hands.

"A short time previously to his death, he desired me to bring paper and ink, and write to Dr. Fearon for him; when he dictated to me the following short letter:—

"'My dear friend,—I borrow my wife's hand to write you a few lines, as my weakness, which now confines me to my bed, prevents me from doing it myself; but I am unwilling not to bear testimony to the tender mercies of my God. As he brings me nearer and nearer to death, I trust that I find his grace more and more. I am enabled more and more to delight myself in his love, to enjoy the promises, and sometimes to rejoice in hope of the glory of God. Surely these dealings are not after the manner of man. Who would not have said that one like me, if saved at all, should have been saved through temptations and terrors and doubts? But I experience nothing but loving-kindness; and I trust that, as he has been increasingly with me, so in his infinite mercy he will be to death, and in death, and through death. As the heavens are higher than the earth, so are his ways high above our ways. Farewell, my dear friend; I trust we shall spend eternity together, in singing the love and admiring the glories of the Saviour. Your truly affectionate, and ever obliged,

'C. Neale.'

"Of the article of dying he had ever had a fear; and sometimes expressed it to me, acknowledging it was the result of a weak faith. About half an hour before death he breathed into my ear in a whisper—which others observed rather than heard, but to me it was a most penetrating sound—'The fear of death is quite taken away.' Shortly after, he made a sign to be laid upon the pillow; the struggles of death were over; and at five o'clock in the afternoon of August 8th, 1823, literally falling asleep, so he breathed out his departing spirit, which thus winged its flight from earth to heaven, to be for ever with the Lord. There wanted just four days of completing his 34th year."

The following letter, from Dr. Good to Dr. Drake, is strikingly descriptive of a Christian's death-bed:—

"When I received your last kind letter I was daily expecting the close of my dear and most excellent son-in-law's sufferings, and had already tried, but with little success, the plan you suggested; which in truth we were obliged to discontinue, in consequence of its increasing the exacerbation. The conflict is now over—he has entered into his rest; having expired, as you may probably have seen by the newspapers, on Friday the 8th instant. The last text he preached from, when he had no idea of any serious illness, was, 'To me to live is Christ, and to die is gain.' It was within a few hours afterwards that he was attacked with hæmoptysis. His whole heart was in his ministry; and the simple, unvarnished, but most impressive character of his pulpit oratory was calculated, with God's blessing, to work wonders among the highest as well as the lowest classes. Under these circumstances, the alarming sickness with which he was attacked might naturally perhaps be called 'a mysterious dispensation;' but he would never allow such a term to be employed; for it was never made use of, he said, without betraying something of a latent murmur. He suffered much at times; and the pain alone was sufficient, and especially towards the close of the struggle, to throw him into severe perspiration; but his remark was, 'My Saviour sweated drops of blood for me!' and this upheld him. It was a severe conflict to break off his strong attachment to his beloved children, and his still more beloved wife; and yet at last he was enabled to make a total surrender of himself to the will of God, and for months had his conversation in heaven far more than on earth. Yet all the kindliness of his heart and all the fine taste of his genius, accompanied him to the latest moment. Less than eight-and-forty hours before his dissolution he told his dear wife, with a faltering voice, that, as he had not written her any lines for a long time, if she would bring him a pencil and a piece of paper, he would give her some; when he wrote off one of the most beautiful devotional odes I have ever seen. During the night before his departure it was observed by Mrs. Good, who sat up by him, that she was fearful the night had been tedious to him: he replied, 'I shall have a long and a glorious day.' He spoke prophetically—and the prophecy was fulfilled. What, my dear friend, are all the splendour and pageantry of the world, compared with the sublime and solemn scenes to which I have thus been an eye-witness? Surely these are foretastes of that 'fulness of joy,' and those 'pleasures for evermore,' which are reserved at the right hand of God for those who are favoured with so beatific a vision. They give, if it were wanted, a fresh and energetic stamp of reality to the glorious manifestations of the gospel, and shew us for what we were born; and the more important lesson, how this high destiny may be obtained. My earnest prayer is that the lesson may be lost upon no one within its sphere; and with the feeble powers of my own pen I would enlarge that sphere, if possible, throughout the universe; and I would address it to you, my dear friend, as importunately as to myself. We are all in great grief, as you may suppose, and especially my beloved daughter; but we are upheld by a thousand consolations, that fall to the lot of but few."

T.

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## THE LIGHT OF THE EVENING TIME.

### Dorcas D——. No. 2.

"What a blessed change I find
Since I entertained this guest!
Now methinks another mind
Moves and rules within my breast:
Surely I am not the same
That I was before he came;
But I then was much to blame."

Thomas Harvey.

"We shall dine very late to-day, contrary to our usual custom," said my good friend, whose duty I had taken some years before, and with whom I had gone to spend a few days after Christmas. "The fact is,

two lads have been apprehended for poaching; and, as this is bench day, I wish, if possible, to see the magistrates on the subject, for I think the poor fellows were the dupes of a notoriously bad character in the neighbourhood. It is, indeed, a very miserable day; but I must go, and you will find, I dare say, plenty to amuse you in the library."

In the library I sat for some hours; but, notwithstanding the wind, snow, and sleet, I sallied forth to see if I could recognise any of the old familiar faces. I found myself at the door of Dorcas D——, and, to shelter myself from a pelting blast, was glad to take refuge in her cottage, though little anxious to see her again, and really not knowing whether she were a tenant of the dwelling, or her bones at rest in the church-yard.

The door was immediately opened at my knock; and no sooner had I entered than old Dorcas came to meet me, hobbling on two sticks as well as she could.

"O dear, sir," said she, "how glad I am to see you; I thought I never should see you again. I heard you were coming on a visit to our rector, for he told me so himself; but I never thought you would condescend to look in upon me. I am greatly changed, sir, since I saw you: it must be seven years ago. I am obliged to crawl about on these two sticks, and find myself very weak; but I have much to be thankful for, sir. I can see to read and to knit, and sometimes get to church on a fine dry day; but Mr. —— (mentioning my friend's name) comes constantly to see me, to read the scriptures, and to explain them. What an excellent man he is! Take off the pot from the fire, Sally dear," said she, addressing her grandchild, now arrived at womanhood, and on the eve of marriage.

"Shall I take it now, grandmother?"

"If the storm will let you; but she must not taste it for four hours, the doctor says—it will do her harm—but the children may have some; and take the little loaf."

"Something for a sick person?" I asked.

"O, only a little broth for a poor woman who was brought to a cottage near, yesterday, with three children, almost perished in the storm. O sir," she continued—Sally had left the room—"what a blessing that girl has been to me! She is going to be married to a religious young man—a carpenter over the way—and I am to live with them while I am spared here below. If you stay over Sunday, you will see Jem, sir (meaning her intended grandson); Mr. —— appointed him parish clerk. We had a large piece of mutton sent us from the manor-house yesterday, and Sally made a little broth for the poor creatures."

"Well, Dorcas," I repeated, "you look very well, all things considering; and I trust your declining years will be comfortable."

"Yes, sir; but I am much changed since I saw you; much weaker, and sometimes such a pain at my heart; but I have much reason to be thankful. I have every thing from the manor-house I require. Her ladyship often looks in upon me, and the housekeeper lets me want for nothing; and, if I were a queen, our doctor could not be more attentive: it is really quite wonderful the comforts I receive."

My friend had not mentioned to me the name of Dorcas, but I felt there was verily a change. The outward man I perceived was decaying; the inner, I felt convinced, had been renewed day by day. I could not fail to perceive that a mildness of expression was scattered over her features; that her sharp tongue spoke more softly; and that her language was not that of disgusting cant, but showed that religion was indeed a vital principle in her heart.

"Well, Dorcas," I said, "how is the heart?"

"Very painful at times, sir—such violent palpitations; but the medicine I have quiets it wonderfully."

"But the spiritual heart, Dorcas?"

"O sir, I cannot tell; I fear—I fear it is still a very hard, a very unclean, a very rebellious, a very bad heart. I wish it were softened, cleansed, and brought under subjection to the divine will. But I have great struggles and great conflicts: there seems to be a kind of warring going on, yet there is often peace, great peace, such as I never felt before; it is really a peace which passeth all understanding—such clouds and darkness, and yet such gleams of light! O sir, I am so much troubled in my mind. Two or three tracts were left with me lately, wherein it was stated I must feel perfect before I die. I shall never be perfect here, I am sure."

"And never will be, Dorcas, till, through saving mercy, you are in glory," was my answer. I perceived in a moment who had tried to disturb this poor woman's mind. "Dorcas," I said, "there will be warring to the end of mortal pilgrimage: that ended, let us hope for peace."

I was now more and more convinced that a change, unexpected on my part, had been wrought in the mind of Dorcas—that great and saving change absolutely requisite for admission to glory. I felt that she was fully realising the psalmist's declaration—"Great peace have they which love thy law, and nothing shall offend them." And yet what reason had I to sit in judgment on poor Dorcas, or to feel that she was almost beyond the hope of being brought within the influence of spiritual religion or being impressed by the power of saving truth?

I spent amidst the pelting of a most violent storm—and it was now dark without—a very pleasant hour. Dorcas requested me to read and pray with her; and she left on my mind a convincing impression that surely, to use the language of Zechariah, "it shall come to pass that at evening time it shall be light." Yes, light seemed now to have dawned—"the shining light," I trust, "which shineth more and more unto the perfect day;" a light which no cloudy sky can dim. She had savingly heard the joyful sound, and was walking in the light of God's countenance. There was a peace which no rough wintry wind could ruffle, no billow could disturb. The sweet tidy garden, referred to in a former paper, now, as might have been expected, afforded a melancholy appearance; the waning flowers of autumn had entirely withered. The garden without had lost its beauteous splendour—the dahlia, so nicely cultivated, was no more to be seen, and the sear and yellow leaf had fallen from the trees—but the garden within was still blooming in all its fragrance: it was a watered garden, which the Lord had blessed. The promise had been fully realised—"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for an everlasting name that shall not be cut off."

"How have you employed yourself this long morning?" said my friend at dinner. "I am glad I went to the magistrates, for I clearly and distinctly convinced them that the poor lads knew nothing of the heinousness of the offence they were committing. Lord —— was in the chair at the bench, and he saw through the whole matter, and went into it seriously, quietly, and distinctly." What a blessing a sound-headed nobleman, is when he is a man of education, and more especially when God's grace is in his heart, as I cannot doubt it is in this case! Lord —— thoroughly sifted the whole case; the truly guilty person in this instance is in custody."

A clergyman's usefulness is certainly not confined to his study; it is his duty to look out for the temporal as well as spiritual interests of his flock.

"I have been visiting Dorcas D——," I replied.

"Have you? Then you have seen a vastly changed woman from what she was when you were here last; and yet her change has been of a very gradual nature, and the instrument employed for it was unquestionably habitual attendance on the means of grace. She cannot recal any circumstance calculated to impress her—any sermon she heard that strikingly awakened her attention. It was a gradual influx of light. She now 'sees,' though she cannot exactly state the period when the first dawn of spiritual light arose upon her mind. When you last saw her, seven years ago, she was a most decided formalist—proud, captious, self-sufficient, spiritually dark—but the light at length feebly dawned; it has been gradually increasing, and will doubtless only be lost in the immediate presence of him who is the fountain of light. Her cottage is now the abode of perfect peace, and much does she bestow upon the needy around her out of the little she can spare. Once her hope of salvation rested on her supposed good deeds—deeds never wrought: that hope now rests on a more sure foundation; and the consequence is, she does to the utmost of her power, nay, beyond her power as I often think, for she will make any personal sacrifice, even to the injury of her own health, to give a morsel to a needy person. But we always find that grace in the heart is the grand stimulus to acts of kindness, charity, and self-denial. Conversion is a subject on which, in its peculiarities and details, I need not now enter; certainly that of Dorcas was manifested only by very slow degrees. It was first the blade, then the ear; I trust it will be the full corn in the ear. Like the lame man laid at the pool of Bethesda, she was at least in the way; and, in due time, she was healed of her spiritual infirmity. I believe," he continued, "the conversion of Dorcas is real; it extends to every thought, every desire, every action; savingly, I trust, a new creature. The fruits of the Spirit now grow luxuriantly where the fruits of the flesh were to be found in pestilential abundance before."

Leaving the following morning, I never saw Dorcas D—— again; she went down to the grave, however, in her season, as I afterwards heard, a monument of saving mercy. She acknowledged the good hand of God in every thing; she deeply bewailed her past hardness, moroseness, ingratitude; when she used means, ignorant, perhaps, of the importance of so doing, and in a spirit little akin to that of the gospel. Often as I address myself, in public and private, to a careless, thoughtless, dark-minded parishioner, I often think—"Well, as in the case of Dorcas D——, at the evening time it shall be light." The reflection has acted as an encouraging stimulant; it has been a spur to me not to be "weary in well doing," but lay to heart most solemnly the apostolic injunction—"Be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

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## SPIRITUAL LIBERTY:

## A Sermon,

BY THE REV. E. PHILLIPS,

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2 COR. iii. 17.

"Where the Spirit of the Lord is, there is liberty."

IN this chapter St. Paul distinctly shows us the difference between the law, both moral and ceremonial, delivered by Moses, and the gospel delivered by Jesus Christ. He says, "The law," the moral law, "was written and engraven in stone;" an outward work on which the eye may look, while the heart remains unaffected and unrenewed, because the law gives us grace to change the heart from enmity to love, while it commands a faultless obedience. But the gospel, when, by the power of the Holy Spirit, it forms the Christian character, is "the epistle of Christ, written, not with ink, but with the Spirit of the living God—not in tables of stone, but in fleshy tables of the heart;" an inward and spiritual work by which we are made clearly to know and truly to love and obey the truth according to the scriptures. The apostle also calls the moral law "the ministration of condemnation and of death," because it condemns the sinner for every transgression of it, and gives him no promise of pardon and life, and therefore fixes him in a state of condemnation without the hope of mercy, and binds him over to everlasting punishment. "But the gospel," he says, "is the ministration of the Spirit and of righteousness;" and therefore provides for the sinner what the law cannot do for him, in the way of mercy; for by the gospel we have the promise of the Holy Spirit. He therefore comes, by the gospel, to the poor condemned sinner, and shows him the way of mercy by Jesus Christ, namely, that God can be just in justifying the sinner that believes in his Son: he shows him what Christ has done and suffered for him; that by his sinless life he hath wrought for him a perfect and meritorious righteousness; and that by his death upon the cross he hath made for him an all-sufficient atonement; and thus the condemned but believing sinner is fully justified before God, and hath everlasting life. The apostle further intimates that the law, both moral and ceremonial, was done away. The moral law, but only as a covenant of works, was done away by the sinless obedience of Christ as the sinner's surety; and the ceremonial law, whose types and sacrifices prefigured Christ, was done away by him as the sinner's sacrifice. But the gospel remains as the only provision of mercy which God has made for sinners; for this is the covenant of grace in favour of man now fallen, which takes the place of the covenant of works, by which no sinner can be justified. And this covenant of grace is that "better covenant," of which Jesus is the gracious, the all-sufficient, the one mediator between God and us. This remains; and hence the hope of the penitent sinner seeking mercy: for, if this were done away, no sinner could be saved; but this remains, and will remain till every sinner that believeth in Jesus is brought to heaven, and the angel shall solemnly announce that "time shall be no longer." The apostle adds, that the law, both moral and ceremonial, was veiled, that

the children of Israel could not stedfastly look to the end of that which is abolished. But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses (the law of Moses), is read, the veil is upon their heart. Nevertheless, when it shall turn unto the Lord (the heart both of Jew and Gentile), the veil shall be taken away. But the gospel is unveiled as it makes a clear discovery of Jesus Christ to the mind of the enlightened believing sinner: "For we all," who thus know the gospel, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

From this comparative view of the law and the gospel, the apostle infers that the glory of the latter far excels the glory of the former; and this clear and full dispensation of divine grace, the gospel, is by the Spirit. "Now the Lord is that Spirit, and, where the Spirit of the Lord is, there is liberty." Though in these words the apostle means both Jesus and the Holy Spirit as the great agents in the spiritual dispensation of grace, yet let me call your attention to them as truly descriptive of the Holy Spirit, and the delightful benefit of his influence. O, may he help our infirmities while we speak of him, and grant us a taste of the liberty which his presence affords!

I. Observe the divine nature and personality of the Holy Ghost. "Now the Lord is that Spirit." The Holy Ghost is Lord, a divine Person, of the same nature, dignity, and attributes with the Father and the Son, though different in name and office, in order and operation. On this point the 5th article of the church of England is thus expressed: "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God." And this article, upon examination, plainly appears to be founded in scripture. Let none, therefore, imagine that it is merely human.

1. We remark, that the Holy Ghost is a Person, because personal names and corresponding properties and acts are attributed to him. In Romans viii. 26, he is called an intercessor: "The Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And in John xiv. 25, 26, the Holy Ghost is called a comforter, a teacher, and a remembrancer; and for the performance of these offices he is sent by the Father, in the name of Jesus Christ, who thus addressed his disciples when about to leave them: "These things have I spoken unto you, being yet present with you. But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." If then the Holy Ghost bears these several personal names and offices, we infer that he is a Person; and, as he is sent by the Father in the name of the Son, we infer that he is a Person distinct from the Father and the Son.

2. We again remark, that the Holy Ghost proceedeth from the Father and the Son: "When the Comforter is come," says our Lord, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John xv. 26). And when Jesus appeared to his apostles, soon after his resurrection, he said to them: "Peace be unto you; as my Father hath sent me, even so send I you. And, when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost" (John xx. 21, 22). We therefore, confess, as in the Athanasian creed, "the Holy Ghost is of the Father and the Son, neither made, nor created, nor begotten, but proceeding," or, as in the article, "proceeding from the Father and the Son." But how it is, we are not told; it is therefore beyond us rightly to conceive it: nevertheless so it is, as the scriptures testify; by which also it appears that the Holy Ghost proceedeth from the Father and the Son as the chief divine messenger to deliver the will of the Father and of the Son to mankind; and that he proceedeth from them as the divine energy to make their will effectual in the present and eternal salvation of sinners, according to the Father's plan and the Son's work of mediation.

3. We add one more remark on the article, that "the Holy Ghost is of one substance, majesty, and glory with the Father and the Son;" that is, he is God. The awful case of Ananias and his wife Sapphira, recorded in Acts v. 1, &c., is a proof of it. There we are told that he sold his possession, intending to lay the whole price of it at the apostle's feet, as property in common for the use of our Lord's poor friends; but, on carnal reflection and false reasoning from the vile principle of covetousness, he kept back part of the price of the land, with the knowledge and consent of his wife, and brought the other part, as if it were the whole, and presented it to the apostles as if he had said; "I have sold my land, and here is the full price, which I now dedicate to the service of the church." But Peter, instructed by the Holy Ghost, suspecting his sincerity, said to him, "Ana-

nias, why hath Satan filled thine heart to lie unto the Holy Ghost, and to keep back part of the price of the land? Why hast thou conceived this thing in thine heart? Thou hast not lied unto man, but unto God." Hence the Holy Ghost is God, "the very and eternal God," and therefore "of one substance, majesty, and glory with the Father and the Son."

Does any man call himself a churchman while yet he is a stranger in his heart to this article of our faith in the Nicene creed—"I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son is worshipped and glorified?" Let such a churchman seriously question the justness of his name, if not the truth of his Christianity; and, if he denies the doctrine, let him not call himself a Christian. Let him pray for the Holy Spirit to remove unbelief and error from his heart, and make him a real Christian, and therefore a consistent churchman in all his views and belief of the truth contained in the articles, the homilies, and the liturgy of our church, according to the scriptures. We add, if any one denies the personality of the Holy Ghost, and especially his influence on the heart as necessary to a saving knowledge of divine truth, he marks himself an unbeliever; and let him fear the awful portion of the unbeliever when he dies. O, that the same gracious Spirit whom the infidel disowns, and whom he will not acknowledge according to his divine nature and character—may that same Spirit, according to his amazing grace, irresistibly enter into the heart of that infidel, and cordially constrain him to yield to his divine teaching by the humble and free confession of his own ignorance and pride, his profaneness and blasphemy; and thus to be converted, and become as a little child, and enter the kingdom of God. And what a scene!—an infidel reclaimed; and possibly an infidel of a high and daring spirit—the horror of good men, and, in tremendous blasphemies, the horror possibly of even bad men, or of his more moderate fellow-infidels—but now humble, teachable, and mild; changed into "a little child" by the all-conquering and richly gracious energy of the Holy Ghost: a scene, the joy of saints, the joy of angels, the joy of Jehovah; but, on the awful reverse, a scene that is the sportive and spiteful envy of the proud blasphemer, and the rage of devils, who have thus lost another captive and another champion in their cause of infidelity, ungodliness, and sin.

II. We proceed to observe, in the words of the text, the privileged state of those who are favoured with the presence and power of the Spirit of the Lord—the Lord the Spirit. It is a state of liberty; but what liberty is the important question. The nature of this liberty will best appear by contrast, or that manner of shewing any subject or object in a more lively and impressive view. For instance, would we know the greater brilliance of a star, we must look at it on the cloudless sky, in the greater darkness of the night; and would we better know the delights of summer, we should pass through the piercing colds of winter; and would we better know the sweets of a religious family, in which the heavenly influences of the Holy Spirit are enjoyed, we should know a little—for a little is enough—of the bitters of an irreligious family, in which Satan rules in the hearts of its members, and sin is loved and practised; and, would we know more impressively what that liberty is which the Holy Spirit gives, let us view it by contrast. And

1. Observe the liberty which it is not. In this corrupted world—a world of pride, profaneness, and licentiousness—we too frequently find boasters of liberty, but a liberty that is the sad reverse of all that is truly happy: for the liberty that is the glory of the ambitious, the licentious, and the profane, and for which they thirst, is awfully this—to put the total darkness of error for the light of truth, and thus to banish from the earth all faithful preachers of the truth and all its faithful friends; to burn the book of the most perfect light of truth—the bible; to quench the Spirit—that heavenly flame of light and heat; and to silence conscience by a hardened boldness in infidelity and sin: a liberty to gratify every lawless passion; to be the zealous friends of Satan, and his faithful servants and followers in the works and ways of sin and the world: a liberty to level all orders in society, or rather that the lower orders should take the place of the higher, and hold the reins of authority and government; and thus reduce to a dark and confused condition the most splendid constitution of church and state.

Surely this is liberty of a tremendous kind—enough to make the earth groan beneath its horrors, and the heavens to gather blackness at the sight of them; a liberty that is the monstrous offspring of our awful apostacy from God. O the mischievous nature and effects of sin, and how it has infected the human heart! as our Lord, in Mark vii. 21, 22, infallibly declares—"That from within, out of the heart of man, proceed evil thoughts, murders, adulteries, pride, covetousness, blasphemies." But, nevertheless, some might imagine that this picture of man is too strongly drawn, and they hope that but few are so "desperately wicked;" yet what is the

liberty that is actually taken by many, and in which they live? Is it not the liberty to live without God in the world, and to have little or nothing to do with the bible? Is it not liberty from every thing that may hinder them in the way that they take to have their own will in the pursuit and the attainment of honour, pleasure, or gain? Is it not, therefore, a liberty of exemption from an enlightened and faithful ministry of God's holy word; from the presence and even from the sight of holy Christians; from the reproofs of an enlightened and faithful conscience, and from the strokes and obstructions of cross providences? Is it not, therefore, the liberty to live always on earth, in ease and health and plenty? And what is this but an earthly, ungodly, and carnal liberty?—a liberty that is most degrading to man, like the brutes that perish, and which must be in the end most awfully wretched.

How fallen, how earthly, how vile, how infatuated is man! Gracious God, what should any of us have done if thou hadst not graciously provided for us to recover us from such bondage, and to restore us to that liberty which is worthy of thyself to grant, and most happy for us to enjoy? This leads us.

2. To observe the liberty which we enjoy by the presence and power of the Holy Spirit. The nature of it is spiritual, because it is the liberty of the soul; and which the soul may enjoy, though the body were in a dungeon and bound with heavy chains and fetters of iron; yea, the soul may enjoy this liberty though the body were fastened to a stake and wrapped in flames and burning to a cinder. It is liberty of soul to which a man may be a total stranger, though at liberty to go round the world or to range the universe. But particulars will best show us what is this peculiar mercy to the soul of man, this liberty which they enjoy who are favoured with the spiritual influence of the Holy Spirit, or who know that, "where the Spirit of the Lord is, there is liberty."

Behold, then, what a cluster of happy fruit hangs on this "tree of liberty!" Here is liberty from the influence of Satan over the mind, both as to ignorance and unbelief. We are told, in 2 Cor. iv. 4, that "he blinds the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them." But the Holy Spirit counteracts this evil influence in the believer's mind, as St. Paul thus testifies in verse 6—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And the spiritually enlightened can say with the blind man whom our Lord restored to sight—"One thing I know, that, whereas I was blind, now I see" (John ix. 25)—now, by the light of divine teaching, I see the evil of my heart and the evil of sin; I see the value of my soul and the vanity of the world; I see my need of Christ, the freeness of his grace, and the greatness of his love; I see the divine glory of his person, and the consequent perfection and merit of his righteousness and atonement. But this light is given in different degrees by the word and Spirit, from the first dawn of it to its full glory; and therefore the spiritual objects now mentioned, and all others that are seen by it, must appear with varying distinctness and clearness: but any degree of this light is a proportionable degree of spiritual liberty from the blinding power of the prince of darkness.

I again remark that the Holy Spirit not only frees the soul from Satan's darkening influence on the mind, but also from the captivating influence on the heart and life which this enemy employs by sin. Hence the promise to those who are thus favoured (Rom. vi. 14)—"Sin shall not have dominion over you:" and in verses 20-22, it is said to them—"When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

I would further say that they, who are led to Christ by the Spirit, are at liberty from the law as a covenant of works. There are two covenants—that of works, and that of grace. The covenant of works was made with the first man, Adam, who was of the earth; but the covenant of grace was made with "the second Adam," the Son of God incarnate, "the God from heaven." By the law, as a covenant of works, we are commanded perfect obedience to it; and for the least fault, we are threatened with misery and ruin without mercy: but by the covenant of grace we are commanded to believe in Christ as having magnified the law and made it honourable by his divine and sinless and meritorious obedience unto death, even the death of the cross; and as having thus satisfied, in the most abundant and glorious manner, all its demands against the believing sinner. And thus the true believer in Christ is free from the law as a covenant of works, because he is dead to the law by the body of Christ, and united to him by the Spirit, that he should bring forth fruit unto God (Rom. vii. 1-4). And what an inestimable privilege is this, that the sinner, who can do nothing good according to the law, should be free from it

as a covenant of works, and not be bound by his own obedience to it to make his peace with God, and obtain a place in heaven; and that he should thus be free by faith only in Jesus Christ, who is "the end of the law for righteousness to every one that believeth!"

When the sinner is thus far led by the Holy Spirit to believe in Christ for the honour and satisfaction of the law, and for his own justification, he then enjoys other fruits of this spiritual liberty, and he is free from the condemnation of the law. He is therefore no longer a sinner under sentence of eternal punishment. As St. Paul infers (Rom. viii. 1)—"There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit;" and in Gal. iii. 13, he declares—"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Deut. xxi. 23). And thus the spiritual and humble believer in Christ crucified is free from the curse of the law in the threatening, and from the execution of it in "the wrath to come;" for, by the Spirit and word of God, he is "turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us" that believe in him "from the wrath to come" (1 Thess. i. 10). Behold this liberty, brethren, which is enjoyed by the power and presence of the Holy Spirit—liberty from unbelief and spiritual ignorance to know and believe in Jesus Christ as "the Lord our righteousness"—liberty to live the life of faith in him, and to manifest that life by "denying all ungodliness and worldly lusts, and by living soberly, righteously, and godly in this present evil world—liberty of access to God through the merits and mediation of Jesus Christ, with acceptance and delight; to pass through the vale of death in safety and composure, if not with joy and triumph, and to find a welcome admittance into heaven, and in the judgment to enjoy the privilege of a place of the highest dignity and bliss at the right hand of Christ the Judge; and then to be invited by him to live in the glorious presence of Jehovah in everlasting honour, and holiness, and happiness; and to join in the peculiar song of the redeemed (Rev. i. 5, 6)—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

This is indeed a liberty worthy of God to grant, and of man to desire, to receive, and to enjoy. On this subject the Christian poet* beautifully touches:

* Cowper.

"There is a liberty unsung
By poets, and by senators unpraised;
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away:
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind;
Which whoso tastes can be enslaved no more.
'Tis liberty of heart, derived from heaven;
Bought with his blood who gave it to mankind;
And sealed with the same token. It is held
By charter, and that charter sanctioned sure
By the unimpeachable and awful oath
And promise of a God.
There is a paradise that fears
No forfeiture; and of its fruits he sends
Large prelibation oft to saints below:
Of these the first in order, and the pledge
And confident assurance of the rest,
Is liberty—a flight into his arms
Ere yet mortality's fine threads give way—
A clear escape from tyrannizing lust,
A full immunity from final woe."

O brethren, how truly happy would you be if you all enjoyed this delightful liberty; for this would sweeten the bitters of life, and make you truly to enjoy the sweets of it while you looked for the glories of heaven!

And now, before we separate, let us attend to the improvement of this interesting subject: "Where the Spirit of the Lord is, there is liberty." You have heard that this is not a liberty to live in sin, but a freedom of the mind from the darkening influence of Satan into the true and sanctifying knowledge of God—a freedom of the heart from the love of sin, and from its vile and impious enmity against God and holiness, into the love of holiness and of God—liberty from the slavery and misery of sin into the happy service of the Saviour, and from the torments of hell into the delights of heaven. And you have heard that the author of this glorious liberty is the Lord the Spirit; and such is his gracious condescension that he has engaged to put the sinner in possession of this great blessing through the righteousness and atonement of Jesus Christ, according to the merciful designs of the covenant of grace. And the Holy Spirit is the great new covenant gift which Jesus ascended to receive, according to the promise of the Father, for the benefit of sinners; and which he really gives to all those who come unto God by him as their only and all-sufficient Mediator, asking for the precious gift as our Lord has commanded and promised, and enforced in this remarkable manner (Luke xi. 9-13)—"Ask, and it shall be given you. If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him?" And in John viii. 36, he says—"If the Son shall make you free, ye shall be free indeed." Brethren, "Judge not according to the appearance, but judge righteous judgment." You see men happy and prosperous, though

they are notoriously wicked, and you may think them in the full enjoyment of liberty because they are not sick, or poor, or in prison, but it is merely the shadow of liberty. They are the worst of slaves, because they are the slaves of sin, and led captive by the devil at his will. "Beware of men," especially those wicked religious professors whom St. Peter describes (2 Pet. ii.), "who have forsaken the right way; who have eyes full of adultery, and that cannot cease from sin; who beguile unstable souls, and who have a heart exercised with covetous practices; who, when they speak great swelling words of vanity, allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error: while they promise them liberty, they themselves are the servants of corruption; for, of whom a man is overcome, of the same is he brought into bondage." "Beware of men" (Matt. x. 17): pray to the Holy Spirit to enlighten your minds in the knowledge of the scriptures, that you may be able distinctly to discern those characters and opinions and practices that are evil and injurious; and that you may be healed of that blindness and perversion of heart and judgment by which "evil is called good, and good evil; and darkness is put for light, and light for darkness; and bitter is called sweet, and sweet bitter" (Isa. v. 20): and may the same divine Spirit bring you "into the glorious liberty of the sons of God" (Rom. viii. 21)!

Finally, to you who enjoy, or think that you enjoy, this liberty, beware of the presumptuous sin of abusing it to indulge in any vile affection. It is, as you have repeatedly heard, a holy liberty. In Psalm xix. we have the following just and interesting description of revelation, or the gospel, and also of the enlightened, the true, and conscientious believer; a description which will very suitably close the present discourse: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward." Such is the believer's experimental view and description of the gospel. And by what follows he gives us an enlightened view of himself, and expresses his holy concern to be kept from sin, especially presumptuous sin, and to be accepted of his Redeemer both in the thoughts of his heart and in the words of his mouth. Behold his enlightened and humble view of himself—"Who can understand his errors? cleanse thou me from secret faults;" and observe his earnest and holy devotion—"Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

## The Cabinet.

. MAN'S INABILITY MORAL, NOT NATURAL*.—"Son of man, can these bones live" (Ezek. xxxvii. 3)? "Awake, thou that sleepest, and arise from the dead" (Eph. v. 14). If this be a just picture of man's spiritual state, why address him in such language? Why bid him that sleeps the sleep of death to arise from the grave?—bid him do what he is under an incapacity of doing? Yes, but his incapacity, remember, is moral, not natural. It lies in the depravity of the will. It is not like the impotence of him who is asked to do a thing that it is physically impossible for him to do: as, for instance, the impotence of the blind man, who is bid to open his eyes; or the impotence of the deaf man, who is bid to open his ears; but rather like the inability of one whose evil habits are so confirmed that he cannot do the act. It is like the inability of the miser to do a generous, a disinterested, a munificent act. It would be contrary to his nature to do it. The impotence of man lies in the enmity of his heart, the aversation of his will: his *cannot* is his *will not*. But man is not addressed as a machine; he is addressed as one moved, not by mechanism, but by motives. He is appealed to throughout the bible as a being of understanding, of conscience, of affections, of hopes and fears. The moral miracle of his spiritual recovery and resuscitation he cannot, it is true, of himself achieve; he cannot give strength or life to himself. But the same might have been said, in so far as their bodies were concerned, of those on whom the Saviour, in the days of his flesh, exerted his miraculous power. The blind Bartimæus had no power to give light to his sightless orbs; the man with the withered hand had no power to cure the afflicted and useless member; nor the woman with the issue of blood to cure her malady. But did they remain inactive and passive, like the marble to be wrought on by the statuary? No; they made application; they watched for the Saviour's coming; they sought him; they cried out to him; they came at his bidding. And, in correspondence with this, the sinner must come; he must use the appointed means which are placed within his reach; he must approach at the bidding of his Saviour—"Come unto me, all ye that are heavy laden, and I will give you rest." And where is the individual who ever seriously urges his moral inability as if it amounted to natural or physical inability? And though he may complain—"I cannot repent, I cannot believe the gospel," yet will he affirm that by this he means that there is a resistless hand, an imperious necessity, which holds him back despite of himself from doing one or the other; that there is a hidden, resistless force, which will not allow him to fall on his knees

* From "Sabbath Evening Readings," by the rev. Dennis Kelly.

when he would pray; which clasps the word of God when he would open and read it; which will not allow him "to eschew evil or to do good?" Did we represent his inability as of this kind, would he not adduce his own experience in contradiction of what we said? Where is that man to be found, however careless or ungodly, who, when we bid him "cease to do evil and learn to do well," answers our exhortations and remonstrances by saying—"You bid me do an impossibility; you might as well bid me stay the course of the rolling earth by stamping on it with my foot." O no; for he well knows that, though inclination may prompt and passion may urge, yet is he not impelled on in his sinful course by a resistless power. His own heart bears him witness. Yes; were he bent on the perpetration of any sin, and did he know that the lightning's flash would strike him dead in the act, would he do it? Let him examine into his heart; let him analyse his feelings, and he will find his *cannot*—his inability to be the offspring of confirmed evil habits, of a rebellious will, of a natural dislike of holiness. "His mind cannot be subject to the law, because it is enmity against God."

> "And can these mouldering corses live?
> And can these perished bones revive?
> That, mighty God, to thee is known;
> That wondrous work is all thy own.
>
> "Thy ministers are sent in vain
> To prophesy upon the slain;
> In vain they call, in vain they cry,
> Till thine Almighty aid is nigh.
>
> "But, if thy Spirit deign to breathe,
> Life spreads through all the realms of death;
> Dry bones obey thy powerful voice—
> They move, they waken, they rejoice."

Ministerial Considerations.—How often has the pastor of the flock to lament over an early promise of piety choked by the cares or pleasures of the world; how often are his rising hopes blasted by the growth of "tares among the wheat!" How carefully is he obliged to watch lest even piety towards God shall be accompanied with bitterness towards man, or religious feelings degenerate into spiritual pride. These and a thousand dangers which beset the narrow path, which is neither according to man's own heart nor "to the course of this world," but which alone "leadeth unto life," demand an earnest, regular, and, as far as this world is concerned, unrewarded vigilance, which he only who "worketh all in all" can inspire. Perhaps the scene of labour is cast in some sequestered corner of the land, in what the man of business or the man of intellect and literature would call a wilderness; but in that wilderness a flock is to be fed, and that flock is designed for immortality, and the faithful shepherd watches and prays and labours for the safety of those souls intrusted to him, as a father for the welfare of his children. I speak to those who can appreciate those cares; to some who have themselves experienced them, and who know at once the necessity and painfulness of these ministrations. The interpreter of scripture may find some reward in perpetuating his name among his brethren, the preacher may be cheered by the applause and admiration of his hearers, but what can stimulate the humble and retired minister, the laborious "watchman of the house of Israel," except the desire implanted in him by the Spirit that he may "present every man perfect in Christ Jesus, as his hope and crown of rejoicing" in the great day?"—*Bp. of Chester (J. B. Sumner).—Sermon preached at consecration of bp. Bethel.*

The Atonement.—We dare not lower down this message. We dare not dream of preparing the way for it by moral teaching: we know that it, in its simplicity, as with the power of God, addresses itself to the wounded conscience, is the great moral healer, the great restorer of man's peace and holiness.—*Archdeacon (Wilberforce) of Surrey.*

## Poetry.

### A PRAYER TO THE HOLY SPIRIT.

By William Prescot Sparks, Esq.

*(For the Church of England Magazine.)*

Fountain of life, most pure, most bright!
Sun of the soul, the spirit's light;
Great source of joy, and end of rest,
For ever blessing, ever blest!

As the young day-spring's glorious birth
Calls into life rejoicing earth,
And with new beauty, love, and power,
Robes field and stream, and tree and flower;

As the high noon's unbroken blaze,
Deep-searching with resistless rays,
From frost-bound caves and darksome springs
Wakes rainbow hues and radiant things;

As cooling dews, like gentle sleep
On hearts that bleed and eyes that weep
In the sweet hour of evening's calm,
On feverish earth shed heavenly balm—

Shine on our souls, in mercy shine,
Thou living beam, thou fire divine!
Bid sin's distracting turmoil cease,
Thou Comforter, thou God of peace!

Lamp of the church, the polar star
That o'er the dark world gleams afar,
Gilding the truth's immortal page
Held by her hand from age to age;

In days of old how wondrously
Men drew from thee the rich supply
Of grace and strength, that led them on
Through flood and flame to victory won.

Travelling on time's dark borders, we
Our light derive alone from thee;
The same as in the days gone by
Thou art, unseen, yet ever nigh.

The suffering church is still thy care;
Thou art her guide, her hope, her prayer.
Arm of the Lord! put forth thy might
To shield her in the heathen's sight.

A sevenfold strength she needs to stand,
Obedient to her Lord's command,
The truth's firm champion, undismayed,
Against a world in arms arrayed.

Her lot is cast in evil days
Of blasphemy, and crooked ways;
Where open force meets latent guile,
The scorner's threat, the traitor's smile.

A waveless faith, a judgment clear,
A tempered zeal, a holy fear,
She asks: O God of grace! do thou
Grant to her prayer thy fulness now.

Armed with thy quick and two-edged sword—
The undefiled, heart-piercing word,
Along the path her fathers trod,
Lead her to glory and to God.

That path, where flowers of beauty spring
From blood of martyrs' suffering,
Opened by him who died to save,
And rose victorious from the grave.

Spirit of life! we pray, we pray,
As on thine old, thy glorious day,
When thou wert found the saints among,
With rushing wind and fiery tongue.

Descend, Almighty, from above
On beams of light, on wings of love;
Abide, the church's hallowed guest—
Her weal thy care, her ark thy rest;

Till o'er the earth, from pole to pole,
The truth's full ocean broadly roll,
And every soul a temple be,
Meet, holy Lord, for heaven and thee!

## Miscellaneous.

STUDY OF BOTANY.*—I do not think I could form a kinder wish for them (*i. e.* ladies) than to hope that they may find as much pleasure in the pursuit as I have from it (*i. e.* botany) myself. Whenever I go into any country I have formerly visited, I feel as though I were endowed with a new sense; even the very banks by the sides of the road, which I before thought dull and uninteresting, now appear fraught with beauty; a new charm seems thrown over the face of nature, and a degree of interest is given to the commonest weeds. I have often heard that knowledge is power, and I am quite sure that it contributes greatly to enjoyment. A man knowing nothing of natural history, and of course not caring for anything relating to it, may travel from one extremity of the country to the other without finding anything to interest, or even to amuse him; but the man of science, and particularly the botanist, cannot walk a dozen yards along a beaten turnpike road without finding something to excite his attention. A wild plant in a hedge, a tuft of moss on a wall, and even the lichens which discolour the stones, all present objects of interest, and of admiration for that Almighty Power whose care has provided the flower to shelter the infant germ, and has laid up a stock of nourishment in the seed to supply the first wants of the tender plant. It has been often said that the study of nature has a tendency to elevate and to ameliorate the mind; and there is perhaps no branch of natural history which more fully illustrates the truth of this remark than botany.

CHINESE WOMEN.—Some have talked about the degradation of Chinese women, and imagined that they had found arguments to authorize an opinion to this effect in what they saw in transient visits, or heard in conversation while on the shores of that country. Small occurrences sometimes give a different aspect to the matter. On one occasion, while I was living at Macao, the female relatives of the chief magistrate of that place honoured Mr. Beale with their presence. The party amounted to about fourteen, and came with a long train of female servants, all of them—maids as well as mistresses—borne in the capacious and elegant sedans which in China form an admirable substitute for the carriage. Apart from the train of "honourable women" were several well-dressed men, who not only form the escort, but discharged little offices of attention when necessary. I well remember the act of graceful obeisance with which one presented an elegant pipe to one of the ladies that he had just lighted for her. In addition to the waiting ladies and gentlemen were the insignia of office, the shout of a noisy gang of harbingers, and the din of the far-resounding gong, all which always precede the magistrate himself: in a word, there was nothing omitted to shew that custom allowed the ladies a free participation in all the honorary appendages of office, while the duties thereof were of course confined to their husbands. The ladies were handed out of their chairs by their female attendants, and led up the steps by the same hands, the small size of the foot making such assistance by no means superfluous. Their attire was gorgeous in the extreme, the richest embroidery upon the most showy colours; but it formed a striking contrast to the admirable simplicity of their whole demeanour. Not a shade of affectation could be seen, nor could the eye of scrutiny detect any hint to show that they were conscious of the display they were making.—*Lay's Chinese as they are.*

THE PRESENT STATE OF THE SAMARITANS.—The Samaritans are now reduced to a very small community, there being only thirty men who pay taxes, and few if any who are exempt; so that their whole number cannot be reckoned at over one hundred and fifty souls. One of them is in affluent circumstances, and, having been for a long time chief secretary of the Mutessellim of Nabulus, became one of the most important and powerful men of the province. He had recently been superseded in his influence with the governor by a Copt, and now held only the second place; he was called el-'Ab des Samary. The rest of the Samaritans are not remarkable either for their wealth or poverty. The physiognomy of those we saw was not Jewish; nor, indeed, did we remark in it any particular character as distinguished from that of other natives of the country. They keep the Saturday as their sabbath with great strictness, allowing no labour nor trading, nor even cooking or lighting a fire, but resting from their employments the whole day. On Friday evening they pray in their houses, and on Saturday have public prayers in their synagogue at morning, noon and evening. They meet also in the synagogue on the great festivals, and on the new moons, but not every day. The law is read in public, not every sabbath day, but only upon the same festivals. Four times a-year they go up to mount Gerizim (Jebel et Tur), in solemn procession, to worship; and then they begin reading the law as they set off, and finish it above. These seasons are—the feast of the passover, when they pitch their tent upon the mountain all night, and sacrifice seven lambs at sunset; the day of pentecost; the feast of tabernacles, when they sojourn here in booths built of branches of the arbutus; and, lastly, the great day of atonement, in autumn. They still maintain their ancient hatred against the Jews, accuse them of departing from the law in not sacrificing the passover, and in various other points, as well as of corrupting the ancient text, and scrupulously avoid all connexion with them. If of old "the Jews had no dealings with the Samaritans," the latter at the present day reciprocate the feeling, and neither eat nor drink, marry nor associate with the Jews, but only trade with them.—*Robinson's and Smith's Travels.*

* From an exceedingly elegant little work just forwarded to us: "Botany for Ladies, or a popular Introduction to the Natural System of Plants, according to the classification of De Candolle;" by Mrs. Loudon. 12mo. pp. 493. London: John Murray, Albemarle-street. 1842.

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## "THE POOR SHALL NEVER CEASE OUT OF THE LAND;" OR, THE STATE AND CLAIMS OF THE POOR.

BY THE REV. J. S. BROAD, M.A.,

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No. I.

THE arrangements of divine Providence, especially in the disposition of temporal good, have frequently proved a stumbling block to the weak in faith, and been made a ground of objection by the professed unbeliever. That an almighty and omniscient Being, who has arrayed our world in such beauty, and furnished it with so many blessings, should permit multitudes of his rational creatures to suffer privations, and to be exposed to the withering gripe of penury, may at first appear surprising; and that, in the distribution of what are called the good things of this life, there should be so much inequality, may occasion a doubt as to the special providence of God in superintending the affairs of his world. The people of God themselves have not unfrequently been tried upon this point; and been led to exclaim with the psalmist—"As for me, my feet were almost gone, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked" (Ps. lxxiii. 2, 3). For, although it is most true that the faithful servants of the Lord are, and will be, blessed in this world, and that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," it cannot be denied that they are often exposed to afflictions from which many of the ungodly are free; and that, while the industrious and upright are toiling for their daily bread in the sweat of their brow, many who are worthless and undeserving are living in the full enjoyment of the comforts and luxuries of time. Hence, the faith of the righteous has been staggered for awhile; and the real or pretended difficulties of the unbeliever have been apparently strengthened: the suffering believer has been tempted to murmur and repine, and the lover of pleasure has been confirmed in his ungodly course.

These incongruities, as they seem, in the operations of Providence may, however, be reconciled and explained, if not to the removal of every difficulty, at least to the satisfying of the faith of the people of God. We cannot indeed make the ways of God clear to human comprehension; but we may know enough of them, from the declarations of God's own word, and from what we see around us, to be assured that they are ordered in wisdom and truth. And, when we have respect unto a future state of existence—"a recompence of reward"—when we remember that God is dealing with us in time in reference to eternity, we are furnished with a clue to the unravelling of much of the difficulty which meets us on these points. The eye of faith looks through the darkness which surrounds us, and sees the brightness and glory of eternity yet to be revealed. When mortality shall be swallowed up in life, we shall know enough of the mysteries of the divine procedure to win our admiration and praise: and, if even then we are forced to exclaim—"O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" we shall also confess—"He

hath done all things well:" "Just and right is he."

I purpose to consider in the present essay that arrangement of God by which temporal poverty is permitted to dwell among us. "The poor (says God by the Jewish lawgiver) shall never cease out of the land: therefore I command thee, saying, Thou shalt open wide thine hand unto thy brother, to thy poor, and to thy needy in thy land" (Deut. xv. 11). By reference to this important passage, we shall be greatly assisted in viewing the subject aright: it sets forth the claims of the poor: it instructs us how we are to regard the distribution of wealth in this world; and it furnishes us with a strong ground of appeal at all times, for the exercise of Christian charity in relieving the distresses of our poorer brethren.

It is stated upon the authority of an inspired servant of God, that "the poor shall never cease out of the land." This statement of a most important fact ought at once to silence the murmurer, and to show the fallacy of those schemes of false philanthropy which profess to drive poverty from man. I do not hesitate to say, that such schemes are incompatible with the purposes of God, and can never succeed. He has permitted poverty to exist among us; and, in the present state of human nature, I do not think it possible to banish it. Nothing at least short of the practical influence of the gospel upon men in general can be expected to annihilate its power; and I am not sure that we are warranted to look for such a result even under the heavenly working of the religion of Jesus Christ. Want and misery will indeed be lessened and relieved by the gospel of peace and love; but freedom from the attacks of poverty, in the ordinary sense of the term, is not absolutely promised to the servants of God.

Here, however, it may be observed, that a distinction should ever be kept in view between a state of poverty (so called) and one of distress. The absence of riches does not necessarily imply penury; and many a man who has large worldly possessions may justly be called poor. It is common to designate all who are in a low grade of life as poor: the want of certain property, or of certain qualifications, which usually belong to the higher ranks of society, is considered as stamping its subjects with poverty. And the unbeliever and the disaffected member of the community are loud in their outcries at this state of things—at the injustice, as they are pleased to term it, of a certain class of the human race being allowed to have large possessions, while others are obliged to labour and toil, and rest satisfied with a very small portion only of the things of time. Against such a representation I strongly protest. It is uncandid and unjust: it is contrary to the teachings of God's word, and opposed no less to the findings of reason and experience. "A man's life (says our blessed Lord) consisteth not in the abundance of the things which he possesseth" (Luke xii. 15). He may have much, and yet be destitute of happiness, of peace, of content—of every thing, in short, which makes life desirable: he may be poor in the midst of wealth: he may lack what is usually deemed a sufficiency for the peculiar station in which he has been placed by Providence, and hence be strictly poor. While he, who has but little that he can call his own of earthly property, may be any thing but poor. His station may be humble, his friends may be lowly, his resources may be small and few indeed, yet, having a sufficiency for the wants of his station, he can hardly be called poor. He may have all that he needs—all that is necessary for his sphere of life—and if he has this, with a thankful and contented mind, he deserves to be pronounced rich, though among the lowest of his race. Were the distinction of which I have spoken more commonly regarded than it is, we should have fewer complaints of the injustice of Providence, and more truthful statements of the claims of the really poor.

That the poor can never cease out of the land, seems to be an inevitable consequence of the various bodily and mental endowments of men, and of the common depravity of the race. If all men had been placed upon an equality in point of station and wealth, they would soon have broken through the arrangement, and become disorganized. And if all distinctions, save those of nature, were now to be abolished, the ingenuity of man, and the corruption of man, would soon introduce all those differences which at present prevail. Make men equally rich to-day, and to-morrow you will find some poorer, some richer. The wit of one man will get the better of another's simplicity: the ability of one will outrun the common-place talents of his fellow: the violent passions of some will carry them on to the indulgence of their desires; and their property will be squandered, their friends injured, and their condition degraded. Instances occur almost daily of the rich becoming poor through the imprudence and wickedness of themselves or others. With experience before their eyes men will not take warning: they will not shun the rocks upon which so many have made shipwreck; and they must take the consequences—they must pay the penalty. But who is to blame except themselves? Who can justly find

fault with the arrangements of the Allwise, when these unhappy individuals are the authors of their own distress? And moreover, in a country like our own, where so wide a field is opened for enterprise of every kind; where speculation offers such strong inducements to the industry and cupidity of man, how can it be but that, while some are borne aloft with success, others will be depressed and beggared? If it was said of a country such as Israel of old, "The poor shall never cease out of the land," how much more likely is it that they will never cease out of a land such as ours! In Israel, from the peculiar institutions of the law—the year of release, the jubilee, the promises of temporal good annexed to obedience, the absence of commercial enterprises, and other causes—the dangers of poverty seemed less imminent and fearful; yet we find it said of such a nation, "The poor shall never cease out of the land." We find that misfortune of various kinds, and arising from various causes, came upon them, and brought poverty in their train. And this is our answer, if it should be objected that the above statement had reference to Israel only. To say nothing of an express appointment of God, I would simply observe, that what was likely to happen to such a people as the favoured of God of old, is, in such a matter, still more likely to happen to a people in later ages, and of more extended intercourse with others. As a part of the inspired word of God, put into our hands for our guidance and instruction, I believe the words pertain to us, and will ever be found true in respect of our land; but, judging only upon human principles, I regard them as no less true now than when they were spoken by Moses; and for this very reason—that men would themselves cause poverty, however bountiful might be the arrangements of God to prevent it. It seems to be an almost necessary attendant upon human nature in its present condition.

But I have to observe farther, that poverty, or at least a humble condition of life, is a wise appointment of God, both for general and individual good. Let it not indeed be supposed that I consider the privations and sufferings, too commonly the lot of the poor, as good in themselves; I say of them, as the apostle says of affliction in general—"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby" (Heb. xii. 11). Want and distress are real evils, but they are, like other evils, continually overruled by a gracious God, and made to work for the good of his people. He has in his wisdom appointed that there should be divers conditions of men upon earth, and it is only in the proper adjustment and working of these that the welfare of all can be effected. No one class is independent upon another. The rich cannot do without the poor, and the poor would perish without the rich. As it is in the human body, so is it in the social body. God hath tempered the parts together, so that each should perform its allotted function, and each be of service in uniting with and assisting its fellow. The poorer orders, therefore, are necessary to keep up the proper balance between the different orders of society; and, if it be alleged that those who occupy the lower ranks are worse off than those of the higher, I refer to the distinction already drawn between the mere absence of riches and a state of want and distress, and repeat that the being in a low grade of society does not necessarily imply penury. Every one may be happy and useful in the station in which God has placed him, however humble that may be: every one, by a proper use of the gifts which God has bestowed upon him, however few, may advance his well-being both for time and eternity. The blessing of the "God of all grace" will assuredly rest upon all, whether high or low, who in humility and dependance upon him, draw near to the throne of grace for mercy and grace, according to their time of need.

But, in speaking of a divinely-appointed use of poverty, I may refer more especially to its moral effect upon individual members of the general body. It is made use of by our heavenly Father in training up his children for the skies: it is part of the discipline of his kingdom. What so well calculated to make men sit loose to the things of time and sense as the possession of but a small portion of those things? It is the constant representation of holy scripture that riches are a snare: they are indeed blessings when rightly received and employed, but they are much more frequently turned into curses. Men employ them upon their lusts: they devote them to the god of this world, and so pervert them to evil. Hence our Lord declared, greatly to the astonishment of his twelve disciples, and no doubt to the astonishment of many since—"How hardly shall they that have riches enter into the kingdom of God!" But he explained his meaning by adding, "How hard it is for them that trust in riches to enter into the kingdom of God" (Mark x. 23, 24)! The possession of riches affords a great temptation to trust in them, to rest satisfied with the comforts and luxuries they purchase in this life, to the neglect of the provisions for another life; and hence the apostle declares—"Not many mighty, not many noble are called" (1 Cor. i.

26). He does not mean that such are excluded from the benefits of the gospel—that they do not need, or may not receive, the grace of God; but that the circumstances in which they are placed present a fearful, and too often a fatal, stumbling-block in the way of salvation. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. vi. 9, 10). Ignorance of self is one of the common evils that attend the possession of temporal good; and where there is ignorance of self I need hardly say there must be ignorance of God, of the Saviour, and of the need of his free and holy salvation. Now, though the hearts of the poor are equally corrupt with those of the rich, and their native indisposition to the humbling doctrines of the gospel no less great, yet they are surrounded with fewer circumstances which seem to interfere with the reception of "the truth as it is in Jesus." The temptations to forget God are fewer; indeed, the very nature of their condition disposes to a constant dependance upon him. In seasons of difficulty and distress they are drawn towards him as their helper and friend; and the uncertainty which (humanly speaking) hangs over them, tends to beget a looseness to earthly things. They are reminded from day to day that they are the creatures of him who "giveth to the beast his food, and to the young ravens which cry;" "who taketh pleasure in them that fear him, in those that hope in his mercy." Thus they are sustained as pilgrims and sojourners in the world, and they are more easily taught to feel that "this is not their rest;" that they are passing onwards to another and a final scene, "where the wicked cease from troubling, and where the weary are at rest."

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## GLEANINGS AND OBSERVATIONS ON THE SACRAMENT OF BAPTISM.

By the Rev. E. Strickland, M.A.,

*Curate of Brixton Deverill, Wiltshire.*

### No. I.

### HOW BAPTISM SAVES US.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."—1 Peter iii. 21.

How very important is it properly to understand baptism, reverently to regard its sanctions, duly to appreciate its privileges, and piously to fulfil its claims. It is derived from the Greek word βαπτιζω, to baptize, which is a derivative of βάπτω, to dip, plunge, immerse (Luke xvi. 24; John xiii. 26; Rev. xix. 13); and it is consequently less exact in its meaning, being used to express the various ablutions among the Jews, such as washing, sprinkling, pouring (Mark *vii. 4; Luke xi. 38; 1 Cor.* x. 2; Heb. ix. 10). It is *used in a metaphorical sense* for suffering (Matt. xx. 22), as waters are in Psalm lxix. 1. Baptism is not an unmeaning rite or ceremony, or a mere empty outward act of religion, as it is too commonly believed to be; nor, as far as I know, is it ever named a rite or ceremony in the bible, book of common prayer, homilies, or canons; but is the appointed mode by which a person assumes the profession of Christianity, or is admitted to a participation of the privileges belonging to the disciples of Christ. This divine ordinance was instituted by Christ (Matt. xxviii. 19, 20; Mark xvi. 15, 16); is alluded to in John iii. 5; Acts ii. 41, viii. 12, 36-38; xxvi. 16; and its design is pointed out in Romans vi. 3, 4; Eph. v. 26; Titus iii. 5; and in 1 Pet. iii. 21. The baptismal form, it may just be observed, which is mentioned Matt. xxviii. 19, 20, never occurs in the same words, either in the Acts or any of the epistles; yet what is intended by it is always implied.

The apostle, St. Peter, had exhorted those who believed in Christ, to continue in the path of duty, whatever sufferings they might endure for the same. "It is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." Christ strove by his Spirit with the antediluvians for one hundred and twenty years, while the ark was being prepared; and, when St. Peter wrote his epistle, those who had not listened to the preaching of Noah, were shut up in prison for their disobedience. What Noah did by the guidance of the Spirit is here said to have been done by Christ himself. The ark was the means whereby the eight souls were saved by water. The ark was borne up on the waters, and was thus preserved from the common deluge. Those in the ark were delivered in the midst of the watery deep; they were safely carried through the liquid element; and all that were without the ark perished in the general devastation. This astounding fact has something which is correspondent to it in the Christian church. Salvation is offered to men now as it was to the sinners of the old world. While the ark was in the course of preparation, it warned men in silent but powerful language to prepare for the coming deluge. And the sacrament of baptism points out to men their duty, and lays them under the obligation of serving Christ in purity and holiness, and of preparing for that fiery deluge which shall devour the earth and all that is therein. Eight souls were saved in an ark by water: "By which (water) the antitype baptism (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), now saveth us also, through the resurrection of Jesus Christ."

I will first show how baptism saves us; secondly, what saving baptism really is; and thirdly, to what it owes its efficacy.

I. How baptism saves us. It is a means to an end. It saves us instrumentally, when accompanied with suitable dispositions, with faith, humility, prayer, renunciation of the works of the flesh, and obedience to the commandments of God. And surely the condition of children, their non-commission of sin, renders them as eligible recipients of baptism as faith and repentance do an adult. "Sacraments ordained of Christ be not only outward badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in him" (Art. xxv.) And of baptism the 27th article thus speaks:—"Baptism is not only a sign of profession and mark of

difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ." The 26th article tells us that the sacraments are "effectual because of Christ's institution and promise." The ordinances which Christ has been pleased to appoint in his church as means of grace and acts of solemn worship have, from the earliest ages, been called sacraments. Now sacrament means a military oath which the Roman generals required of their soldiers. Though this word then be not found in the sacred scriptures, yet, agreeably with the same, it implies that all who are baptized are engaged to be faithful and obedient to Christ, under whose banner they are enlisted.

By baptism we enter the Christian church, as Abraham and his posterity entered the Jewish church by circumcision. Baptism is given by water, and that prescript form of words appointed by the Saviour. Now by water are our persons, garments, houses, streets, and cities cleansed and purified. Water is essential to the beauty and fertility of the earth. It is that element from which every other liquor is made. It quenches thirst, is the grand requisite of health, and ministers largely to decency and comfort. Water in scripture, therefore, is a most lively emblem of the blessings conveyed by the gospel. It shews us in a very significant manner how the Holy Spirit enlivens, purifies, strengthens, and comforts believers. The washings prescribed by the ceremonial law, and the baptism of John, showed all these blessings. Nor is washing confined to Christianity as a religious rite. It has been in use among both heathens and Jews. When our Saviour therefore instituted baptism, it would appear he did that which all mankind would declare to be fit and right. Cleansing the body has been ever in esteem among civilized people; and is justly said to be next to godliness. There can be no doubt that bodily cleansings have a tendency to beget a regard to internal purity; and most assuredly all the washings that have prevailed under the different forms of paganism are to be considered as emblematic of purity of heart. Tertullian tells us that the heathen used baptism "for regeneration and the remission of their perjuries." And Josephus informs us that when the heathen determined on leading a virtuous life, their bodies were washed with water, under the persuasion that their former sins were thus washed away. The Jews do not baptize those who are Jews by birth, for it is an established maxim among them, "to esteem the son of a baptized person as already baptized." But from the earliest period of their history they have constantly baptized all who have been converted to their religion. Proud of their own distinction as the peculiar people of God, they have always believed the rest of mankind to be in an unclean state, and incapable of entering into the covenant of the children of Abraham, without a washing to denote purification from former uncleanness. The Jews represent this baptism as derived from the law of Moses; and, upon the authority of the following passage, assert that the Israelites themselves were baptized in the wilderness, previous to their admission into covenant with God: "And the Lord said unto Moses, Go unto all the people, and sanctify them to-day and to-morrow; and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai" (Ex. xix. 10, 11). By the command to sanctify the people, the Jews understood that Moses was to cause all the people to be washed, and their rabbis and commentators produce many passages in the five books of Moses where the word "sanctify" has that meaning; and, as Moses expressly ordered, "One law and one manner shall be for you and for the stranger" (Num. xv. 16), they held it necessary to baptize proselytes. "By three things," says Maimonides, "did Israel enter into covenant—by circumcision and baptism and sacrifice. Circumcision was in Egypt, as it is written, 'No uncircumcised person shall eat thereof;' baptism was in the wilderness, just before the giving of the law, as it is written, 'Sanctify them to-day and to-morrow, and let them wash their clothes;' and sacrifice, as it is said, 'And he sent young men of the sons of Israel, which offered burnt offerings.' And so in all ages, when a heathen is willing to be a proselyte to our religion, he must be circumcised and be baptized, and bring a sacrifice." When John commanded the Jews to repent, he commanded them also to be baptized, not only as a symbol of sanctification, but as a confession of their being sinners: and the Jews, accustomed to this practice upon the admission of the heathen into their society, expressed no surprise at the connexion of repentance and purification; they only enquired who he was that assumed to himself such an authority (John i. 19). Our Saviour gave his sanction to the baptism of John, by requiring John to baptize him (see Tomline on Art. 27).

But to return from this digression concerning proselyte-baptism. St. Peter says, "Baptism doth also save us;" that is, Christian baptism puts us into a salvable condition; it consecrates us to the service of the blessed Trinity; it confers on us blessings and privileges, which, if diligently improved, are made highly conducive to our spiritual welfare. The baptismal waters point out the whole of that happy change which the apostle describes: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (2 Cor. vi. 11). Baptism, according to the nature of a sacrament, being an outward and visible sign of an inward and spiritual grace, teaches us invisible things: it teaches us the washing away of guilt by the blood of Christ and the efficacious cleansings of his grace: "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. xxxvi. 25—27). Baptism answers to circumcision, and, according to the nature of a sacrament, it is a seal of divine truth. So circumcision is called (Rom. iv. 11), and baptism is in reality the same. "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." So the Jews, when they circumcised their children, gave this very title to circumcision. But in what sense are sacraments to be called seals? Not that they seal or confirm to the receiver his righteousness; but that they seal the divine truth of the covenant and promise. Thus circumcision taught, as baptism does now, that justification is by faith. Circumcision was the seal, as baptism is now, of the righteousness which faith instrumentally secures to all who follow Christ. This is the way by which sacraments confirm faith, viz., because they doctrinally exhibit the invisible things of the covenant; and, like seals, so by divine appointment sign the doctrine and truth of the covenant. According to the nature of a sacrament, baptism obliges receivers to the terms of the covenant; for, as the covenant itself is of mutual obligation between God and man, so the sacraments, the seals of the covenant, are

of like obligation. Baptism, according to its nature, is introductory to the visible church; it is a distinguishing sign between a Christian and no Christian, between those who acknowledge and profess Christ, and Jews, Turks, pagans, and infidels who do not acknowledge him. "Disciple all nations (said Christ), baptizing them." When men are under baptism they are no longer under heathenism. Baptism puts a difference between those who are under the discipleship of Christ, and those who are not. It also brings its privileges along with it; it opens the way to the communion of saints, to the blessings attendant on prayer and the ministry of the word, and to the partaking of holy things in the church. It places the baptized within the church, among that body of faithful men over whom God exercises an especial care (see Dr. Lightfoot's "Horæ Hebraicæ," on 3rd and 28th chapters of St. Matthew's gospel).

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## THE LION *.

"The lion is come up from his thicket."—JEREMIAH iv. 7.

"He couched, he lay down as a lion, and as a great lion; who shall stir him up?"—NUMBERS xxiv. 9.

"A lion, which is strongest amongst beasts, and turneth not away from any."—PROVERBS xxx. 30.

THE scriptures abound with descriptions of this most formidable of quadrupeds; and they are also full of the most sublime imagery, taken from its general character and habits. Those facts show that the sacred penmen were intimately acquainted with the natural history of the lion; and that it was very common on the coasts of Israel. It is in the scriptures continually held up to view as an emblem of strength, fierceness, courage, and terror. Jesus himself, to denote his irresistible power, is called the Lion of the tribe of Judah. The lion was the standard of that tribe, and indicated its warlike character, its conquests, and dominion. So also the devil is described as "a roaring lion, going about seeking whom he may devour," in order to impress the mind with the idea of his amazing strength, subtlety, savage cruelty, and continual efforts for the destruction of mankind. It is needful to be sober and vigilant, while such an enemy is roaming abroad. Kings also are called lions, from the power and authority they possess; and their wrath is said to be as the roaring of a lion, and as a messenger of death; perhaps in allusion to the habits of the lion, in roaring over his prey before he devours it. The roar of the lion, as he seizes upon his prey, is said to be most awful. So are tyrants and oppressors termed lions in the scriptures, from their inhuman conduct and the relentless cruelty they exercise over those that are under their power and influence.

There are many different words used in the Hebrew language, to describe as many different kinds or species of lions. There is "aryey," the lion; "shawcal," the black or fierce lion; "caphcereem," the young lions; "laish," the old lion; and "lawvee," the stout or great lion—all mentioned in Job iv. 10, 11; a proof that Job dwelt literally among lions, as David mentions in a figurative sense his having done so.

There are several very striking allusions to this formidable creature in the scriptures. The conflict of Samson with a lion, and his easy conquest over it, is represented as the effect of supernatural strength. "The Spirit of the Lord came mightily upon him; and he rent it as he would have rent a kid." The encounter of David with a lion, recorded 1 Samuel xvii. 34, 36, seems scarcely less heroic; and, in slaying the lion he encountered, David displayed his skill and courage as much as Samson displayed his strength in tearing his enemy in pieces. The preservation of Daniel in the den of lions was as remarkable an act of divine interposition as was the preservation of his three companions in the fiery furnace. In both cases the immediate power of God was interposed to vindicate his own honour and worship, and to reward the piety and fidelity of Daniel and his friends. A remarkable display of divine vengeance is mentioned 2. Kings xvii. 25, 26, where God is recorded to have sent lions among the people that the king of Assyria had sent into the land of Israel, as a punishment for their mixing up his worship and service with the superstitions of heathen worship and idolatry. Very many allusions are made in the word of God to the character and habits of the lion. His couching or lurking in his den to catch his prey, is frequently noticed by the sacred writers—Genesis xlix. 9; Psalm x. 9, xvii. 12. The terrible roar of the lion supplies a figure for many passages of holy writ—Job iv. 10; Proverbs xix. 12; Amos iii. 4—8. The courage of the lion is often referred to—Numbers xxiv. 9; Proverbs xxviii. 1. The way in which he tears prey to pieces and devours it is alluded to—Psalm vii. 2; Isaiah xxxviii. 13.

The above, with many other passages that might be quoted, show how familiar to the sacred writers, and no doubt to their countrymen also, was the natural history of this most formidable and dreadful of four-footed beasts.

The lion is popularly called the king of beasts; on account of the terror he inspires amongst them, and the savage and cruel influence he has over them. Because he unites in himself more strength, agility, craft, and fierceness, than are found in any other quadruped, he is called the king of beasts. And those were, no doubt, the qualities that distinguished the first kings of men; and it was the possession of such qualities that enabled the first monarchs of the world to acquire their titles and dominions, which they handed down to their posterity. In a rude state of society men never rise to power and authority over their fellow-men by the possession and exercise of the milder dispositions of our fallen natures; they are the most daring and savage that acquire this pre-eminence, those that have slain the greatest number of enemies, that have drunk the most blood, that have depopulated the most extensive territories. These have acquired a right and title to reign. They were lion-like men that were the first kings; physical strength, with unusual daring, craft, and cruelty, preparing the way for their dominion. Hence our word tyrant, in its primitive import, signifies a king; and it indicates the sort of authority that kings exercised in earlier ages. Civilization and the influence of religious truth have, at the same time, limited the power and altered the character of the monarchs of the world, so that they are less like lions than their

* From "Tiler's Natural History." We are obliged occasionally to mend Mr. Tiler's grammar.

prototypes; living less for their own gratification, and more for the welfare of their subjects.

Many writers of natural history have been accustomed to extol, in the most unmeasured language, the noble generosity of the lion's nature and disposition. Nothing can be further from the truth than these eulogies. Lions, tigers, and all the cat tribe, exhibit all the same leading features in their character; the size and strength of the lion raising him more above the influence of fear than some of the smaller animals of the same family: yet the family likeness, in all its leading features, shows itself as conspicuously in the lion as in any other of the race.

The general form and figure of the lion present a striking union of beauty, with amazing strength. His general aspect is grimly majestic; his walk is proud and confident; and his voice is very terrible. His large head, surrounded with a dreadful mane, serves to increase the terror which his look and form inspire. The amazing thickness of his limbs, and the surprising breadth of his paws, strikingly evince his power if not his right to reign. The eyes and teeth of the lion add to the general and imposing effect of his appearance.

The lion is found both in Asia and Africa, though they are not the same species. His usual length is from six to eight feet; and his height about four feet and a half. The top of the head, the under jaw, neck, breast, shoulder, the hinder part of the legs and the belly, are covered with long hair, of a tawny colour; the rest of the body is clothed with short hair, of the same hue. The lion has all the requisites for hunting, seizing, overcoming, and preying upon all the beasts of the forest; whilst his terrific roar, which resembles distant thunder, as it echoes through the forest and the valleys, fills every animal with instinctive dread of approaching destruction. The tongue of the lion is beset with prickles, as rough and hard almost as cat's claws, to enable it to tear the flesh of its prey more readily from the bones; and the claws of the lion, when protruded, appear like the fingers of a man's hand, ready to tear any enemy in pieces.

The lioness is about one-third less than the male; and is destitute of the mane, which adds so much to the appearance of the lion. Though generally less mischievous, as she is less powerful than her mate, she exceeds him in rapacity in providing for her young. She goes five months with young, and brings forth her cubs in very sequestered places, watching over them with incessant jealousy and sleepless care. The young ones are four or five in number, about the size of a pug-dog, and appear as pretty and as playful as young kittens, though they eventually show themselves to be lions. They suck about twelve months, and are five years in coming to perfection. The lioness frequently breeds in this country, in our menageries, but seldom has more than two cubs at a litter.

It is a remarkable fact that wherever population spreads itself, and especially if civilization spread with it, the lion diminishes and finally disappears. In every part of the world the traces of this dreadful creature become more rare. In India, and throughout the Asiatic continent, it is rapidly decreasing; and though the great South African lion holds his wonted empire in the immense forests and boundless plains of that part of the world, he is sensibly retiring even there; and, no doubt, the introduction and spread of the gospel, with all the blessings of civilization by its means, will eventually annihilate this scourge, as the wolf and other creatures have become extinct here.

It is said to be a well ascertained fact that the lion of South Africa prefers the flesh of the Hottentot to that of any other creature; and the Hottentots themselves have an evident instinctive dread of the lion, the traces of which they have a peculiar faculty of discovering. Living animals are the natural food of the lion; he likes to catch and kill for himself; and he is capable of carrying off, with ease, a horse, an ox, or a buffalo. He mostly bounds upon his prey by an amazing spring from some ambushment, and, in a moment, deprives his victim of life. His stroke is of sufficient force to break the back of a horse, and his teeth and jaws will break the largest bones.

Many encounters of a most interesting description have been held by living travellers with the lions of South Africa. The extended intercourse with that part of the world, in the work of Christian missions and in the affairs of trade and commerce, has afforded many opportunities, of a dangerous kind indeed, of examining more closely into the natural history of this king of beasts. We should be glad to transcribe some accounts of surprising adventures of this kind, but our limits only admit of general details.

The lion prowls by night, as all the animals of this kind do; and he is especially active in stormy, tempestuous nights, when vivid lightnings dart their fires, and torrents of rain pour down, terrifying all but the lion, who takes advantage of the confusion into which the raging elements have thrown all the other tribes to rush in upon them, proving himself to be an enemy far more dreadful than the rushing torrent or the electric fire.

Remarkable accounts have been given of the boldness of the lion, in rushing upon whole troops of dogs and armed men that were waiting to receive him. A little more acquaintance with the formidable power of the civilized world, and the means within their reach of humbling the pride and courage of even the lion, by diminishing the number of these animals, will make the remainder more wary and fearful of coming into contact with the lords of creation.

There is a feeling of pleasure in the thought that our own land is free from the ravages of creatures whose strength and habits make them so truly dreadful; and, whilst we cannot but regard them as a striking display of the Creator's power and providence, we have much reason to be thankful that we can sit in perfect security, and write and read without fear or danger of these terrors of beasts and of men

## OBEDIENCE TO PARENTS, AND A DUTIFUL SUBMISSION TO THE LAWS AND INSTITUTIONS OF OUR COUNTRY*:

# A Sermon,

BY THE REV. HENRY CURTIS CHERRY, A.M.,

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JEREMIAH XXXV. 18, 19.

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."

IT was the particular province of Isaiah, the earliest of the four great prophets, to direct the minds of the Jews to the glorious promises of the gospel state; even from the very birth of the Messiah to that triumphant period, when "all flesh" shall "come to worship before" him. By his predictions, which were uttered about seven hundred years before the Christian era, this highly-gifted individual appears to have been raised up by God in order to attempt the reformation of his own countrymen (he being of the tribe of Judah); and to save them, if possible, by their timely repentance, from the judgments which awaited them. From the copious descriptions given by him of "the Messiah," he has been emphatically called "the evangelical prophet;" and his name Isaiah, signifying "the salvation of Jehovah," is highly characteristic of the "life and immortality" which he foretold would be "brought to light through the gospel."

To Jeremiah (from whose writings the words for our present meditation are taken, and which occur in the first lesson for this morning*), it especially belonged, during the reigns of the wicked sons of the pious monarch Josiah, to announce to the Jewish nation that the time had arrived, when the divine vengeance threatened by Isaiah, but disregarded by the people, would be inflicted "to the uttermost" for their continued rebellion against God, who had "nourished and brought" them "up" as his "children." The pathetic style

* Had the usual limits prescribed to a sermon not precluded doing so, it was intended to have inserted a beautiful confirmation, as traced even up to modern times, of God's assurance "to the house of the Rechabites," that the family of "Jonadab, their father" should "not want a man to stand before" him "for ever."

This information, originally communicated by the rev. Joseph Wolff, may not be unacceptable to the reader, and therefore it is given in this place. It is extracted from a note in a volume of "Sermons preached in England," by the much respected and deeply lamented bishop Heber.

The following are this prelate's remarks, introductory of the note:—

"That this promise (see the text in the following sermon), thus solemnly and explicitly made, has received its exact fulfilment, we have every reasonable grounds to believe, not only from the respect due to the inspired authority of Jeremiah, but from every thing which is known concerning the manners and policy of those tribes which yet wander over the open country of Syria. In our present limited knowledge of those regions, we are unable, indeed, to fix with precision on any one particular clan as the descendants of the ancient 'Kenites' (or Rechabites). But many clans there are, and always have been, who, from policy and preference at least as much as necessity, retain in those wild regions the habits described by the prophet. The use of tents would be no distinguishing mark among the wandering hordes of the desert; and the impostor Mahomet, in forbidding the use of fermented liquors, did no more than comply with a prejudice already universal, not only among the Rechabites, but among all the children of Nebaioth, Kedar, and Midian. And it is but reasonable to believe that, though the distinction may have been lost by the feature becoming general, and though the ancient name of the tribe and the memory of their descent may perhaps have perished amid the lapse of years and the political revolutions of Asia, yet the word thus spoken by God has not been suffered to fall to the ground, and that the wanderers of the house of Rechab may still continue to prosper, under the blessing of the Most High, and to cherish amid their wilderness the institutions of their ancestor Jonadab **."

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good" (Numbers xxiii. 19)?

** "At the distance of 2,500 years from the date of the prediction, a tribe bearing the name, and answering to the description of the Rechabites, has been discovered in Arabia. Several notices of them occur in the missionary journals of the rev. Joseph Wolff, published some years after the date of this sermon."—*Bishop Heber's sermon, preached* 1821.

Writing at Mouseul, he thus speaks of them, March 19, 1824—"All the Jews in this country believe that the Beni Khaibr, near Mecca and Medina, are the descendants of the ancient Rechabites."

The fullest and most striking passage is the following:—"All the Jews, not only of Jerusalem, but likewise those of Yemen (*a*), told me that the Rechabites mentioned in Jeremiah xxxv. were still existing around Mecca. The Mussulmans who performed their pilgrimage to Mecca confirmed that account: the latter knew them by the name of Khaibaree. On my arrival at Jalooka, in Mesopotamia, I saw Jews wandering about among the Yezidi. I asked them, 'Has never any one of you turned Yezidi, or Mussulman?' They replied, 'Oppression cannot bow us, and tyranny cannot shake. Hear, Israel, the Lord our God is one Lord.' I added, 'And Jesus of Nazareth is the Son of God.' And believing them to be Rechabites, on account of their wandering about in the desert, I asked them the question; they replied, 'No, but here is one who came from Hajaz' (*i. e.*, the deserts of Mecca). I saw one before me standing, dressed, and wild like an Arab, holding the bridle of his horse in his hand: I shewed to him the bible in Hebrew and Arabic; he read both languages, and was rejoiced to see the bible. He was not acquainted with the New Testament. After having proclaimed to him the tidings of salvation, and made to him a present of the Hebrew and Arabic bibles and testaments, I asked him, 'Whose descendants are you?' *Mousa* (this was his name, with a loud voice)—'Come, I show to you;' and then he began to read Jeremiah xxxv., from verse 5 to 11. *Wolff*: 'Where do you reside?' *Mousa* (recurring to Genesis x. 27)—'At Hadoram, now called Samar by the Arabs; at Usal, now called Sanaa by the Arabs; and (Gen. x. 30) at Mesha, now called Mecca, in the deserts around those places. We drink no wine, and plant no vineyard, and sow no seed, and live in tents, as Jonadab our father commanded us. Hobab was our father too; come to us, you will find 60,000 in number; and you see thus the prophecy has been fulfilled—'Therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever.'' And saying this, Mousa the Rechabite mounted his horse, and fled away, and left behind a host of evidence of sacred writ."—*Journal*, vol. ii. p. 333-5.

(*a*) A province of Arabia, comprehending the Arabia Felix.

throughout the prophecies in which Jeremiah delivered his awful commission to the Jews—expressive at one time of the wish "that" his "head were waters, and" his "eyes a fountain of tears, that" he "might weep day and night for the slain of the daughter of" his "people"—is supposed to be the reason why he is sometimes termed "the weeping prophet;" the translation of his name, literally signifying that "he shall exalt Jehovah," is also descriptive of his early dedication as a priest to the prophetic office, and of the whole life which was passed by him in promoting the glory of God.

Nebuchadnezzar, under the divine sufferance, had begun already to depopulate and lay waste the country bordering upon Jerusalem. For their greater security, as they imagined, numbers of the wandering tribes had sought refuge within the fenced walls of the city; and among them we learn that, upon this occasion, were assembled the followers of Jonadab, the son of Rechab.

The opportunity was thus furnished of contrasting the ungrateful conduct of the Israelites towards their heavenly Parent and Benefactor, with the filial reverence manifested by this singular people for the injunctions of their earthly founder. Hence "the word which came unto Jeremiah from the Lord, saying, Go unto the house of the Rechabites, and speak unto them, and give them wine to drink. And I set," says the prophet, "before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever: neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents, that ye may live many days in the land where ye be strangers. Thus," said they, "have we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us;" alleging, at the same time, that they had been driven by necessity, and not by choice, to act contrary to one part of their injunctions—that of dwelling only in tents, by their sojourning then within the walls of Jerusalem. Upon this, the prophet is directed to expostulate with "the men of Judah and the inhabitants of Jerusalem," saying, in the name of the Lord, "Will ye not receive instruction to hearken to my words? The words of Jonadab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment. I have," says God, "spoken unto you, rising early and speaking: I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me. Therefore, thus saith the Lord God of hosts, Behold, I will bring upon Judah, and upon the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered. And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he had commanded you; therefore, thus saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me for ever."

From the words of my text, thus taken in connexion with the remarkable observance by the Rechabites of the customs of their progenitor, I shall endeavour to impress, more especially on the attention of my younger brethren, the necessity for a strict obedience to the commands of their parents; as also for a general adherence, under the limitation of altered circumstances and times, to the institutions and customs of our forefathers; and I shall briefly conclude by adducing the same inference as is drawn in the passage of scripture before us, that it is much more our bounden duty implicitly to respect and obey every command of God. May the Holy Spirit grant that the instruction offered be conducive to the divine honour, and to the everlasting welfare of all who hear me, that God's blessing, promised to the sons of the Rechabites, may equally descend upon us and upon our children, that we "shall not want a man to stand before," or to serve him "for ever!"

From the first book of Chronicles (ii. 55), we learn that originally the Rechabites were the same as the Kenites; and from the book of Judges (i. 16, iv. 11), that they were settled in the land of Midian, and were the descendants of Jethro or Reuel, Moses' father-in-law, who was a priest of that country. Though not a part of the children of Israel, and therefore uncircumcised, we have yet reason to conclude that they were always worshippers of the true God: certain it is that they accompanied the Israelites into the land of Canaan, and there for many years continued to pitch their tents and feed their cattle. Of Jonadab, the son of Rechab, the fullest scriptural mention is in the chapter from whence our text is chosen; and there we

find that, in honour of him, the primeval name of Kenites was changed into that of Rechabites. More than two hundred years had elapsed since Jonadab had been "gathered to" his "fathers;" still, at the date of the trial which Jeremiah, by the command of God, made of their regard to the injunction not to drink wine, they seem to have uniformly followed the directions of the head of their tribe by a total abstinence from it, and also by their having no settled habitation or occupation of lands, except in the sole instance which has been mentioned.

It will be evident, from their nature, that the rules prescribed by Jonadab were the effect of a prudential motive, that they might "live many days in the land where" they "were strangers," rather than of religious feeling. The veneration, however, of the Rechabites for the memory of their forefathers, and their subsequent observance of the rules which were enjoined them—qualities these, as we see, which were made the occasion of endeavouring to turn God's chosen people to a sense of their duty, though unhappily without effect, and to which a promise of attendant blessings was attached—present us, my brethren, with considerations worthy of our imitation, in regard to the filial duty we owe to those who gave us birth. In this particular too, the requirements of the Mosaic dispensation and the precepts of the gospel are forcibly combined by an inspired servant of God, to remove any uncertainty in respect of that commandment of honouring our parents being strictly one which has been enjoined by God: "Children, obey your parents" in the Lord, exhorts St. Paul; "for this is right. Honour thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth."

If, on the fulfilment of the precepts of Jonadab, a direct promise was made of a continued succession to his descendants; if to the children of Israel another reward was held out, that, by honouring their natural parents, their "days" should "be long upon the land which the Lord" their "God" gave unto them, and which was confined to the posterity of Jacob; how much more without limitation is the blessing annexed to the like duty in the extended declaration of the apostle, that every child should honour those who by nature are his parents, that by so doing he may promote his own welfare, and conduce to his longer continuance "on the earth!" Nor is this the only consideration adduced by St. Paul for a due observance of filial obedience. In the epistle to the Romans he urges motives of an opposite character; even the bitter consequences to such as are given over "to a reprobate mind," have the grace of God withdrawn from them, and will be deemed "worthy of death"—not the death of the body only, but the everlasting exclusion of the soul from the presence of God; for among the "backbiters, haters of God, despiteful, proud, boasters, inventors of evil things," and others, he ranks the "disobedient to parents." What sober-minded Christian in these our "last days," but must feelingly deplore that there are too many proofs of those "perilous times" being "come," in which the same apostle describes to his son Timothy, that "men shall be lovers of their ownselves, disobedient to parents, unthankful, and without natural affection?"

Youth, we know, is impatient of control; and, as the uncaged bird ere yet its wings have been tried to hazard a lengthened flight, becomes an easy prey to some wanton boy, or to some lurking animal, expectant of its fall, how many a young man has, on his entrance into the world—a stranger to the evils which awaited him, yet confident of still unexpanded strength—sunk overpowered amid the snares which daily beset his path on every side. Might not, then, the recorded example of the Rechabites be like "a word spoken in due season," and rendered, under God's teaching, beneficial to such of the children of this parish as are looking forward to their emancipation from the restraints of school, and to their susception of the duties and active employments of life? "O that they were" all "wise," and would betimes reflect that "a foolish" child "is a grief to his father, and bitterness to her that bare him;" that obedience to "parents in all things is well pleasing unto the Lord." O that the young would consider their latter end! when every unheeded parental instruction will indeed be a pointed thorn planted upon the pillow of declining age, to impress this agonizing truth, that

> "Sharper than a serpent's tooth it is,
> To have a thankless child."

Picture to yourselves, my youthful friends, the last scene in the life of that individual who has heard "the instruction of" his "father, and" forsaken "not the law of" his "mother." Time was, he will gladly remember, when, brought up by my parents in the love and fear of God, I imbibed from them, and in the scriptural language of the church's catechism, the principles of that faith which is "as an anchor of" my "soul, both sure and stedfast." How delightful, now that I am about to bid an eternal adieu to the concerns of a fleeting state, to think that, by the care of pious and God-serving relatives and friends, I have been baptized in the name

of the ever-blessed and undivided Trinity; that, having been then regenerated by the Spirit "from on high," I was early directed as "a child of God, a member of Christ, and an inheritor of the kingdom of heaven," to take my place among those of God's people, who wait upon his ordinances in his house of prayer, and at the commemorative services of a Redeemer's body and blood! They taught me to appreciate the value of an established church, and to hear the life-giving sounds of the gospel under the duly appointed "ministers and stewards of the mysteries of God." What reason then have I to bless the Giver of all good, that I have been led to profess myself—humbly to act up to the duties of, and to have a conviction that I continue up to the present moment—a churchman; not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," but endeavouring, by the assisting grace of God, and in sole dependence on my Saviour's merits, so to "pass the time of" my "sojourning here in fear," that I can now "give an answer to every man that asketh" me "a reason of the hope that is in" me! I feel the sting of death already removed; and, with the eye of faith, I can look to the inheritance reserved for me in "the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

Next to his bible—the charter of his salvation, "the law of the Lord," in which it has been "his delight to meditate day and night"—see the expiring man turn to the book of common prayer, that compendium of his devotions; and from thence you will find him, though with sinking voice, begging to hear from a parent's lips, who first instructed him to prize them, "the prayers of" his "mother, the church of England; no other prayers," in his estimation, "are equal to them*." Behold him, then, falling "asleep in Christ," with the assured consolation of those who have lived and died stedfast in her communion, as is beautifully expressed in the "Nunc dimittis:" "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

* The above were the words of the pious George Herbert; of whom his biographer, Izaak Walton, closes his memoir in this manner: "I wish, if God should be so pleased, that I may be so happy as to die like him."

Can there be one of the children before me, whatever be the age—provided he or she be not ignorant of the great end and aim of our existence, that of serving God faithfully here, in order to the enjoyment of endless felicity hereafter—but must cordially join in this exclamation—"Let me die the death of the righteous" (of such an one as we have just had in our thoughts), "and let my last end be like his?" But such a death, my young charge, can be the result only of a life early begun "in the nurture and admonition of the Lord," and consistently carried on in the bosom and in the guidance of that church, "the pillar and ground of the truth," which was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Such only is the end of an existence "rich in good works," and in those Christian fruits, which, having been sown "in unity of spirit," and gathered "in the bond of peace," have been harvested "in righteousness of life."

Ye that have believing parents, prize their admonitions; "they shall be an ornament of grace unto" your heads, "and chains about" your necks, to keep your feet from evil: store in your minds the counsels they have given you, to know, love, serve, and fear your God, to believe in his Son Jesus Christ, and to seek the continued aid of his Holy Spirit. Dare, in an age of fickleness and change of mind in matters of religion, to cling to the faith which they have professed and taught you, as that "which was once delivered unto the saints." Love the church wherein they and you have been baptized; and when, as is probable, you have one day to follow their lifeless bodies to the grave, "the home appointed for all living," you then will have the satisfaction of reflecting, but with far higher sense of spiritual objects than was said by the Rechabites in respect of earthly injunctions, "we have obeyed the voice of our" parents, the children and followers of God, "in all that" they "have charged us."

The example we have already dwelt upon may also not inaptly be referred by us generally, young as well as old, to a like regard for the laws and institutions of our country, as had the descendants of Jonadab for the regulations he had prescribed; though, of course, under the necessary alterations of time and circumstance.

To be sensible of our many and invaluable privileges as a nation, in church and state—those legacies which were bequeathed to us by the wisdom of our forefathers, and which come recommended to us by the sobered experience of by-gone ages—we have only to revert to such periods of our own and the history of other countries, where anarchy,

lawless violence, contempt of "dominion," and speaking "evil of dignities," have prevailed, to the total exclusion, for a time, of all settled government, and of those salutary laws which bind man to man, as Christians, as parents, as children, as brethren, and as members of society. We know the black catalogue of crimes which the annals of the past present; the lesson has been written, as it were, with pens dipped in the blood of thousands, who loved to have things so as we have described; whose only epitaphs remain, that they were no lovers of their country: they set themselves against "the powers that" were, and which were "ordained of God;" they meddled "with them that" were "given to change," and bartered away, for a momentary greatness of their own creation, their birthright as Englishmen, their liberties as subjects, and their property and lives as men.

Ours, my brethren, as a national, is an ancient and established form of government; in which individual security is mainly dependent upon obedience on the part of the governed "to all that are placed in authority" over them. Time has tested "the utility or harmlessness" of the institutions we have derived from our fathers; and their influence "is built on the associations of early youth, and the transmitted recollection of those to whom our childhood looked up with affection" (bp. Heber). Be it, then, our aim, as our heart's desire, to honour the sovereign—not set over us by the people, but by that God "by whom kings reign and princes decree justice"—to live in dutiful submission to the laws, and "let every soul be subject unto the higher powers," as of divine establishment, remembering that "whosoever resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation; for rulers are not a terror to good works, but to the evil. "Wilt thou then not be afraid of the power?" asks the apostle, "do that which is good, and thou shalt have praise of the same; for" the ruler (or as it is now with us, the queen), "is the minister of God to thee for good. But, if thou do that which is evil, be afraid; for she beareth not the sword in vain, for she is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." "The Lord forbid," said David, "that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the Lord's anointed" (1 Sam. xxiv. 6-7). "So David stayed his servants, and suffered them not to rise against Saul. Who can stretch forth his hand against the Lord's anointed, and be guiltless" (1 Sam. xxvi. 9)?

Let them answer this question who will shortly be summoned to the bar of justice for their evil deeds during the late disturbances in our manufacturing districts*; and, if they be not "past feeling," they will tell you that they owe their perilous condition to would-be teachers, who caused God's "people to err by their lies, and by their lightness" (Jer. xxiii. 32); and to whom the words which God spake of old by the mouth of Jeremiah may be fearfully applied: "I have not sent these prophets, yet they ran; I have not spoken unto them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings" (Jer. xxiii. 21-22).

The same prophet denounced the judgments of God upon the Jews, and, by setting before them the example of the Rechabites in obeying "the voice of Jonadab the son of Rechab," their "father, in all that he" had "charged" them, he endeavoured to shame "the inhabitants of Jerusalem and the men of Judah" into a sense of their duty to that God who had brought them "forth out of Egypt with a mighty hand and with an outstretched arm."

Would you, my brethren, avoid the evils of a disaffected state of things? would you live as those whom God has placed in a land of plenty? where you "may be godly and quietly governed," give no "heed to seducing spirits"—believe not every spirit—but "try the spirits whether they are of God; because many false prophets are gone out into the world." And, as you "have heard with" your "ears, and" your "fathers have declared unto" you "the noble works that" God did "in their days, and in the old time before them," respect those ordinances and that constituted rule which (permitted for so many years) have, under God's blessing, raised our country to an unexampled pitch of power and greatness amid surrounding nations. Aim individually, unitedly, and withal prayerfully, to act up in your several stations to the spirit of St. Peter's advice: "Honour all men, love the brotherhood, fear God, honour the" queen; that so we may expect the fulfilment of the divine promise on our latest posterity, that we may indeed be his people, and have the Lord for our God.

One brief and only observation must furnish the great moral to be drawn from the narrative, in which we have traced the conduct of the Rechabites—conforming for a number of years to burdensome restrictions,

* Since tried.

out of a scrupulous respect to the memory of a lawgiver, long since dead, and whose authority and requirements were only human. "A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto" all "that despise" his "name." The commands of our heavenly Legislator are necessary both to our present and eternal well-being; not only "that" we "may live many days in the land where" we "be strangers and pilgrims," but in that "better country," where God "hath prepared" for us "a city," even that "heavenly Jerusalem"—"a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isa. xxxiii. 20). If it be our duty to reverence the "fathers of our flesh," "shall we not much rather be in subjection unto the Father of spirits, and live?" God's judgments hang over our heads as they did over the Jews, if we refuse to hear him "that speaketh" unto us "from heaven." Let not then a servile compliance with the dictates of the world, and the idle customs of society, be the ground of complaint against us, as this was against God's ancient people, that they went "after other gods to serve them." The Almighty has done infinitely more for us than he did for them; and "unto whomsoever much is given, of him shall much be required." Our Father in heaven has not only promised to them who know and keep his commandments, that they shall "stand before" him "for ever," but that "they shall reign" with him as "kings and priests," through "him that loved us, and washed us from our sins in his own blood."

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## MEMORY OF THE PAST.

### No. III.

### LOSS OF THE COMET.

WALKING in the early autumn of 1826 on the shore of the Firth of Clyde, near a jutting rock called Kempock, my attention was drawn to the efforts which had been made, with good effect, to raise the hull of the Comet steam-vessel, which had been sunk the preceding October, and which from the state of the weather it had been found impossible to raise until the succeeding year. The Firth, as I walked along, was teeming with steam-boats, carrying innumerable passengers, from which the strains of music could easily be heard. Many yachts were sailing about on pleasure trips, and three or four ships were on their route to far distant lands. All formed a striking contrast with the hull of the unfortunate Comet, which had acted as the sepulchre of some no less light-hearted than those who crowded the decks of the passing steamers, but over whose blanched remains the waves of the preceding winter had stormily dashed.

The first steam-boat introduced into this country was the Comet, on the Clyde, in 1812. I witnessed, when a mere boy, her first trip, and heard the jeers of some old seasoned seamen at the madness of the project, and the ruin of the projector. Their last surmise was, I fear, too true. The folly of the former time has shown by the immense alteration which has taken place in naval tactics.

To Mr. Henry Bell, of the Baths, at Helensburgh, in the county of Dumbarton, a watering place opposite to Greenock—an individual who for many years received no recompence for his labour, though he was the cause of the accumulation of hundreds of thousands to others—may be adjudged the praise of having opened the eyes of his countrymen not only to the importance, but to the practicability of steam navigation. It is gratifying to know that a pension from government, and funds raised by individuals, added to the comfort of his latter days. Whether the unfortunate vessel contained in her any of the timbers of the old, or whether she was an entirely new vessel, I cannot say.

The point of Kempock forms the western boundary of Gourock-bay, a favourite watering place. Near this point a fearful accident occurred on the 10th of August, 1822, when the Mary of Iona was run down by the Hercules steam-boat, and forty-two persons perished out of forty-six. And very near the same spot, on the 21st Oct., 1825, the Comet was run down about two in the morning by the Ayr steam-boat, when fully sixty found a watery grave*.

The Comet was returning from the west and northern Highlands at a busy time of the year. It had many passengers on board—some returning from the moors with their dogs and servants, and others from a mere aquatic trip; others going to market to purchase articles for some northern fairs. Capt. Sutherland, of the 33rd regiment, and his lady, to whom he had been lately married, were among those who perished, while a great deal of valuable articles and money were consigned to the deep. The accident, of course, caused the utmost consternation in the immediately adjoining village of Gourock, from whence every assistance was given as speedily as possible at such an unseasonable hour. Much blame was attached to the master of the Ayr for not rendering prompt assistance, but sailing immediately back to Greenock, which led to a trial; when, if I mistake not, he was found "guilty."

The detailed circumstances of the case, however, cannot be better given than in the following words:—"A passenger on board the Ayr relates, that he was one of four cabin passengers who were all below when the accident happened. He had lain down on a sofa undressed, heard a noise forward which alarmed him; and before he had time to disentangle himself from the clothes he had thrown over him, the vessel struck with a tremendous crash. On reaching the deck, he saw the Comet drifting from them, and wheeling round; there was light enough from the moon to enable him to distinguish the hills on either side, and the various objects around. On board the Ayr the utmost confusion prevailed. The Comet was in sight for about three minutes, when a most appalling shriek arose from the passengers on board of her, all evidently crowding to the side nearest the Ayr, and with outstretched arms imploring help; not a cry reached his ears after the vessel went down, and in a few moments the river was as unruffled as ever! All on board the Ayr were in the utmost consternation, and

* The prow of this promontory is crowned by a long, upright fragment of rock, called "Kempock Stane," which, being without any inscription, leaves ample scope for the ingenious to form conjectures touching the purpose for which it was erected. Some superstitious belief must have been connected with it in former times, for at the trial of the Innerkip witches, in 1662, one of them, Mary Lamont, aged eighteen, confessed that she and some other women who were in compact with the enemy of man, held "a meeting at Kempock, where they intended to cast a long stone into the sea, thereby to destroy boats and ships."—Ramsay's Views of Renfrewshire

it is much to be feared, in downright stupefaction, with the exception of two seamen belonging to the Harmony, who, after endeavouring in vain to rally the men belonging to the vessel, lowered the boat at the stern, for the purpose of rendering whatever assistance was in their power; but at the moment when she reached the water with one of the men in her, and before the tackles were yet unloosed, the steam was unfortunately set on, and boat and man dragged under the water; he saved himself, however, by clinging to the ropes, and, providentially for all on board, reached the deck, when he and his companion had enough to do to keep the vessel from going down: she was evidently in a sinking state. At the time of the accident the Ayr had a light at the bow, as well as a man on the look-out."

The master of the Ayr made the following defence:—"The Ayr left Greenock about one in the morning, carrying a light a-head, which the regulations of the river demanded. All hands were on deck, two or three of whom were looking out at the bow. The master had been on the paddle-box, frequently calling to the men to look well out, until they concluded themselves abreast of Gourock (for it was now dark), when he went aft to adjust the binnacle light. On returning to resume his station on the paddle-box, and before he had reached the rail on the quarter-deck, a cry of 'boat a-head,' and 'starboard your helm,' was heard from the men stationed at the bow. The vessel immediately answered the helm, (now starboard), but the Comet's helm appeared to lie to port, and the two in consequence came in contact. When the Ayr got away from the Comet, the master of the former ordered the small boat to be lowered down, in order to render the Comet assistance. In the hurry, however, the boat filled with water, and about this time the Comet disappeared. Every exertion was made by the master to bring the Ayr round to the place where he presumed the Comet was, but it was some time before the vessel answered the helm, and, when at length she did so, no trace could be found of the Comet. At this time the passengers of the Ayr (who, before the crash, had been below), apprehensive of their own danger—for the vessel was then leaking much—grew clamorous that the master should run the vessel ashore, and implored him, with hands around him, or rather upon him, to do so, and so save their lives. He, therefore, seeing all attempts to rescue any of the Comet's people ineffectual, put about and returned to Greenock. The Comet had no light, nor did capt. M'Cleland hear any voice from her till the vessels met." The fact of the Comet having no light was culpable in the extreme.

Many of the scenes connected with the funerals of those cast on shore, were of a very interesting and affecting character. One baronet (if I mistake not, sir Joseph Radcliffe), came many miles to be present at the burial of some of his servants in the west churchyard of Greenock, which was attended by many most respectable individuals. In Scotland, unfortunately, no coroner's inquests are held, though diligent inquiry into the nature and causes of such accidents occupies the serious attention of the constituted authorities. The hull of the vessel when raised exhibited many sad relics of those who, but a year before, were in the enjoyment of health and strength, and fondly looking forward to many long days of earthly happiness. More property was recovered than could have been expected, but I was told, and well can believe it, it was a sorrowful spectacle.

I have frequently, on seeing the steamers, to my inexpressible annoyance, flaunting on the Thames on a Sunday, called to mind the loss of the Comet. How soon a boat's load of passengers may in a moment be consigned to eternity, without any warning whatever, with the sin of sabbath desecration to add to others of *as deep a dye! The passengers* of the Comet certainly were not profaning the Lord's day; they were doubtless in the way of business, as far at least as many were concerned, but they were not engaged as men should wish to be, who were about to be ushered into their Maker's presence; they were not remembering the solemn language of our burial service—"In the midst of life we are in death." Many were in the midst not only of life, but of mirth and revelry—for there was a dance on board, but surely it was not a time to dance; and it is to be feared some had tasted more than enough of spirituous and other liquors, as is too often the case. It is stated that with respect to the Ayr, it is to be feared that, with two exceptions, all hands on board the Ayr were in a state of stupefaction. Does not this make the matter infinitely worse?

Pleasure trips in steam-vessels are very well, and no reasonable man can object to them; the recreation is innocent in itself, and conduces to health and cheerfulness; means are provided at a very moderate rate for pure and rational enjoyment—what may be termed with reference to myriads at a come-at-able rate; but the mischief is that the enjoyment ceases to be pure and rational, and becomes in many cases of a most sensual character; and to this may be ascribed most of the accidents which occur, as coroners' inquests will show. I think I never was more disgusted than in a Scottish steam-vessel to witness the inebriety which took place, in what was meant as a mere pleasure trip among many of the passengers, and the intolerable smell of cheese, grease, fish, salt-beef, and spirituous liquors. The vessel was extremely crowded, and the heat was intense; not a breath of air was stirring, not a seat was to be found on deck. The master, a jovial, good-natured man, had partaken far too freely of his passengers' bounty, and he was ill able to conduct the vessel—in fact, it was left to one of the crew. Such scenes however are assuredly not to be found in Scotland alone: there are other stimulants as powerful to be had in our southern rivers; and if any one doubts it, let him stand (assuredly it would not be a very profitable mode of spending the sabbath) on a Sunday evening for an hour at Billingsgate, he will then fully admit the truth of my assertion. Gin will do its work as well as whiskey. Without entering on the merits or demerits of temperance societies, might not a regulation be made, that spirits shall not be sold on board? I suppose the sale of them requires a licence. If private parties choose to take them with them, the case might be different; but I conceive a steam navigation company which acted on this principle would succeed. Of course what are, strictly speaking, real refreshments, should be liberally provided. To ladies the scenes which often occur are obnoxious and offensive in the extreme. The language sometimes is intolerable; it prevents a man of proper delicacy exposing his wife and family to the miasma of such an atmosphere. To every right-minded Christian these scenes are most painful, and they should never be permitted to exist. Perhaps there may be such a thing in existence as a temperance steam-boat; if so, I never heard of it, but shall be delighted to hear that there is, though I am no member of a temperance society.

## The Cabinet.

CONVERSION.—Some there are who exact of every Christian, as a touchstone of their sincerity, to render an account of the exact time of their conversion, with the circumstances thereof: how, and when, and where performed. I must crave leave to enter myself a dissentient herein, conceiving such a demand unreasonable, as generally required essential to all true believers. I confess some may return a satisfactory answer thereunto: namely, such whose souls, suddenly snatched out of error and viciousness, were imme-

diately wrought upon, almost in an instant, by the Spirit of God. Thus, of those three thousand gained on Many Saints' Day by St. Peter, at Jerusalam, with the preaching of one sermon (Acts ii. 41), each one might punctually and precisely tell the very moment of their true conversion; and generally, the worse men have been, the better they can point at the accurate date thereof. This is not the case with all true believers. God, to show his power that he can, and pleasure that he will, vary the manner of men's conversion (though going the same path by his word and Spirit), useth a slower pace in the hearts of others, in whom grace is wrought gently and imperceptibly, and modelled by degrees; in such no mortal man can assign the minutary juncture of time when preparing grace (which cleared the ground) ended, and saving grace (which finished the fabric of conversion) did first begin. Observable to this purpose are the words of our Saviour: "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how" (Mark iv. 26). That grace is sown, and is grown, men know; but when and how in the persons aforesaid, God knows. Besides these adult converts, there are a second sort of Christians unable to discover the date of grace dawning in them; namely, such who, with Timothy (2 Tim. i. 5; iii. 15), may be said to be good time out of mind, sucking in grace with their milk extracted from and educated under a pious parentage [baptized as infants into the body of the Redeemer]. I hope and trust your honour may truly be ranked in this latter form, that as many ancient deeds (written before the reign of king Henry III.) are commonly without any date, grace, in like manner, will arise so early in your heart (advantaged by your goodly birth and breeding), that you shall not remember the beginning thereof. However, to make sure work, it will be safest to examine yourself when arrived at age, what eminent accessions and additions of grace you can remember, with the place and time when the same were effectually wrought in your soul, and what bosom-sin you have conquered. Especially take notice of your solemn reconciling to God after repentance for some sin committed. David, no doubt, in some sort may be said to be born good; God being his hope when "in the womb," when he "hanged yet upon his mother's breast," trusting in him and taught by him from his youth. Now, though probably he could not remember his first and general conversion, he could recount his re-conversion after his foul offences of adultery and murder, as by his penitential psalm doth plainly appear. Otherwise, those who boast themselves converted before memory (by the privilege of their pious infancy), if they can recover no memorials of their repentance after relapse, and produce no time nor tokens thereof, are so far from being good from their cradle, it is rather suspicious they will be bad to their coffin, if not labouring for a better spiritual estate. And now let me recommend to your childhood the reading of the "holy scriptures," as the apostle calls them—holy in the fountain, flowing from the Holy Spirit inditing them—holy in the conduit-pipe, derived through holy men penning them—holy in the liquor, teaching and directing to holiness—holy in the cistern, working sanctity in such as worthily receive them, and making them wise unto salvation. —*Dr. Thomas Fuller.*

HUMAN TROUBLES.—Are the troubles, the losses, the crosses which interrupt our happiness in this life to be lamented, or to be thankfully accepted? They are to be thankfully accepted as mementoes that this world is not our home; as motives of repentance for past sins, and to the redemption of lost time; as lessons and trials of meekness, patience, humility, and fellowship with Christ. Why should we hope to escape those trials from which no human being has been exempt? Who among the servants of God accomplished his earthly pilgrimage without experiencing adversity and distress? Christ and his apostles, the martyrs and pilgrims of old, all suffered persecution. Do not they deserve the name of hirelings who are for ever seeking after comfort? Repine not, therefore, at the want of riches and honours, which, by gratifying and nourishing our self-love, self-esteem, and self-seeking, are very dangerous impediments to our salvation.—*Bishop Burgess.*

## Poetry.

### THE MARRIAGE VOW.

*(For the Church of England Magazine.)*

"Those whom God hath joined together, let no man put asunder."

SURELY, if e'er a marriage vow be register'd in heav'n,
'Tis when two hearts in troth are join'd, as hands to hands are giv'n;
And O, the bond thus ratified, shall aught on earth dissever?
Shall not the hearts that thus are one, united be for ever?

Yes, if they faithfully respond to what the lips confess,
The God, who did the rite ordain, will never fail to bless:
The sacrifice of love and faith as incense will ascend;
What is begun in humble prayer, in grateful praise shall end.

L.

*Doncaster, Sept. 21st, 1841.*

### THE CONVERSION OF THE JEWS.

*(For the Church of England Magazine.)*

IN times of old the word of God to Israel's sons was given,
Of all, who then earth's surface trod, the best belov'd heaven;
But, though thus favour'd from on high, they yet ungrateful prov'd,
And, scorning to fulfil the law, in proud rebellion mov'd.

That law, though fram'd by power divine, they oft would disobey,
And, when made conscious of their sin, again they went astray.
At length, in mercy to their race—this people yet to save,
To seal the covenant of grace—the triumph o'er the grave—

The Lord himself, in human form, descended from above,
'Midst Israel's tribes to dwell awhile, and win them to his love;
But, ah! the Saviour of mankind the Jews would not receive,
So to the Gentiles he was preach'd—they hearken and believe.

And then, o'er Judah's guilty land, God's awful judgments lower,
And he in judgment lays his hand on those who spurn his power;

Wide o'er the world, an exil'd race, the people still are known,
Nor can they find a resting place—a land to call their own.

But yet—e'en yet—a day of grace for Israel is in store,
If they would seek the Saviour's face, and aid divine implore;
Again may Judah's hills and plains the scatter'd tribes receive,
And peace and righteousness shall bless the people who believe.

And we who, born in Christian land, and blest with gospel grace,
Shall we not now extend the hand to aid the Jewish race?
Yes; let us haste with humble zeal, our love in Christ to show,
That they, through faith in him, may feel redemption's mercies flow.

HENRY BELCHER.

*Whitby, June* 3, 1841.

## Miscellaneous.

JUSTIFICATION AND SANCTIFICATION INSEPARABLE*.—When our thoughts and cares have been mainly directed to the cultivation and acquisition of holiness, irrespective of the foundation laid for our faith in the gospel, no marvel that we are subject to perpetual alternations of joy and sorrow, hope and fear, gain and loss, in our experience. Sanctification, although confessedly the result of grace in the heart, must necessarily remain a partial and imperfect work until mortality itself be swallowed up of life; now no imperfect work can avail for pardon and for peace; and therefore must the righteousness of God, and the righteousness of God alone, form the simple ground of our dependence and our trust. Christ alone is righteous of all the race of Adam, and looking off all other objects of religious confidence, both within and without ourselves, unto our only Lord, we shall realize the blessed security of a justified state, and know in very deed that there can be no condemnation where the Father justifies and the Redeemer pleads. At the same time, although separable in both theory and in fact, we shall discover that justification and sanctification are likewise inseparable adjuncts of a gracious whole, like the calamus and the cassia of the sacred ointment. God acquits the sinner in order to make him holy. The faith which appropriates Christ to personal justification is holy in its essence, and necessarily productive of holiness in practice. Still the respective works of the Son and of the Holy Ghost must not be so blended in our conception of them, as to pervert their separate uses, and thereby to lay another foundation than that which is already laid. Only believe, is the command of Christ (Mark v. 36); and only let us exercise a simple faith in the extraneous work and sufferings of our gracious Lord, sustained and wrought so freely on our behalf, and we shall presently feel strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light (Col. i. 11, 12). Our prospects will brighten as we climb the heights. Incipient holiness there must already be, where holiness is desired, or the desire to be holy could not exist; time and eternity will develop the principle in glorious strength and fulness of perfection. Failures in duty, struggles with temptation, relapses even into the sin long repented of and most earnestly deplored, are among the "all things" which God in sovereign mercy will overrule for good, and for the furtherance of that very holiness we sigh and pray to attain, but cannot reach. The chastenings of our Father's love are by no means the least valuable portion of his children's heritage. O no, the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; "for he doth not afflict willingly, nor grieve the children of men" (Lam. iii. 31, 33). The lowliest in their own esteem rank highest in divine regard; and any experience, however mortifying to our self-love and self-dependance, is to be valued as a gracious discipline in the school of Christ. The prophet's horn of oil, poured upon the head of some distinguished man, does but symbolize the power and sanctity wherewith God the Spirit will anoint his child (1 Sam. x. 1). It is because of this very impartation of grace, that therefore we are so tempted, tried, and troubled; the one is a consequence of the other. And when we are alarmed and distressed about our state, as though we must needs sit down in hopeless helplessness, we should do well to adopt the reasoning of Manoah's wife unto her fearful husband: "If the Lord were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these" (Judges xiii. 23). First, God's provision of a sacrifice, and then his acceptance of it, should preclude all needless hesitation and perplexity in our minds relative to our justification by faith; and again, the things already told us should confirm our confidence in all that relates unto the future. All the promises of God in Christ are yea, and in him Amen, unto the glory of God by us (2 Cor. i. 20); and therefore is our Lord emphatically the Amen, because he will ultimately accomplish in us as well as for us all the Father's merciful and benignant will.

PUNISHMENT OF DRUNKARDS.—In Sweden the offence of drunkenness is visited with very severe punishment. For the first offence the fine of three dollars is inflicted, for the second the offender is fined six dollars, and for the third and fourth larger sums are exacted; upon the fifth conviction he not only loses his vote and his right to be a representative, but is also sentenced to six months' hard labour. If the offence is committed in a church or an exposed place, the penalty is severer. Whoever induces another to be guilty of drunkenness is fined in three dollars. Ecclesiastics detected in a state of inebriety are degraded from their offices, and laymen are deprived of their situations. If a person dies while intoxicated, he is deprived of Christian burial. All licensed victuallers are forbidden to sell spirits to apprentices, workmen, servants, or soldiers. Half the fines are given to the informer and half to the poor. If the guilty parties have not the means of paying their fines, they are incarcerated until some friend discharge them. Twice a-year these rules and regulations are read from the pulpits and in the most public thoroughfares, while every publican must have a printed copy of them hung up in the most conspicuous part of his house.

* From "The Tabernacle of Moses practically considered." In Sixteen Discourses. By the rev. W. Mudge, B.A. London: *Nisbet. 1842.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## "THE POOR SHALL NEVER CEASE OUT OF THE LAND;" OR, THE STATE AND CLAIMS OF THE POOR.

BY THE REV. J. S. BROAD, M.A.,

*Incumbent of St. George's, Newcastle-under-Lyme.*

No. II.

IT has been my object in the former paper to show briefly, from a consideration of the present state of human nature, that the poor can never cease from among us. I have pointed out the important distinction (too frequently overlooked) between an inferior condition of life, usually called poverty, and a condition of actual want and distress; and have endeavoured to show that poverty, or a humble grade of life, is a wise appointment of God for general and individual good. In its influence upon the social body, and upon those who are more directly its subjects, it tends to work beneficial effects, both in reference to the things of time and those of eternity. Let me now add a few words to show the intended influence of this much misunderstood condition upon others—upon those who are not classed among the poor of this world—in reminding them of the uncertainty of human affairs, and in calling into exercise the beautiful graces of compassion and love.

The salutary effect of poverty is not confined to those who are its immediate subjects: its tendency is to remind those whom God has more highly favoured in respect of temporal possessions, of their common origin; of the uncertainty which belongs to every thing earthly; of the necessity of seeking to have "in heaven a better and enduring substance." The changes which are continually taking place in the circumstances of individuals (some being exalted and others brought low), afford repeated warning to the thoughtless of the vanity of mere temporal good—of the folly of trusting in any thing as capable of imparting happiness and blessing apart from God; they admonish those who are at ease in their possessions not to be too confident of their continued enjoyment, seeing all are open to the visitations of poverty, which is no respecter of persons. It is thus an agent, in the hands of God, of keeping men humble and dependant upon him, of making them watchful in their journey through life, of teaching them to "apply their hearts unto wisdom." And, though the effects of which I speak may not always be visible, yet I am persuaded of their reality; and I believe that, in this respect, it would be prejudicial to the best interests of mankind to banish poverty altogether from the earth.

But there is one important end which God seems to have in view in permitting the existence of poverty among men which demands our special attention. It is intimated in the passage which has repeatedly been referred to in this essay—"The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land." It is a means of calling into exercise those graces which especially adorn the people of God, and assimilate them to the character of their Redeemer. "Ye have the poor always with you," said our Lord; and the continued presence of the poor among us reminds the Christian of the duty which he owes to them. The fact that "the poor shall never cease out of the land," lays upon him the duty of doing all he can to alleviate their

distress and supply their wants. It affords him the opportunity of yielding a ready obedience to the inspired precept: "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

The members of the human family are bound by the common ties of brotherhood to sympathize with and assist one another: "Thou shalt open wide thine hand unto thy brother." The recollection that a poor sufferer is a brother should at once unclose the secret springs of sympathy, and draw forth supplies for his need. We are partakers of the same nature, nourished by the same gracious Being, destined for the same immortality: we are liable to the same reverses, and must all drink in a greater or less degree of the same cup of sorrow. It becomes us then to feel and act as brethren. The assistance that we ourselves should desire and welcome in the hour of distress should be freely afforded to others, as God hath given us ability. We should look with pitying eye and tender heart upon the children of suffering: we should endeavour with the voice of consolation to soothe the mourning and sorrowful soul; and, while we profess an interest in the condition of the destitute, we should open wide our hand, and scatter the blessings of Providence among them. Christian benevolence has not only a heart to feel, but a hand to give: it does not say only to the brother or sister who is in want, "Depart in peace, be ye warmed and filled," but it bestows the things which are needed. It mocks not the distresses of the wretched, but aims to cheer and support. Like his merciful Redeemer, the true disciple goes about doing good, "weeping with those who weep," and imparting with as bountiful a hand as God hath given him to the wants of his afflicted brethren.

It is a consideration not sufficiently regarded, that charity towards the poor is made a test of Christian character. "Whoso," saith the beloved apostle, "hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John iii. 17)? Here he speaks of the practical working of Christian love in supplying the wants of the needy; and, in a verse or two before, he speaks of that love generally as the mainspring of conduct: "We know that we have passed from death unto life, because we love the brethren" (v. 14). He who has the love of God kindled in his heart will assuredly feel love for man: it is impossible for him who has "tasted that the Lord is gracious," and can look upon God as his reconciled Father in Christ Jesus, not to feel *the workings* of the heavenly principle within him, not to feel his heart drawn out in sympathy towards his fellow-men. If therefore we love not the brethren, it is a proof that we have not "passed from death unto life"—the life of God; that we do not feel, in all its power and preciousness, the love of God in Christ Jesus. The absence of consideration for the poor betokens the absence of right feelings of piety and love towards our God and Saviour. I do not of course say that the mere expression of pity for the poor, or the mere bestowment of alms to relieve their wants, constitutes a man a true Christian, for various motives may conduce to such conduct apart from the love of God; but I do say, that no man who has been renewed in the spirit of his mind, and in whom the love of God has been shed abroad, will be so far forgetful of the amazing love which led his Lord to pity the destitute, and leave the throne of his glory to relieve them, nay, more, to lay down his life for them, as to pass by unpitied and unrelieved the poor suffering sons of men; no man who has indeed "been with Jesus" will look down with apathy and neglect upon that condition of life which he, as it were, sanctified during the whole of his sojourn upon earth. He was poor: "the foxes have holes," said he, "and the birds of the air have nests, but the Son of man hath not where to lay his head." And so his faithful followers, be they rich or poor, whether they have much of this world's good or only a small portion, will aim to alleviate the misery and distress which they see around them; will administer, as God hath given them the ability, to the wants of others; and, in imitation of him who is emphatically "love" itself, will abound in love both towards God and towards all men. Let it then be borne in mind that our love to God is to be known by our love to our brother; and let us take heed that when weighed in the balance we be not found wanting. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also" (1 John iv. 20, 21). Here then we may see that poverty is not without its use upon the character of true Christians, in drawing forth those beauties of holiness which are "so lovely and of such good report," and which are so peculiarly the grace of the disciples of a God of love. It affords abundant scope for their profitable display, and furnishes a striking test of the reality of "the life of God in the soul of man."

Nor are those who pity and relieve the poor without their reward. To those who

listen to the just claims of the sons and daughters of penury a blessing is promised: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." "He that despiseth his neighbour sinneth, but he that hath mercy on the poor, happy is he" (Ps. xli. 1; Prov. xiv. 21). He is blessed in the peace and satisfaction which spring up in his soul: he tastes the "luxury of doing good," and feels that he has somewhat of the mind of Christ: he is blessed in the assurance that he is removing many a sorrow from his afflicted brethren, and helping to bear the burden which presses so heavily upon them: he is blessed in the prospect of being "recompensed at the resurrection of the just," when his Lord will acknowledge his service, and apportion to him an eternity of love and joy in his glorious presence. If the experience of Job affords a rich reward to those who imitate his benevolence—"When the ear heard me, then it blessed me; and, when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy" (Job xxix. 11-13): if this be a delightful recompense to the truly merciful, how much more rich and delightful will it be to hear the words of the great Judge awarding an everlasting recompense: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 34-40).

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## GLEANINGS AND OBSERVATIONS ON THE SACRAMENT OF BAPTISM.

By the Rev. E. Strickland, M.A.,
*Curate of Brixton Deverill, Wiltshire.*

### No. II.

### THE NATURE OF SAVING BAPTISM*.

What saving baptism really is.

It implies an entire and complete dedication of all the powers of body and soul to the blessed and adorable Trinity. He who is faithful to his baptismal covenant, taking God through Christ, by the eternal Spirit, for his portion, is saved here from his sins, and, through the resurrection of Christ from the dead, has the well grounded hope of eternal glory. Water, through the good providence of God, was made the means of safety to Noah; while, on an ungodly generation, it brought speedy destruction. With the water there was a concurrent means, even the ark upon the water, and over the whole affair there was the unsleeping eye of God, who caused winds and waves to bring peace and safety. The Lord shut Noah in the ark (Gen. vii. 16), and no power could take him out, and thus expose him to danger, or bring on him destruction. So in baptism water is used as a means to an end; but without Christ, our ark and refuge, in whom baptism teaches us to take shelter, and into whom it actually inserts us, there can be no deliverance or salvation. And in addition to this, we must have the Holy Spirit to seal to us the benefits already procured by Christ, and to prepare us by holiness of heart and life for the receipt of heavenly treasures. The water of baptism, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all who receive this Holy Spirit in its quickening, cleansing efficacy, which doubtless all baptized infants do, or else how should they when they die in infancy enter heaven? (See rubric at the end of public baptism). Now, as the waters of the flood could not have saved Noah and his family had they not made use of the ark, so the water of baptism saves no man, but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. We are by St. Peter cautioned not to rest in the letter, but to look for the substance. It is not the sprinkling, washing, or cleansing of the body in which we are to rest satisfied for salvation; but we must remember what we are here told, that the "baptism which saveth us is not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Now a good conscience is a pure and peaceable conscience, and the answer of a good conscience is the verdict of acquittal which is made after the most rigid and searching examination; nor can it be obtained otherwise than by the help of the Holy Spirit, who produces in us a faithful adherence to those engagements which we made in baptism: this is what really saves us through the merits of Christ, and not the bare performance of the ordinance. The word translated "answer" is "a judicial word, and signifies an interrogation used in law for the trial and executing of processes; and this is the great business of conscience, to sit, and examine, and judge within; to hold courts in the soul; and it is of continual necessity that it be so" (abp. Leighton). Cyprian and other ancient writers speak of interrogations being made to the catechumens. Tertullian tells us that they were asked by the bishop severally, "Dost thou renounce Satan? Dost thou believe in Christ?" when they answered, "I renounce. I believe" (see note in Reeves' Apologies, vol i. p. 105). Justin Martyr speaks of holiness of life after baptism in the following passage: "After the believer is baptized, and so incorporated or made one with us, we lead him to the congregation of the brethren, as we call them, and then with great fervency pour out our souls in common prayers both for ourselves, for the person baptized, and for all others all the world over; that having embraced the truth, our conversation might be as becometh the gospel, and that we may be found doers of the word, and so at length be saved with an everlasting salvation" (Reeves, vol. i. p. 114). And, speaking of the communion of Christ's body and blood, he says, "This food we call the eucharist; of which none are allowed to be partakers but such only as are true believers, and have been baptized in the laver of regeneration for the remission of sins, and live according to Christ's precepts; for we do not take this as common bread and common wine" (Reeves, vol. i. p. 120).

Baptism, as our twenty-seventh article declares, is a "sign of regeneration or new birth." The sign, moreover, our church holds, as we see in the office for baptism, never goes without the thing signified, on due administration and due reception. Is baptismal regeneration, then, as declared in the doctrines and services of our church, deduced from the pure word of God? We sincerely believe it is. Where there is a new or second birth, there must also of necessity be a first birth; and a right knowledge of this first birth

* When we insert a paper on a controverted subject, like that above treated, it is but fair to repeat what we have before frequently declared, that we do not hold ourselves bound to all the opinions advanced by our correspondents.—Ed.

will enable us the better to understand the second birth. We are born in a fallen, unregenerate state. When, then, is a person born in sin put into this new state of grace? When he is new-born from the natural condition in which he was first born: and this he is, as our church declares from scripture truth and the testimony of the first ages, when he receives the sacramental pledge in the waters of baptism. That this is the construction which holy scripture puts upon the sacrament of baptism, seems evident. St. Paul says—"But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that, being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. iii. 4-7). "Made heirs according to the hope"—not necessarily saved, but put into a state of salvation; new born into a state of grace, from our first birth in a state of wrath. "By one Spirit we are all baptized into one body" (1 Cor. 12, 13).

The same apostle again declares—"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 27-29): "heirs," not by birth, but because they had been "baptized into Christ;" had received the sacramental pledge of their new state of salvation in the grace of his gospel; "heirs according to the promise." This is the view which our church puts before us as the scripture doctrine of baptismal regeneration. Much diversity of opinion has, of late years, been manifested herein; but it is not to be wondered at. Conversion from positive sin, which can only take place where positive sin has been incurred, is confused with baptismal regeneration; and hence much error, arising chiefly from the lapse of church discipline, has necessarily ensued. Our church, from holy scripture, is quite cleared; and, by the whole spirit of her liturgy, our prayer stands thus: "Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit" (collect for Christmas-day). Regeneration must be a single act; and as Christ himself coupled it with the administration of water—"born of water and of the Spirit"—it does seem bold in man to separate them (see Marriott's sermons). "Baptism is our regeneration, or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of heaven" (Jewel's "Apology," fol. ed. of his works, p. 265). "Our Saviour Christ altered and changed the same (i. e., washing of things, which was diligently observed of the Jews) in his church, into a profitable sacrament, the sacrament of our regeneration, or new birth" (2nd part of sermon of fasting). "To administer a sacrament is, by the outward word and element to preach to the receiver the inward and invisible grace of God" (Homily of common prayer and sacraments). "Baptism doth challenge to itself but the inchoation of those graces, the consummation whereof dependeth on mysteries ensuing" (Hooker, "Eccles. Pol.," book v. c. 57). "It is not ordinarily God's will to bestow the grace of sacraments on any but by the sacraments, which grace also they that receive by sacraments receive it from him, and not from them" (Ibid). "Then (i. e., in baptism) God pours forth, together with the sacramental waters, a salutary and holy fountain of grace, to wash the soul from all its stains and impure adherences" (Taylor's "Life of Christ," sect. 12, p. 199). "Nothing in reason can be understood by the being born of water *and of the Spirit but the being* initiated by baptism, and the being inwardly sanctified" (bishop Burnet's Charges, p. 340). "It hath been the doctrine constantly, and with very general consent delivered in the catholic church, that to all persons by the holy mystery of baptism duly admitted into the communion of Christ's church, the grace of God's holy word certainly is bestowed, enabling them to perform the conditions of piety and virtue then undertaken by them" (Barrow, vol. iii. p. 526). "The ordinary gifts of the Spirit, those moral influences by which every believer must be regenerated in order to his being saved, are conferred in baptism" (bp. Horsley's nine sermons, p. 321). "I would wish generally to restrict the term (regeneration) to the baptismal privileges" (bp. Ryder's primary charge, 1816). "There have been some very unreasonable exceptions taken against this expression in the baptismal service, 'Seeing now, dearly beloved brethren, that this child is regenerate;' as if all persons who are baptized were truly regenerate, whereas several of them prove afterwards very wicked. But this objection is grounded upon a modern notion of the word 'regeneration,' which neither the ancient fathers of the church, nor the compilers of our liturgy, knew any thing of. Indeed some writers of the last century ran into this new-fangled phrase to denote conversion, or a returning from a lapsed state, after a notorious violation of the baptismal covenant, to an habitual state of holiness. But no ancient writer, that I know of, ever expressed this by the word 'regeneration.' Regeneration, as often as it is used in the scripture books, signifies the baptismal regeneration" (Dr. Nicholls, as quoted in Mant's "Common Prayer"). Birth is the beginning of natural life; regeneration is the beginning of spiritual life; and as we can only be born once, so, properly speaking, we can only be regenerated once by that "one baptism," which we acknowledge for the remission of sins. We must take care not to confuse baptismal regeneration with the conversion of the heart unto God. As the health and growth of the body may be hindered by disease, so may the grace of regeneration be obstructed by sin: when this is the case, conversion must be sought. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. v. 17). In some very rare instances the work of divine grace is, indeed, evidently progressive from infancy; some few do not fall from grace given at baptism, but, after the example of their divine Saviour, "increase in wisdom and stature, and in favour with God and man" (Luke ii. 52). These are vessels of especial grace and mercy, and need only to be renewed day by day "till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). But these are few indeed; so few as to form the rare exception to the general truth, that all must be converted from positive sin and entire alienation from God, that they may live. The fallen soul must be a restored soul, in order to be safe. To effect our salvation the Holy Spirit blesses the appointed means. There are the sacraments, which save us sacramentally; faith, which saves us instrumentally; good works, declaratively; and Christ, meritoriously.

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## THE TIGER*.

THE tiger has the appellation of royal attached to it for the same reason, we presume, as the lion is honoured with the title of majesty, namely, his amazing strength and rapacity, by which he spreads terrors and desolations among the inhabitants of the forest But surely it is no compliment to royalty to apply

* From "Tiler's Natural History."

the term to such ravenous and savage beasts as that upon the notice of which we are now entering.

The tiger, though somewhat less than the lion, is scarcely inferior in strength; whilst in the splendour of his clothing, and in the general beauty of his form and appearance, he is greatly superior. There is no other quadruped, perhaps, that is so gaudily attired as the tiger; but what savage and blood-thirsty dispositions lie concealed under that gay clothing! The beauty of the tiger's form and marking are lost in the terror that his unmeasured power and insatiable thirst of blood, with his surpassing craft in seeking it, awaken in the breast. The hair of the tiger is of a bright yellow ground, with transverse streaks of extreme blackness; the whole coat is exceedingly smooth and glossy, while the elegance of his form, with the beauty of his adorning, are deeply calculated to awaken the admiration of the beholder. If all within were as fair as all without, the tiger would be the most favourite quadruped in the world. But clothing, as his lovely skin does, the most savage dispositions in the world, his beauties are permitted to waste themselves in the trackless wilds he is doomed to inhabit, shunned and dreaded by all, but especially by man, who alone has the disposition to admire and appreciate the beauty of the tiger's form and colours.

Tigers are not found on the African continent, but they abound in India, and are found in some parts of China; whilst in Sumatra they exist in so great numbers that whole villages have been depopulated by their ravages, and all the cattle destroyed. They are said to be the largest and most ferocious in Hindostan, where, as well as in Sumatra, they are worshipped by the superstitious inhabitants through fear; though some account it an honour, rather than otherwise, to be devoured by such a creature as a tiger, whose powers are considered as those of a divinity.

Sir S. Raffles gives several accounts of these superstitious fears of the Sumatrans in regard to the tiger. He says, "One of the villagers in the vicinity of Bencoolen told me that his father and grandfather were carried off by tigers; and there is scarcely a family that has not lost some of its members by them. In many places the inhabitants appear to have resigned the dominion to the tigers, and take few precautions against them, regarding them as sacred. The natives hold the transmigration of souls, and call the tiger their *nene*, or grandfather, upon the supposition that the souls of their ancestors are dwelling in the tigers. On the banks of one of the rivers, above a hundred persons were devoured by the tigers in a single year. When the tiger enters a village the people prepare rice and fruits, and place them at the entrance, supposing that the tiger will be pleased with this hospitable reception, and pass on without doing them any harm."

Lady Raffles also says, "The coolies, in passing through a forest, came upon a tiger that was crouched upon the path. They immediately stopped and addressed him in terms of supplication, assuring him they were poor people, carrying the *tuan besar*, or great man's luggage, who would be very angry with them if they did not arrive in time, and therefore they implored permission to pass on quietly and without molestation. The tiger, being startled at their appearance, got up and walked quietly into the depths of the forest; and they came on, perfectly satisfied that it was in consequence of their petition that they passed in safety."

The Sumatrans are roused to attempt the destruction of the tiger by the death of some of their relations, that it has devoured. The tiger sucks the blood of its victim; and the next night it comes again to carry off the carcass into the woods to devour it. The natives sometimes fasten this to a tree to prevent its being removed, and place a vessel of water, mixed with arsenic, beside it, so that the tiger, after satisfying itself with flesh, comes to drink of the water, and is poisoned. Tigers are caught also in strong traps, like cages, with falling doors, within which the animals are enticed by the bait of a goat or a dog. Other devices are employed, too, for their destruction.

Hunting the tiger in India is a popular, but dangerous sport. It is an exercise, however, which is of great service in that country; and, as the dominion of Europeans has extended, there the race of tigers has rapidly diminished. The East India Company formerly offered a considerable sum, about twenty shillings per head, for every tiger that was killed within their provinces; and a German, of the name of Paul, is said to have killed as many as five tigers in one day. They are hunted upon elephants, as horses can very seldom be brought to face a tiger; and elephants are very much frightened, holding up their trunks in the air when they approached one of these dreadful creatures. The hunters shoot the tigers from their seats on the back of the elephants. The sport is not always successful, as the tiger generally attempts to conceal himself, and escape unseen; but, wounded and roused from his lair, he meets his enemies and death with great courage and fierceness. Tigers take immense leaps, and come often with surprising force upon their enemies. They will sometimes spring with such force upon the head of an elephant as to bring it, with its riders, to the ground. The elephant is generally able to shake off the enemy under his feet; when the tiger is crushed at once, or receives a kick which breaks half his ribs, and drives him perhaps twenty paces.

There is now living in the village of Kildwick, in Craven, Yorkshire, a Mr. Turner, who at an early period of his life was in the East Indies, as a soldier in one of the regiments stationed there. When encamped at Ganjam, on the Malabar coast, he had a dreadful personal conflict with a huge tiger. With the particulars of the affray Mr. Turner himself has obligingly furnished us for this work. He is, probably, the only living instance of an individual encountering a tiger, under such circumstances, and remaining, as he certainly did do by the retreat of the enemy, master of the field.

On the day the regiment arrived at Ganjam, two men belonging to it, named Bateman and Murray, had gone upon a contiguous mountain without fire-arms, and had been put into considerable consternation by a large black bear. The next morning they invited Mr. Turner to accompany them to the same place, and took with them two muskets and bayonets,

with six rounds of ammunition, as a prudential defence against the dangers they might probably encounter. Having ascended the summit of the mountain, Mr. Turner perceived a small loose rock upon the edge of a lofty precipice, and tumbled it down, for the purpose of disturbing from their lurking places the wild and savage tenantry of the place. The result was immediately seen: for one of the party shouted out "a tiger! a tiger!" and fired upon it; when they all immediately recognized a large royal tiger, that turned his eyes upon his enemies, and paralyzed them with a dreadful roar, as he doubled the angle of the mountain in proceeding to his lair. This, unfortunately, lay directly upon the path by which they had ascended the mountain; and, being the only safe road by which they could descend the eminence, the tiger's position cut off their retreat. Recovering a little from their consternation, Bateman and Murray proposed to attempt their escape in another direction; while Turner, more courageous, was for facing the foe, and offered to fire upon the tiger if his companions would load their pieces. Mr. Turner had barely secured a favourable position for the attack, as his eye met that of the tiger, who, with an amazing bound and dreadful roar, sprang up the cliff to meet him. The assailant fired, and the tiger fell, tumbling down the rock he had ascended with so much agility; but, recovering himself, the monster made a second spring, with a roar of agonized fury, when he received Mr. Turner's second ball, which tumbled him again backwards. Thrice again the tiger returned to the charge, more infuriated from the effects of each successive shot; when Mr. Turner's companions called out, that the ammunition was expended, and advised their escape by the back of the mountain. Against this he remonstrated, from his own perilous position, and urged them to stand by him; but they were deaf to all remonstrance, and disgracefully left him to the fury of the tiger, whose near approach was announced by a roar more terrific than any he had previously uttered. Mr. Turner had but a moment to place himself in a posture of defence, when the infuriated animal sprung at him, and received the bayonet into his chest, up to the muzzle of the musket. In the attempt to disengage the bayonet from the tiger's chest, however, it unfortunately became separated from the musket, which Mr. Turner instantly clubbed, and, with every energy that fear and courage could supply, he struck the tiger with such force as slightly to fracture his skull; whilst the firelock was broken, by the blow, into three pieces.

Up to that moment the hardy soldier had not received a single scratch, though he had inflicted many severe wounds upon his adversary; but his present position was the extreme of peril, being unarmed and completely defenceless before an enraged tiger, whose wounds appeared to make him the more dreadfully infuriate. The tiger sprung at the head of his victim, and immediately brought him to the ground, and, seizing Mr. Turner by the right shoulder, he lifted him from the ground with a furious shake, tearing his body, across the loins, from side to side. In a very short period thirty-three wounds were inflicted upon the body of Mr. Turner, whilst his garments, which were a sort of undress of light calico, were torn to shreds and drenched in blood; indeed, all that remained of his dress upon the mangled body, were the waistband of the pantaloons and the collar of his shirt. Though thus dreadfully mutilated, shaken, and torn by the savage beast, Mr. Turner had the presence of mind to fix his grasp in a wound, which one of the musket balls had made in the neck of the tiger, and tore out a quantity of ragged flesh from the interior of the wound. From the pain thus inflicted upon the tiger, he uttered a tremendous roar, which was distinctly heard into the camp, a mile distant, and then took his departure.

For some moments Mr. Turner lay upon the rock insensible; but a voice from two Europeans, exclaiming, "Turner's killed!" roused him, and, jumping up on his feet, he cried out, "I am worth twenty dead men yet!" Being taken into the camp, his wounds were carefully examined and dressed, and happily pronounced not mortal. The result justified the decision; for, by careful treatment, Mr. Turner so far recovered as to be able to re-visit the scene of the battle in about a month from the period when it took place. The dead body of the tiger was found, the morning after the affray, upon the bank of a small rivulet, whither he had gone to quench his thirst. Mr. Turner very naturally observes, that the recollection of this perilous conflict, though more than thirty years have now rolled over since its occurrence, is still frequently attended with mingled emotions of wonder and terror.

The above painfully interesting narrative elicits one fact, of considerable importance, in the natural history of the tiger—that he is not so cowardly a creature as writers of natural history love to represent him; especially in comparison with the lion. The lion himself could not have shown more courage, and he might not have displayed so much, as did the tiger on this occasion, when there was every opportunity to escape.

In most cases the tiger is easily terrified by any sudden opposition from human beings. A party of pleasure in the country, in India, were once saved from a tiger, by a lady suddenly opening an umbrella, as she saw him about to spring. The animal shrank back in fear, and disappeared in the forest, thus leaving the affrighted company in safety.

Before the natural history of the tiger was so well known, it was supposed to be perfectly untameable. That, as well as many other suppositions, more intimate acquaintance with its character has proved to be incorrect. Kind treatment can tame the most indomitable creatures; as is seen by the operations of divine love and grace on that savage creature—man.

Though the tiger is not mentioned in the scriptures, the leopard is frequently noticed there. We presume from that circumstance, as well as from the known haunts of the tiger, that it was a stranger in the Holy Land, and in countries adjoining Palestine.

There are many other species of this interesting tribe; but as the habits of all are so much alike, the specimens we have given are a sufficient introduction to the whole family.

## THOUGHTS IN SOLITUDE.

By Joseph Fearn.

### No. XII.

### THE SONG OF THE HUNDRED AND FORTY AND FOUR THOUSAND.

The Book of the Revelation has always afforded to my mind the most exalted interest: there is throughout the whole of the apocalyptic writings such an intense majesty, and such a glorious display of heavenly realities, that I am in very deed well-nigh bowed down beneath the might and the beauty of these wondrous records.

Very marvellous must have been the discoveries made to the exiled apostle, as he gazed through the door which was opened unto him in heaven; very brilliant must have been the visions which were vouchsafed to this favoured disciple, when he beheld the celestial city, and feasted his sight upon the walls of jasper, the street of gold, and the pure river of water of life. But, O! what must have been the magnificence of that scene of which he was the witness, and the brief contemplation of which is to occupy my present Thought in Solitude! "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel descending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Having witnessed this wondrous spectacle, he hears the number of them which were sealed: "and there were sealed an hundred and forty and four thousand." The persons sealed were the twelve tribes of Israel, and there were sealed twelve thousand of every tribe. After having heard the number of the sealed, he beheld, and, "Lo, a great multitude, whom no man could number, before the throne and before the Lamb, clothed with white robes, and palms in their hands. And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

How humble is the attitude of the glorified band! they *stood* before the throne—and yet, how triumphant their appearance! they had palms in their hands. How pure their state!—they "were clothed in white robes:" and yet that purity ascribed to a higher source than themselves—"they had washed their robes, and made them white in the blood of the Lamb." How loud their hymn! How ecstatic their melody!—for they "cried with a loud voice:" but, how glorious the burden of the song!—"The Lamb that was slain"—"Salvation to our God which sitteth upon the throne, and unto the Lamb."

Let us occupy our thoughts, dear reader, for an instant upon this song of the ransomed multitude. A song which angels could not sing, but which they admired and loved to hear; and to which they added the "Amen"—whose mighty peal rolled through the celestial temple, and sounded like the sonorous voice of many waters. The subject of this song is "salvation"—and what theme can be more glorious? On earth it is the noblest thing which can occupy our admiring meditation, and, while we ponder what is shut up in the simple word "salvation," we are verily "lost in wonder, love, and praise." When we consider what it is to be saved from the penalties of that law which we had violated, from the anger of a justly offended God, from the banishment of our souls to a prison-house of eternal perdition, from the "weeping and the wailing and the gnashing of teeth," from the companionship of devils and from the torments of a recriminating conscience—when we consider all this, and remember that to accomplish all this, the "eternal Son of the Father" took our nature, and bore our sorrows—O, then we must be proof against the influence of the most touching of all themes, if we do not catch in some sort the spirit of the song of "the thousand times ten thousand," and call upon nature and all around us to join in the praises of sovereign grace, saying—

> "O! for this love let rocks and hills
> Their lasting silence break,
> And all harmonious human tongues
> The Saviour's praises speak."

Yes, the "Saviour's praises;" for it is to the Lamb we owe our salvation. "Neither is there salvation in any other, for there is none other name given under heaven among men, whereby we can be saved." No man ever got to heaven by his own good works. Not one of "the hundred and forty and four thousand" were redeemed with ought but the precious blood of Christ; and, therefore, while they wave the triumphant palm branch, and strike the harp of gold, they are willing to acknowledge, "Not unto us, O Lord, not unto us, but unto thy name be the glory: salvation to him that sitteth upon the throne, and unto the Lamb." If we arrive at heaven at the last, we shall not have been brought there by "any works or deservings of our own:" "our righteousnesses are as filthy rags;" and, whatsoever partakes of the nature of good works, springs from, or is the effect of, that divine grace which God our heavenly Father imparts; or, in the language of our tenth article, "It is the grace of God by Christ preventing us, that we may have a good will and working with us when we have that good will:" therefore our song will be "Salvation unto the Lamb." White though our robes appear, they will have been cleansed by his precious blood, as of "a Lamb without blemish and without spot;" they could never have been cleansed without: all defiled and torn must our guilty souls have remained, had not the divine Saviour purified them by the "washing of regeneration, and by the renewing of his Holy Spirit."

O, let us learn this song on earth, and let us strive to live as those who hope to sing it in heaven for ever. Let us not, by our inconsistencies of conduct, our departures from truth, or our association with the unfruitful works of darkness, give occasion to others to judge ill of our holy religion, while in their eyes "we seem to come short" of the heavenly "rest;" but let us (while we rely simply upon the all-perfect work of our Redeemer) "give diligence to add to our faith virtue, and to virtue temperance, and to temperance brotherly kindness, and to brotherly kindness charity." Thus shall we be prepared, through the mercy of our God, to join the "hundred and forty and four thousand," and that company which no man could number, who stand night and day around the eternal throne, tuning their triumphant hymn to God and to the Lamb.

Blessed multitude! happy, thrice happy troop! How they love to chant redemption's endearing song! How they delight to ascribe all their gladness to the Saviour of men! O, may I and all who read this paper, be permitted to add our voices to those who cry aloud for ever and for ever—"Salvation unto our God who sitteth upon the throne, and unto the Lamb." And to this end let us unite in offering up the petition which our holy church has enjoined upon us to use on All Saints' day—"O almighty God, who hast knit together thine elect in one communion and fellowship in the mystical body of thy Son Christ our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen."

## THE MEANS OF PREPARATION FOR THE LAST JUDGMENT:

### A Sermon,

(For Advent),

BY THE REV. JOHN HALL, B.D.,

*Rector of St. Werburgh's, Bristol.*

JOHN v. 25.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

THE chapter from which these words are taken commences with an account of our blessed Saviour having cured with a word a man who had been labouring under a grievous disease for thirty and eight years. It had pleased God at that time to give healing virtue at a certain season of the year to a pool of water at Jernsalem; in consequence of which, it seems, porches had been erected around it, under which a great number of sick people were laid; in the hope that some one of them might derive benefit from it, as only one person was cured at a time, and that was the one who happened to get first into the water when it was troubled. On account of this miracle of healing being performed frequently or periodically, the place was named Bethesda, or the house of mercy. Our blessed Lord, passing by this place one sabbath-day, looked compassionately upon a poor man who was lying there, and asked him if he was desirous of being healed of the disease under which he laboured? The poor man replied, that he had missed the opportunity several times in consequence of others stepping into the pool as soon as the water was troubled before he was able to get in, because he had no one to assist him, or to put him into the water. Jesus then said unto him, "Arise, take up thy bed and walk." The man immediately got up, and walked home with his couch on which he had been lying, that he might convey it into a place of safety, as he could not afford to lose it. Before, however, he had reached his home, he was accosted by some persons who charged him with breaking the sabbath, because he was bearing a burden in carrying his couch on the day of sacred rest. He replied, that it was an act of necessity in which he was engaged; for he had just been miraculously cured of a grievous disorder, and was merely taking home his couch from the pool of Bethesda, that he might not lose it. The indignation of the Jews, or of the pharisees, who had found fault with the poor man, was then turned against the person who had been guilty of healing the sick on the sabbath-day. When they understood that it was Jesus who had wrought this miracle, they persecuted him "and sought to slay him, because he had done this on the sabbath-day."

The subsequent part of the chapter is taken up with our Saviour's vindication of himself against the cavils of the Jews. And he intimated, first, that the miracle which he had wrought was a godlike work, a work of beneficence, which could be performed by divine power alone; and it might be compared to the raising of the dead to life, an act which they would acknowledge nothing short of the power of God could effect. And he intimated further, that his having cured a sick man in such a manner showed that he was able also to raise the dead to life; for he, who could heal the sick with a word, could also raise the dead. And from thence he proceeded to declare himself to be the Judge of all the earth, and, as the only begotten Son of God, entitled to claim equal honour with the Father of heaven. He then asserted that those who received him in his true character as the Messiah, and were reconciled to God through faith in his name, should partake of everlasting life, should be delivered from eternal condemnation, and were, in consequence of their faith in him, "passed from death unto life," from a state of spiritual death, or a death in trespasses and sins, to a state of spiritual life; that is, were made alive to God spiritually, to walk in newness of life, as the obedient children of their heavenly Father.

On this subject he proceeded to argue in the words which have been selected for our present consideration, in which the doctrine of the future judgment, and the only means of preparation for it, are brought before us. Let us consider the text as giving us information on these important topics, and may our minds be solemnized while our attention is directed to them. May the Spirit of God be pleased to apply these words of our Lord Jesus Christ to our hearts and consciences in such a manner that we may be prepared for that solemn account which we must every one of us render at the tribunal of God, after this mortal life has come to an end! We are to consider the text—

I. As giving us information respecting the future judgment. Our blessed Saviour introduces the subject in a very impressive manner, as a matter which is deserving of our most serious and earnest attention: "Verily, verily, I say unto you." This at once shows that what he was about to state was a point of great importance, and worthy of the utmost regard. It is the statement of him who is called "the faithful and true witness." And what is it? "The hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live." The meaning of these words is further explained in the twenty-eighth verse; where our Saviour added, "Marvel not at this; for the hour

is coming in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." These, be it remembered, are the words of our Lord Jesus Christ himself, the Judge of quick and dead, before whose judgment-seat we must appear; for, as the apostle Paul has declared—"We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. It is appointed unto men once to die, but after this the judgment" (2 Cor. v. 10). But why is it appointed unto men to die? Man dies because he is a sinner against God, a transgressor of his holy, just, and good law. Death is the effect or consequence of sin, the penalty of it, and a proof of the wrath of God due to sin. So the apostle states: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. v. 12). Whenever we see a dead body or a funeral passing along our streets, we may say, "There is a victim of sin; the soul, the immortal spirit, has been separated from the body because that soul was defiled by sin, which has brought its victim to death; and the body must consequently be put out of sight in the grave, because, on account of its corruptibility, its appearance can no longer be endured by the living."

But "the hour is coming," said our Saviour, when this dead body shall be raised to life again. Notwithstanding it may have been reduced to its original dust, yet it shall be re-formed into its previous appearance, so that its identity shall be perfectly established; and it shall be reanimated by its own proper spirit or soul. It shall "come forth" out of its grave; it shall "hear the voice of the Son of God," who shall bring it to life again, and "execute judgment" upon it. The body raised to life again shall appear alive before the Son of man, shall "stand before the judgment-seat of Christ," when "every one of us shall give account of himself to God," and the secrets of all hearts shall be disclosed; for "God shall judge the secrets of men by Jesus Christ, according to the gospel," or as it is affirmed in the scriptures of truth. It is the power of Almighty God which will raise to life again the dead body.

The expression (verse 26)—"The Father hath life in himself," denotes that he is the Author and Giver of life to his creatures. His power can do all things; there is nothing too hard for the Lord. The apostle Paul, therefore, asked king Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" It is surely as easy for the Creator of all things to bring the dead, to life again, as it was in the first instance to "form man of the dust of the ground, and to breathe into his nostrils the breath of life," so that "man became a living soul." This divine power of raising the dead, and quickening them, or making them alive, will be exercised by our Lord Jesus Christ, the only-begotten Son of God, who became the Son of man for us men and for our salvation. He will then appear invested with all the attributes of Deity, having life in himself, as "over all, God blessed for ever," "all things" being "naked and open unto the eyes of him with whom we have to do;" and he will appear also with all the sympathies of man as one who "can be touched with the feeling of our infirmities"—the Son of God and the Son of man, the Judge of all the earth.

What a description has he himself presented to us of the great and terrible day of the Lord! It is recorded by St. Matthew as the last of our Saviour's public instructions before his apprehension to be put to death; immediately after which he declared that within "two days the Son of man" should be "betrayed to be crucified." On this occasion he said—"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 31-34), as those who had believed in him and loved him, had served and obeyed him. "And then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (verse 41)—as those who had disregarded him altogether, or would not have him to reign over them, but lived in disobedience to his holy will and commandments. "And," it is added, "these" last "shall go away into everlasting punishment: but the righteous into life eternal" (verse 46). Thus he, who appeared on earth as "the Son of man," who came "to seek and to save that which was lost," will "execute judgment" as the Son of God upon those who have not believed in him, who have not loved him, who have not served him, who have not obeyed him. Then "they that have done good," who have believed in the Lord Jesus Christ, and have shown their faith by their works of obedience to his command-

ments, will partake of the resurrection unto life, will rise to the life immortal, to everlasting life and blessedness; and "they that have done evil," who have lived in disregard of their duty towards God and their duty towards their neighbour, who have followed the devices and desires of their own hearts, and the suggestions of Satan—the enemy of God and man—and who have died in their sins, unrepented of and unpardoned through faith in Christ Jesus, the Redeemer of mankind, will come forth out of their graves "unto the resurrection of damnation."

This is truly a very solemn and awful subject. May it not be in vain that it is brought before us! It may be an unwelcome sound to some to hear such solemn truths from the word of God; but, O my friends, what folly is it for dying creatures, such as we are, to disregard them! We none of us know how soon death may place us in the state in which our condition will be unalterably fixed, until we ourselves shall appear before the judgment-seat of Christ, and out of our own mouths shall be judged, our consciences stating the whole truth respecting us, in the presence of the heart-searching God. Let us then ask ourselves, if this night our souls were required of us, what have we reason to think would be our eternal state? Are we ready to appear before him of whom it is said—"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil;" where, as our Saviour himself has said, "there is nothing covered that shall not be revealed; nothing secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad;" when it will be found that "there is no darkness nor shadow of death, where the workers of iniquity may hide themselves" from the all-seeing eye of God, the Judge of all mankind. In order that we may be prepared for the coming of the Son of man, and may "not be ashamed before him at his coming," but may lift up our heads with joy in that day, our blessed Saviour has been pleased to intimate in the text—

II. The means of preparation for it; or how we may be prepared to meet our God so as to partake of the resurrection unto life, or to an immortality of blessedness.

In speaking of "the hour" that is "coming," it is evident, from the 28th verse, that he referred to the last judgment, when the graves shall be opened, and the dead shall be raised out of them, at "the voice of the Son of God." But, in speaking of the hour that "now is," he seems to refer to the change which must take place in this life in a spiritual sense, in order to the children of wrath becoming the children of grace, or the heirs of misery becoming "heirs of God and joint-heirs with Christ," who shall "be glorified together" with him, "when Christ" their "life shall appear, and they shall also appear with him in glory." This change was to be produced in mankind by means of the preaching of the gospel among them; respecting which our blessed Saviour declared, in the verse preceding the text—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." In this sense the change spoken of took place during the time of our Saviour's ministry on earth, and, through the goodness of God, it has continued to take place ever since, wherever the word of Christ has been preached. The "dead in trespasses and sins have heard the voice of the Son of God," calling upon them, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light"—the light of life—and they have so heard that their souls have lived; so that, instead of continuing dead in sin, they have become "dead unto sin and alive unto God, through Jesus Christ our Lord," being quickened from a death "in trespasses and sins," and raised up to "walk in newness of life," by the power and grace of the Spirit of God influencing their hearts, so as to lead them to regard the God of heaven as their reconciled Father in Christ Jesus, to believe his word and to love him, to serve and obey him, and thus to live in a state of preparation for death and for judgment.

It is the hearing of "the voice of the Son of God" which is the means of life and salvation to the children of men. To hear his word is to receive the testimony which the word of God delivers respecting our Lord Jesus Christ, as having come into the world to save sinners, having lived a life of perfect obedience to the holy law of God, and in his own person fulfilled all righteousness, in order that by his "obedience many" might "be made righteous," and having died for our sins, that he might "put away sin by the sacrifice of himself," and thus make "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," "that whosoever believeth on him" should "not perish, but have everlasting life." It is hearing this, so as to be led to seek for the pardon of our past sins through his propitiation for sin, and the justification of our persons before God through his righteousness, that is the means of life and salvation. Those who seek for pardon of sin, through the blood-shedding and death of Christ, are washed from their sins in his blood. Those who seek for justi-

fication before God, through the merit of the obedience of Christ, or for his righteousness' sake, have peace with God, and access into his most holy presence; so that their "fellowship is with the Father and with his Son Jesus Christ," through the Holy Ghost, which is given unto them. To be admitted to this communion and fellowship is to have "passed from death unto life"—from a state of spiritual death, in which mankind are cut off from communion with God, to a state of spiritual life. Those who enjoy this blessedness are no longer dead to God, "dead in trespasses and sins," living under the dominion of the enemies of God and of their own souls, the world, the flesh, and the devil, but they are "alive unto God, through Jesus Christ our Lord." They are made partakers of spiritual life through faith in Christ Jesus. Christ hath given them life. "The law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death;" so that, instead of living "without God in the world," as if there were no God, having no regard to his holy will and commandments, the desire of their hearts is to live and "walk" so as "to please God," and "therein" to "abound more and more," that they may live as the children of God here on earth, and may partake of his blessing both in this life and in that which is to come. This is to live in a spiritual sense.

In reference to this the apostle Paul said respecting himself, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." It was thus that he walked with God, being accepted with his heavenly Father in and through his beloved Son, and being influenced by the Spirit of his grace to live to his glory and show forth his praise; and thus he was enabled to look forward to the judgment to come, without apprehension or dread. He knew that the Judge of all the earth was his Redeemer, the Saviour of his soul, in whom he put his trust for salvation; and therefore that he should not be ashamed before him at his coming, but should lift up his head with joy, because in his Judge he should recognize his Saviour and his friend; and with his church and people should say, "Lo, this is our God, we have waited for him and he will save us: this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation" (Isai. xxv. 9); when he should enter into the kingdom of his Lord, and sing the song of the redeemed: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

The salvation that is in Christ Jesus, with eternal glory as its consummation, is made known to us in the word of God, in order that we may embrace it, and partake of its blessedness, and so be delivered from the wrath to come. May we every one of us be enabled truly to "embrace and ever to hold fast the blessed hope of everlasting life, which is given us in our Saviour Jesus Christ," that we may be delivered from the condemnation of the ungodly, and "be saved in the Lord with an everlasting salvation, and not be ashamed or confounded, world without end!"

The apostle asks, "How shall we escape if we neglect so great salvation?" If pardon and righteousness and eternal life are set before us through Christ Jesus, and we put from us the word of life, what will become of us hereafter? Our Saviour himself informed us what will be the issue, when he said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Which is as much as to say, that if the mercy which is offered be rejected; if the way of salvation, which is pointed out, be turned away from, those who "would none of his counsel, but despised all his reproof, and do not choose the fear of the Lord," shall out of their own mouth be judged and condemned. God grant that this may not be the case with any of us, but that we may be numbered among "them that believe to the saving of the soul;" that we may "hear the voice of the Son of God" speaking to us in his holy word; that we may believe the record which God has given of his Son, and, putting our trust in him as our Redeemer and Mediator, may be reconciled to God, and made partakers of his Holy Spirit as the Sanctifier of our souls, that we may not come into condemnation, but may be delivered from the judgment and perdition of ungodly men; that in that great day when "all that are in the graves shall hear his voice, and shall come forth," when "the dead, small and great, shall stand before God," we may be found among those who "are written in the Lamb's book of life" as believers in him, who have been "washed and sanctified and justified in the name of the Lord Jesus, and by the Spirit of our God," and shall partake of the resurrection unto eternal life, and hear the joyful salutation of the King of glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

## COORG COUNTRY*.

SINCE I last wrote to you I have left Mercara, after passing there three happy and, I will humbly hope, not unprofitable weeks. A bishop was never there before, and a clergyman but seldom visits it; although I trust that, as soon as I have a resident chaplain at Mangalore, this will be remedied.

I know nothing more beautiful of its kind than the Coorg country, of which the place whence I now write to you is the frontier town, or rather village, to the east. It possesses every variety of sylvan scenery, and that pleasing pastoral character which belongs more peculiarly to mountainous districts. The natives, as is often the case with highlanders, are remarkably superstitious, and the superstition of Coorg is, of course, an exaggeration of the miserable Hindoo idolatry; but the inhabitants have likewise the frank simplicity, the manly carriage, active habits, and stern bravery, for which also highlanders are usually distinguished. Mercara or Mudikara, the little capital, is upwards of 4,000 feet above the sea, and hemmed in by ancient forests, the height and spread of whose trees would astonish an European; and by deep valleys, from whence I believe the tiger and elephant to have been now almost expelled, but which still give the traveller a sense of awe, as his eye tries in vain to pierce their darkness, which can be felt. The dethronement of the rajah, who is now a kind of prisoner at large at Benares, was a happy thing for Coorg, whose inhabitants enjoy under the British Government a fatherly rule, which had been hitherto utterly unknown to them. Out of a population of about 100,000 souls, there are, I am told, many professing Roman catholics; which is confirmed, indeed, by the frequent graves surmounted by a cross which you see in their villages; and both at Mercara and Fraserpett are chapels belonging to members of that persuasion, before which floats from a rude pole the banner of the cross—a custom which I have not observed in other parts of India. I am not aware that they have any resident priests among them, nor am I competent to speak of their Christian knowledge, although, without uncharitableness, we may reasonably fear that it is at a low standard. May the Holy Spirit improve them and us! I am not, however, going to write a history of Coorg, but merely to mention a few circumstances connected with my recent visit to Mercara which, however unimportant in themselves, our society may perhaps be pleased to hear, as showing that there, as wherever it has found a resting-place, our church is at work.

Contrary to my usual habit, I have kept no journal of my visit. I regret this, because it has really been to me at least very interesting. But so much work pressed upon me—not, indeed, directly connected with the place, but the result of a more than usually large and important correspondence—that, by the time I had done my daily task, further thinking and writing were almost impossible. An accumulation of letters tracked me up to that beautiful mountain-hold every morning; and nothing short of several hours of daily labour could have kept it down within any thing like manageable compass. Even now, while I am writing to you, two packets, of suspicious size and weight, are lying before me; which I only abstain from opening until my confidential private secretary, Mrs. Spencer, is ready to help me. Knowing, however, the kind interest the Society takes in my proceedings, I will now attempt to recal that in a letter which might have better suited a diary, by giving you a slight sketch of what I have been either doing or trying to do during the last three weeks. May my labour have been not altogether in vain in the Lord, in so far as it has been in accordance with his solemn charge to all his ministers to feed his sheep! Alas, that so many of those for whom he shed his blood should be left without one who can constantly watch for their souls, as he that must give account!

On the 9th of April we climbed the beautiful pass which leads to Mercara; and a ride of five hours through some of the finest scenery in the world, of almost every variety of leaf and of green, brought us within sight of the fort, which (although of no strength, I believe, in a military point of view) stands out nobly in the landscape, and is in itself a striking object. The next day being Sunday, the little congregation was assembled in the mess-room—too often the place of meeting for divine service in India, on account of our want of churches—when the whole service was performed according to our liturgy, so dear to all who love to pray to and praise God in the form of sound words; and I preached to them on the 10th chapter of St. John, 11th verse, doing my best to declare to them the good Shepherd, and to explain to them that he gave his life for the sheep. I have never met with a more attentive congregation; and they who think that British officers are not pious men, are, I am thankful to say, mistaken. Being still weak from the wear and tear of work in the plains, where I have been engaged since the latter part of September, I felt myself unequal to an evening service; but I invited the little party to meet me on the next Wednesday, when, after the litany, I explained to them, to the best of my ability, the sacrament of the Lord's supper, of the administration of which I had given notice for the following Sunday. I have subsequently had the very great comfort of ascertaining that what I then said had removed from the minds of some who heard me, certain painful and alarming doubts and difficulties which had hitherto stood in the way of their becoming communicants—doubts and difficulties, unhappily, not rare in this country. But how shall they hear without a preacher? It is but very seldom that we can bring to these remote stations, in an Indian diocese, the glad tidings of good things. On the appointed day we had, for the size of the congregation, many guests at the table of our Lord; and it having come to my knowledge that there were four residents in the fort who had not yet been confirmed, I named the next Sunday for the apostolic rite.

I began this morning an exposition of the Lord's prayer, which I concluded in the evening, after administering, in the course of the evening service, the sacrament of baptism to three children; when I fully believe that the prayers of those present were offered in an honest and good heart to God, that they might lead the rest of their lives, through his grace and guidance, according to that beginning. On the Wednesday I gave a lecture on the sacrament of baptism, with reference to confirmation, in which I endeavoured to call back to the memory of those that heard me, and my own, our baptismal vows, so often forgotten by us all. May God give us grace to strive to keep them more faithfully, and, if it be possible, as much as lieth in us, most faithfully from henceforth unto the end! On the Friday and Saturday, I examined my candidates for confirmation; my domestic chaplain, the rev. James Morant, not being at present with me. My sermon was on the 14th verse of the 12th chapter of the epistle to the Hebrews, my object being to show the progressive character of true religion, and the necessity of striving after positive, not comparative holiness. On this day I was greatly assisted in my labours by the rev. Alfred Fennell,

* From a letter from the bishop of Madras, dated Fraserpett, Coorg Country, 3rd May, 1842, read at the October meeting of the Society for Promoting Christian Knowledge. We would here take occasion to recommend to the notice of our readers the "Journal of a visitation to the provinces of Travancore and Tinnevelly, in the diocese of Madras, 1840-184 ." By the right rev. George Trevor Spencer, D.D., lord bishop of Madras. London: Rivingtons, 1842. 8vo., pp. 259.

chaplain of Cannanore, who had arrived the previous day, and preached at the evening service a very good and faithful sermon on the 10th chapter of St. Matthew, 38th verse. The next day was the festival of St. Mark; and I thankfully caught at the opportunity to explain the gospel of the day, beginning with that declaration of our Saviour, so deeply important to all Christians—"I am the true vine, and my Father is the husbandman." Who would not be thankful to the church for giving him an additional and peculiar opportunity to speak on such a theme? This week was passed in much the same way as that which went before it; and on the following Sunday morning I preached on the epistle of the day, the 5th Sunday after Easter, and in the evening I consecrated the burial ground, holding divine service in a tent. After the consecration I preached on that exceeding great and precious promise of our Redeemer—"In my Father's house are many mansions; if it were not so, I would have told you: I go to prepare a place for you." And here I bade my little flock farewell. It was heart-touching to take leave on such a spot, parting on the brink of the ready grave, to run as strangers and pilgrims upon earth, the course which may still lie before us, with but little prospect, considering the peculiar uncertainty of health and life in India, that we should ever meet again until, children of the immense family of the cross, redeemed from the bondage of sin and corruption by the atoning blood of Christ, and clothed in the white garments of his righteousness, we shall be admitted, if happily we thus attain unto it, to our Father's house. There is a sadness by which the heart is made better; and I will humbly hope that that hour was sanctified to us all. Divine service is regularly performed every Sunday at Mercara, so far as it can be performed by a layman, by one of the officers of the regiment now quartered there; and I would beg as a particular favour to myself, that our society would present the Christians of the 34th regiment of Madras light infantry, which comprises, besides the officers, five of whom are married, two European serjeants, and twenty-one of the band, all, together with their families, members of the church of England, a bible, and a book of common prayer. I ought to add, that a detachment of British artillery is usually stationed at Mercara, although in consequence of the war in China it has been for the present withdrawn.

Perhaps I ought to apologise to our society for intruding upon them such a report as this, and yet I think it will not be read altogether without interest, as showing the state and probable growth of a little vine of the church of Christ, planted in a dry land; and I think also there are many in England who will pray with me to the God of hosts to look down from heaven, to behold and visit this vine, that he who alone can do it, and by whose grace and mercy it has been brought to that remote nook of southern India, may cause it to take deep root until it fill the land, until the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars. It must be deeply interesting to the Christian to see the gospel seed sown by our beloved church springing up in such distant and, humanly speaking, such unpromising corners of the earth: first the blade, then the ear, after that, though not in our time, the full corn in the ear. To the west and to the east, to the north and to the south, the Anglican church now sings the Lord's song in a strange land; and his must be a cold heart who can look with indifference at her progress, and especially at the establishment of one of her bishops at Jerusalem, the joy of the whole earth, because the city of the great King. May he continue to be merciful unto her, and bless her, and to show her the light of his countenance, that his way may be known upon earth, his saving health among all nations, until all the ends of the earth shall fear him! If permitted to reach Bishopstoke, I shall have journeyed upwards of 1,950 miles since I left it in September; a weary waste to traverse, but not without an occasional green spot of Christianity, the more welcome, because so rare. It is peculiarly affecting to one who values Christian ordinances as I do, to come from time to time, as has occurred to me in the course of my present visitation, upon some utterly isolated station, the abode perhaps of a single English family, whose members live for months with scarcely a chance of seeing a Christian minister, and who yet adorn their Christian profession, by being doers of the word which they can so very seldom hear; a little but a clear light shining in the twilight, or rather in the black and dark night of the surrounding idolatry. It is indeed hard for them to be thus cut off, it may be for years together, from "the sound of the church-going bell;" nor can we be surprised if, under such circumstances, they should sometimes forget the church of their native land. The occasional passing by of the bishop, or of one of his clergy, serves however to call back some of the dearest associations of home; the old parish church, that beautiful house where their fathers and mothers worshipped, and they themselves first heard the voice of public prayer and praise; and its churchyard, where perhaps their parents are buried; and I am bound to say, that wherever I go, my ministrations are received with an affectionate welcome, which convinces me that persons brought up in the communion of our church, even thus situated, have not wilfully left their first love, and would most thankfully return to it.

Our society, to whose liberality we are so greatly indebted for the means of establishing it, will be pleased to hear that "The Madras Diocesan Institution" will very soon be opened. Many, with the divine blessing, may be reared in this little nursery for the church in southern India, fit to teach others also in their own tongue, be it Tamil, or Malialim, or Canarese, or Teeloogoo, the wonderful works of God, long after we shall have been called to our account. It is the society's office, and nobly has it hitherto been fulfilled, to send out seed to the sower for every nation under heaven. May we be equally faithful in sowing the seed ourselves, and in teaching those to sow it also to whom we may be able to commit the work when our day of toil shall be far spent, and a better day, through God's mercy in Christ, be at hand to us!

Increasing cares, and a growing sense of heavy responsibility, make me feel more than ever in need of the prayers of all Christian persons. Let me beg the prayers of our society, both for my clergy and for myself, that God may prevent us in all our doings with his most gracious favour, and further us with his continual help, that in all our works, begun, continued, and ended in him, we may glorify his holy name, and finally by his mercy obtain everlasting life, through Jesus Christ our Lord.

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## THE RACE-COURSE*.

By the Rev. Barton Bouchier, M.A.

I know, the supposed triumphant question which is often asked, "Where do you find a passage in scripture that forbids us such things?" and I at once acknowledge, that were you to require me to point out the text or verse, which expressly denounces the race-course as a scene of sin, I could not point it out; no more than I could a text for many other things which yet we all know and acknowledge to be wrong: but the bible is a book of principles, and not of rules, adapted to every possible contingency of human life and human trial. It lays down a broad principle, and then leaves man to shape his conduct by it. Were it to provide a rule for all the changes and conditions of

* Extracted by us from "The Church," published at Toronto.

human nature, under every variety of age and country, we might indeed say with the apostle, "I believe the whole world would not contain the books that need be written." And upon the same principle does our church act, when she admits the yet unconscious babe into membership with her communion. She enjoins the sponsor to engage that that child shall renounce the pomps and vanities of this wicked world, but she does not specify the instances in which pomp may be displayed or vanity indulged. She bids the sponsor promise that the child shall disclaim the devil and all his works, but she does not enumerate these works, and yet is there one amongst us who does not feel and know that any act of sin, though not expressly named, is included; that every scene of vanity, though not distinctly specified, is forbidden to those who walk by the spirit, as well as the letter of the command?

Let us then act upon this principle with regard to the question now before us, and though it be true that we do not find it laid down in the bible, "thou shalt not go to the race-course," as distinctly as "thou shalt do no murder," "thou shalt not steal;" yet, can there be a question that such places are among those prohibited to the sincere disciples of a crucified Lord? To those indeed who acknowledge it to be a scene of blasphemy and profanation to thousands, and yet deem themselves harmless in joining in its revelry, what does the scripture say to them? "Enter not into the path of the wicked, and go not in the way of wicked men. Avoid it, pass not by it, turn from it, and pass away." Can words be stronger than these —can exhortation be more emphatically repeated? "Enter not;" nay, not so much as to put one step within the forbidden precinct. "Go not with them;" though yourselves be innocent, yet they are wicked, with whom, for the day at least, you are joining fellowship, whose revelries you are witnessing, whose oaths you are hearing, whose curses are profaning your ears. Nay, even this is not enough; so merciful is the warning, so jealous is it even of the slightest taint, that it adds with a repetition that seems unwearied, "Avoid it, pass not by it, turn from it, pass away." And with this injunction sounding in your ears, will you still allege that the word of God forbids you not? It is not indeed a prohibition in the strict meaning of the word, but it is a warning which none can disregard without peril of their soul. And why is it given—why is it so earnestly, so affectionately, so faithfully repeated, but because you cannot go into the resorts of sin without incurring sin. Never was there a delusion so great as to suppose that with a heart like ours, so easily drawn aside into wrong, so liable to be set on fire of hell; so continually beset by enemies within, and enemies without, we can separate the harmless from the sinful, where they are so blended, where they adhere so closely together,—that, like the tares in the parable, we cannot separate the tares from the wheat, or the wheat from the tares, but if we pluck the one, we must pluck the other also.

The principle however on which a Christian is to act, is still more broadly laid down in the word of God, when by his Holy Spirit he says to us, "Be not conformed to this world." And to whose pleasures are you invited this week? To do honour to whom will the metropolis and every surrounding village and hamlet in the country pour forth its population? Is this a place on which God's eye will rest with approval and delight? Is this the scene where people congregate to do honour to God, or to mingle in the pomp and vanity of the world? Is it God's festival, or the world's, and the prince of this world's jubilee? Are those who swell the throng "conforming" to God or the world? Were the leader of Israel once more to descend from Mount Sinai, and cry aloud, "Who is on the Lord's side?" how many voices, think you, among the myriads there, would be lifted up to testify in behalf of the Lord who bought them? My brethren, the bible tells, that "whether we eat or drink, or whatsoever we do, we must do all to the glory of God;" and can any visitor of a scene like that, pretend to say that he has God's glory at heart, or that his honour is promoted, in a scene over which, I doubt not, angels sorrow, and demons exult? Can he assert that a single thought flashes through his heart of the God who created, the Saviour who redeemed him, or the Holy Spirit, whose purity is every moment outraged? And when he returns at eve, if indeed, after such a day, he could commune with his own heart in his chamber, could he, in the presence of him who knoweth the very thoughts of the heart, could he dare to say, "I have spent this day to the glory of God?" Will it form one of those consolations, of which we shall all stand so much in need, when on the confines of eternity, when the fashion of this world is passing away, and its pleasures are departed, will it then pour balm into the wounded spirit, and enable a dying man to lift up his eyes with hope to reflect that he has been a visitor in scenes like these? O, my brethren, beloved in the Lord, suffer me to plead in earnestness with you. Why did the Lord redeem you—why did he quit his heavenly abode on high, and stoop to endure the miseries of his life, and the agonies of his death, but that he might redeem you unto himself a peculiar people, zealous of good works? Are you then one of his people; are you professing your dependance on him; are you humbly seeking salvation through him? then must you be his peculiar people—then must you not go with the multitude to do evil—then must you come out from among them, and be separate—then must you not be conformed to this world—then must you do all to the glory of God. I know that I plead in vain with the men of this world, I know that they will hear with indifference now, and perhaps with ridicule hereafter, all that may be urged—but to you, my Christian friends, on whose heart I would fain hope the Spirit of God has begun a work of grace—who would not, I think, consciously do ought to wound your own souls, or give occasion to the adversary to blaspheme, I would seriously urge this matter upon you. Is this a scene where a child of God would wish to be found, where the follower of a crucified Lord would wish to mingle? Can he there follow his Lord's injunctions to watch and pray? for watchfulness is off its guard, and prayer would be but mockery? Must he not on the morning of such a day, exclude from his daily prayers that most important petition—"Lead us not into temptation," for he is intentionally and avowedly seeking scenes where temptation is most prevalent and sin outrageously abounds? Can he utter the words "Thy kingdom come," and then go from his knees to where the world alone holds sway? Can a child of God, who, like the prophet, is very jealous for the Lord; can he satisfy his conscience, that, as he is no sharer in the open acts of profanation on every side, he is therefore on the Lord's side? Is it, do you think, consistent with the apostolic injunction, or the apostolic principle of Christian love and charity, to throw a stumbling-block in a weaker brother's way, and by our own presence to sanction a spot where God is every moment outraged, and his holy name blasphemed, where sounds strike on the ear which should fill the Christian's heart with horror, but which, alas, too often provoke the idle laugh or the unmeaning merriment—and sights must meet the eye which should dye the cheek of maiden modesty with shame? Is this a scene of enjoyment for a disciple of Jesus? Can he find pleasure or amusement in the sight of the sins and follies of his fellow-creatures? My brethren, it is impossible, a child of God, a disciple of Jesus, one united to him as the true vine, a member of that communion of saints, of which if one member suffer all the members suffer with it—one who knows what

it cost to redeem a soul from death—one who has felt in his own soul the deep conviction of sin, and has had a glimpse through grace of the unutterable glory and holiness of heaven—he find pleasure in a scene like this, he extract amusement from witnessing on every side a brother's or a sister's degradation, a fellow-creature's ruin? It is impossible—the wolf may indeed dwell with the lamb, and the leopard lie down with the kid, and the calf and the lion may herd together: but "what concord hath Christ with Belial, or what part hath he that believeth with an infidel: and what agreement hath the temple of God with idols—for ye are the temple of the living God: wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."

## The Cabinet.

A RE-UNION IN GLORY.—O, ye Christian mourners for the dead, that have fallen asleep in Jesus, whatever be the bereavement which has opened the flood-gates of sorrow in your souls—ye orphan sons and daughters of "parents passed into the skies"—ye afflicted parents, weeping for your children, and, like Rachel, too ready to refuse to be comforted, because they are not—ye whose tears are flowing over a beloved sister's or brother's tomb—ye who know all the loneliness and anguish of a widowed heart—ye who have lost the friend of your bosom, that was the sharer and sweetener of your every sorrow and your every joy—ye alone can adequately comprehend the comfort of that hope which assures you that yet a little while, and those you have loved and lost shall once more gladden your spirits by communion with them, in that happy country "which no enemy enters, and from which no friend ever departs." You know how it extracts the sting from sorrow, what healing balm it pours into your bleeding hearts, when the thought steals over you, as you are musing on the loved ones that have departed to be with Christ—"They shall not return to me;" and O, could I wish them back again in this world of woe? Would I drive them back (if a wish of mine could accomplish it) from the peaceful haven where they now are, to be once more buffeted by the stormy waves of this troublesome world? Would I drag them from the Saviour's smile—from the fulness of joy in his presence—to renew their agonizing conflict with sin and sorrow in this vale of tears? No, no; I feel that for their love

> "'Twould ill requite them to constrain
> Their unbound spirits into bonds again."

But O, blessed hope! though they shall not return to me, I shall go to them. A few more tossings on life's troubled sea, and I too shall have reached the haven of eternal rest. A few more painful steps in the wilderness, and I too shall be safely sheltered in my Father's house; there—O, joy of joys!—shall I see him face to face "whom, having not seen, I have loved, and rejoiced in him, with joy unspeakable and full of glory." To see him, to speak with him, to be for ever with him—this, this is indeed to my soul, in its anticipations of future bliss, the very heaven of heaven. But, while I thus look forward with supreme delight to the prospect of dwelling for ever in the immediate presence of a Saviour God, as alone essential to my perfect felicity, O, it is a source of happy comfort to anticipate a re-union in his presence, with those I have here most fondly loved in and for him—to anticipate the bliss of meeting and renewing the sweet intercourse of earth before his throne—joining with them in celestial converse of him, and of all his love—casting down together at his feet our blood-bought crowns of glory, and blending our voices in the song of everlasting praise—"Unto him that hath loved us, and washed us from our sins in his own blood, and made us kings and priests unto God, even the Father; to him, with the eternal Father and Spirit, three Persons and one God, be all praise and glory and blessing, for ever and ever. Amen."—*Rev. H. White.*

## Poetry.

### ADVENT SUNDAY.

BY REV. J. S. BROAD, M.A.

*(For the Church of England Magazine.)*

"The night is far spent, the day is at hand."—ROM. xiii. 11, 12.

CHRISTIANS, awake! the night is spending—
The long dark night of sin and woe;
The power of Satan now is bending,
The tyrant waits his overthrow.

Christians, awake! a glorious morning
Begins to dawn upon our race;
Yon streaks of day—a welcome warning—
Bespeak the blessed light of grace.

Christians, awake! too long hath error
In silence brooded o'er mankind;
Too long the gloomy reign of terror
Hath kept them ignorant and blind.

Christians, awake! the sun is rising,
Radiant with truth and righteousness;
He comes—our guilty foes surprising;
He comes—the sons of God to bless.

Christians, awake! the light is clearer;
At once lift up your eager eyes:
Lo! your salvation draweth nearer;
Go forth, and seize the heavenly prize.

Christians, awake! no time for slumber;
Put off the garments of your sin;
Dangers surround you without number,
Arise and watch—at once begin.

Christians, awake! behold the morning;
Put on the armour of the light;
In holiness be your adorning,
Your panoply be pure and bright.

*Newcastle-under-Lyne.*

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### ON A SABBATH SUMMER'S EVENING.

BY MISS A. BEALE.

*(For the Church of England Magazine.)*

NATURE is one harmonious, sacred calm,
As if she felt the sabbath's holy rest;
The earth is fragrance, and the air is balm,
Lulling to heav'nly thoughts the troubled breast;
And, with that gentle peace that evening brings,
Leading the heart to inward communings.

Clear, deep, and dark the azure of the sky;
There reigns the silvery moon in queen-like state,
And, as on earth she looks with placid eye,
Doth in the gazer's mind sweet thoughts create
Of a bright land beyond her azure plain,
Where countless sabbaths unpolluted reign.

But tho' on high she sits in radiance bright,
Around the earth night's sable veil is thrown:
Thus, tho' the Saviour dwell in realms of light,
Co-equal with our God—the blessed one—
And would in mercy our dark souls illume,
Too oft they shaded lie by sin's o'erclouding gloom.

O would those souls were as yon orb divine,
Calm and unmoved by earthly care or ill,
Emerging from the clouds of grief, to shine
With unchanged lustre at th' Almighty will,
Shedding below the beams of heavenly love,
But centred ever in the realms above!

## Miscellaneous.

THE COLLECTS* of the church of England, in their relation to the gospel of Christ, may justly be considered as some of those "precious stones," with which "the foundation of the walls of the city" of our God is "garnished." All, who love the truth as it is in Jesus, will ever cherish a very high regard for these inestimable portions of our national worship. The great antiquity which marks their character, their deep spirituality, their sweet simplicity, their holy fervour, their entire self-renunciation, their lowly abasement, their filial supplications, their simple affiance to the Redeemer's merits, &c., all prove that they have received the genuine impression of the broad seal of heaven, as breathing the spirit of that "religion, which is pure and undefiled before God and the Father." Beyond all doubt they are some of the most spiritual, holy, and heavenly compositions which ever dropped from the pen of mortal man. Nor do we hesitate to affirm that, next to the writings of the apostles, they approach nearer the stamp of inspiration than any other human productions extant whatsoever. They are indeed gems of no ordinary lustre; they are jewels of no inferior value: and he, who drinks deepest at the fountain head of all mercy and truth, will best know how to prize these refreshing showers. Nor is it by any means the least part of their praise, that they are so deeply imbued with the spirit of the sacred volume, as few persons at first sight, and without some careful investigation, may at all be aware.

MISSIONARY LABOUR IN CHINA†.—The hearts of all men are wrought upon by kind offices. "Thou shalt heap coals of fire upon his head;" but the Chinese seem to be peculiarly susceptive in this, either from nature or education, or perhaps from both. To present a little child with a *tseen*, or cash, about the twentieth part of a penny, to allow a native to look into my collecting case, or to examine the texture of my coat, were favours which never missed a large recognition, not only from the parties indulged, but also from all the bystanders. Popularity is of very easy purchase in China: a courteous smile, a look of complacency, and so forth, will seldom fail to insure a large stock of it. If a stranger enter one of their public assemblies, take a seat, and appear happy in his situation, every eye is directed towards him. "Here is a man from afar," they seem to say, "who is pleased with us, and therefore we will overwhelm him with our admiration." Of this I have seen many examples, and trust that I shall live long enough to see many more when the way is clear. A few of the outward garnitures of kindness and goodwill would be not only a passport, but enable a man to travel up and down in China in a blaze of reputation. A missionary, therefore, if he understood his business, would hardly fail of earning that applause which would put him upon a sort of vantage-ground, and give his reproofs and counsels a twofold weight and emphasis. Among educated persons, this native kindliness of disposition, being ripened into what looks like a principle, prepares them for sympathizing with the foreigner, and, as a consequence, for holding companionship with him. As I lay upon my couch one day, suffering from pain and debility, I said to a Chinese who was looking at me with an air of concern, "When I think of my wife and children, and then of my health, I am unhappy." "Fear not," said he; "a good man has nothing to fear." The man put himself upon a parity of condition the moment I asked for his sympathy, and uttered a comfortable truth in very good season. He was a heathen, and lived and died so, I am sorry to add. In my judgment, it is a matter of the first importance that we should admit natives, whose salvation we are seeking, to terms of friendship with us.

THE NATURAL MAN*.—Man by nature is blind and ignorant as to the things of God. He knows not God; and, whenever he is brought to know something of him, he dislikes and shuns him. He loves the world; he loves sin; he can follow idols; he can serve and worship Mammon; he can invent and embrace false religions; he can render a formal, outward, ceremonial service; nay, he can come up to something even of a moral obedience; but he can get no higher. Real religion must spring from a spiritual principle. That which is "born of the flesh" is flesh; it is that which is "born of the Spirit" that is spirit.

THE WORLD†.—The affections of the spiritual Christian are all attuned to one glowing, transcendent theme—a dying Saviour's love. He contemplates a world around him, sleeping the sleep of death, lying under the dominion of Satan and hugging the loathsome chain, either in unsuspecting fatuity or resolute choice—a world over which, during this the transient day of its visitation, mercy still unfolds her heavenly banner, but on which also, according to the sure word of prophecy, the vials of Almighty wrath are finally to be poured out; and forgetting all those minor interests of time which are suffered to occupy the mind of man, to his eternal ruin, he can discourse of nought beside, save death and judgment and eternity, man's lost estate, and the great salvation. Let those who can contribute to the amusement of such a world, to its mirth, its cruel enchantment, its demoralization; be it his, regarding each lighter theme as "an idle impertinence," to reiterate evermore upon its drowsy senses, "What meanest thou, O perishing sleeper? arise, and call upon thy God."

* Preface to the "Gems of the church, or the Collects of the Church of England for Sundays and Saints' days, catechetically explained in their pure agreement with the divine word." London: Seeley's. This little work, published about three years ago, has only just now been brought under our notice. We can only say we wish it were in the hands of every Sunday-school teacher in the kingdom. The churchman will find his hands strengthened; the non-conformist may find to his astonishment that there is really something spiritual in the Liturgy.—ED.

† "The Chinese as they are;" by G. T. Lay, esq., naturalist, in Beechey's Expedition: late resident at Canton. London: Ball, 1841.

* From "Six Sermons;" by the late hon. and rev. L. Powys, rector of Titchmarsh, Northampton. The profits to be given to the Church Missionary Society. London: Seeley and Hatchard. 1842. pp. 92.

† From "The Touchstone; or, the Claims and Privileges of true Religion briefly considered;" by Mrs. Ann Grant. 18mo. London: Nisbet. 1842.

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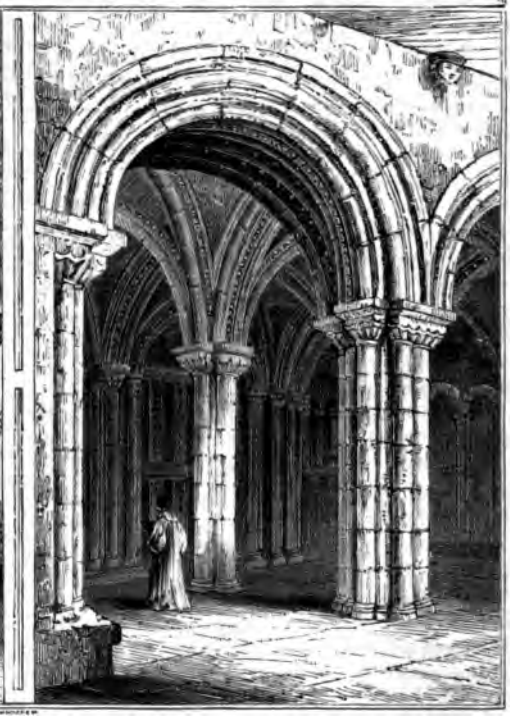

BRISTOL CATHEDRAL.

NORTH AISLE.

VESTIBULE TO CHAPTER HOUSE.

THE

# Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. XIII. No. 376. NOVEMBER 30, 1842. PRICE 1½*d.*

## BRISTOL CATHEDRAL.

"BRISTOL is a place of peculiar interest to the topographer and provincial historian"*. It has many objects of architectural beauty which are not generally known. There are many most picturesque streets to those who are alive to beauties of this kind, arising from the grouping of ancient houses; and several old houses of Gothic and curious architecture: and these points of interest have been sought out and exhibited by artists and antiquarians. Though the city of Bristol is of great antiquity, the see is comparatively recent. The monastery of St. Augustine was the original seat of this diocese; and this monastery, escaping the treatment which most conventual institutions met with in the reign of Henry VIII., was converted into an episcopal establishment, a bishop supplying the place of the abbot, and, in the room of a prior, monks and novices, a dean, prebendaries, and canons being appointed; new laws were framed, and the ecclesiastical corporation was furnished with incomes from the estates which had been confiscated.

The founder of this abbey was clearly Robert Fitzharding; but of his genealogy and history little is known. He is said to have been descended from the princely line of Denmark, but was certainly the progenitor of the noble house of Berkeley. A manuscript in Berkeley castle, the last portion of which was written in the year 1351, probably by Trevisa, vicar of Berkeley, states that Fitzharding, the founder of St. Augustine's abbey, was "ex regiâ prosapiâ regum Daciæ;" whilst it is stated by other authors that he was the "son, the second son, or the youngest son" of a king of Denmark nearly or actually contemporary with William the Conqueror.

The date of the foundation of this abbey is placed by Barrott and other authors in the year 1140; but Smith, in his "Lives of the Berkeley family*", says — "Robert Fitzharding began the abbey when king Henry the second was only nine years old." This king was born in 1133; so that, if Mr. Smyth's information was gained from sufficient sources, the period of the commencement of the abbey would be 1142.

We have in the rhyming chronicler of Robert of Gloucester the earliest allusion to the establishment of the abbey. It is as follows:—

"A bourgeels at Bristowe, Roberd Harding,
For gret tresour and richesse, so wel was wid the king,
That he yef [gave] him and is eirs the noble baronie,
That so riche is, of Berkele, wid al the seignorie;
And th' ulka [that] Roberd Harding areerde [built] in the yurs
The abbeye at Bristowe, that of Scint Austin ist".

Robert Ricart also, in a chronicle of Bristol, says—"Now, to speak of the foundation of th' abbey of Seynt Austyn's, of Bristowe, beginning first at Harding, son unto the king of Denmark, which dwelled in Bristowe, in Baldewynne-street;" and "he had to his son the lord Robert Hardyng, lord of Berkeley, and founder of the abbey of Seynt Austyn's." When prince Henry, after his long struggle with Stephen, acquired the

* Britton's Bristol Cathedral, dedic. letter.

* Fosbroke's ed., p. 71.
† Ed. Hearn, vol. ii. p. 479.

crown of England, in gratitude for the services which Fitzharding had shown to himself and his mother, that monarch conferred upon him the forfeited estates of Berkeley; a gift which placed it in his power to make a more ample endowment for the newly instituted abbey. A long list of abbots of this house are mentioned, reaching from Richard the first abbot, in 1148, to Morgan Guilliam ap Guilliam, in 1537. On different occasions during this period, the abbey of St. Augustine was visited by the bishop of Worcester, who came to settle differences, and generally to regulate the affairs of the institution.

The dissolution of religious houses having raised a great outcry, Henry VIII., desiring that it should be understood that his aim was not to fill his own coffers, but to advance the reformation, resolved to establish six new cathedrals; and "Bristol being an ancient town, with a large population, was deemed a fit place to be the seat of one of these bishoprics. The conventual church of St. Augustine's abbey, with its appendant buildings, was consequently appropriated to the use of the new establishment; and, having been rededicated to the Holy Trinity, was converted into a cathedral."

It was ordained, in the preamble to the foundation charter, dated the 4th of June, 1542, that the new ecclesiastical establishment should comprise a dean, six canons, six minor canons, one of whom was to be the sacrist, one deacon, six lay-clerks, one master of the choristers, two masters of the grammar-school, four almsmen, one subsacrist or sexton, one porter and verger, one butler, and two cooks. The three latter offices have for some time ceased to exist.

The diocese of Bristol was principally taken out of Salisbury, the county and archdeaconry of Dorset being annexed thereto, but partly from the diocese of Worcester, by separating several parishes in Gloucestershire, some of which were within the city of Bristol, and three other churches or chapels, also in Bristol, which belonged to the diocese of Bath and Wells.

The present edifice of the cathedral of Bristol is not a complete conventual church, since it has no nave with its aisles, no porch, no western entrance; though we can scarcely doubt that the original design included all those members. The church is irregularly arranged, and composed of parts that are separate from and unlike each other. At the western end is a transept, or open space, extending north and south beyond the choir and aisles. A wall encloses the whole western extremity, through which wall there are *two small* doorways, one to a closet and the other to a cloister. To the east, lofty and beautiful arches lead, through five openings, to the elder Lady chapel, to the north aisle, ante-choir, south aisle, and to a sort of second transept called the Newton chapel.

On the north side of the church, and separated from the transept by a pointed arch, is the apartment above alluded to, bearing the name of the elder Lady chapel, now useless. It has two communications to the aisle by open arches cut through a thick wall; in one of which is placed a large altar-tomb, for two persons of the Berkeley family. The remaining open part of the church is made up of a choir with two aisles, and a kind of chancel extending beyond the latter.

The choir itself, or part used for the cathedral service, extends from the organ screen to the steps of the altar, and is fitted up with stalls and seats on each side; the bishop's throne to the south, and the pulpit—a Gothic structure, with a pinnacled canopy—immediately opposite. A vestibule, of singular architectural character, and a vestry branch from the eastern end of the south aisle.

The chapter-room is entered from the cloister, at the extremity of the southern side of the transept. It has a portico or vestibule of entrance. Two sides only of the cloister remain, bounding the eastern and southern sides of the area. At the south end of the transept are stairs, which lead to an apartment over the vestibule to the chapter-house.

Concerning the architectural history of this edifice, bishop Lyttleton says, it "appears to be one and the same style of building throughout, and no part older than Edward the first's time, though some writers suppose that the present fabric was begun in king Stephen's time; but not a single arch, pillar, or window agrees with the mode which prevailed at that time; indeed, the lower part of the chapter-house walls, together with the doorway and columns at the entrance of the chapter-house, I should pronounce of that age, or rather prior to king Stephen's reign, being true Saxon architecture."

The chapter-house, the lower part of the abbey gate-house, at the south-west angle of College green, and some doorways of the palace, exhibit specimens of truly Norman architecture, in columns, capitals, windows, and string courses; and these we must refer to the original foundation of Robert Fitzharding, in 1142.

The chapter-room, in architectural character and ornamental details is far from uninteresting; indeed it possesses positive beauties. "A new boarded floor has been raised about two feet six inches above the original floor, whereby the stone seat, which extended round the room and united with the walls, is

entirely covered. Large openings have been made in the south and east walls, in which common sash window-frames are introduced; and the whole interior surface is covered with repeated coats of white-wash. All these things not only greatly disfigure, but tend to destroy the true architectural character and effect of an ancient apartment, which, in its original state, must have been one of the most interesting of the kind in the kingdom, and perhaps in Europe. Though it has been thus sadly barbarized, it may be easily restored, and thus rendered an object of admiration and delight to every lover of Christian architecture. Let us indulge the hope that this improvement may be speedily effected."

The cloister is imperfect, but what exists of it is beautiful. Upon this cloister, with the refectory, considerable sums of money must have been expended; and more particularly upon the highly decorated superstructure over the Norman gateway leading from the Upper to the Lower-green, the execution of which we should probably be right in placing between 1480 and 1520. This ornamental gateway has the effigies of abbots Newland and Elliot in niches, with their arms on the pedestals by which they are supported.

"In 1542," writes Mr. Britton, "when Saint Augustine's monastery was converted into a cathedral, the dilapidations which it sustained during the three preceding years were partly repaired, the interior was redecorated, and the very curious tracery carvings in wood which adorn the stalls of the present choir were removed from their original situation near the tower. After these alterations were effected, it appears, by the following extract from one of the capitular registers, that the clergy eagerly endeavoured to revive the splendid and gawdy ceremonies of the ancient church service:—'Md. Received the first of May, 1555, by Cloude the carrier, of the gift of the king and queen's most excellent majesties to the cathedral church of Bristol, the copes, vestments, &c., following:—imprimis, three copes, one of red satin with streaks of gold, first deacon and sub-deacon; another of blue, first deacon and sub-deacon. Item, three altar fronts, one of yellow velvet, one red satin with streaks of gold, another of blew velvet and yellow satin, another of violet velvet and green satin.'"

Soon after the accession of queen Elizabeth, when orders were issued for the general demolition of roods, images, and other ornaments of popish worship, the following letter was addressed by three commissioners in London to the dean and chapter of Bristol:—"After our hearty commendations. Whereas we are credibly informed that there are divers tabernacles for images as well in the fronture of the rood-loft of the cathedral church of Bristol, as also in the frontures, back, and ends of the walls where the communion-table standeth; forasmuch as the same church should be a light and good example to the whole city and diocese, we have thought good to direct these our letters unto you, and to require you to cause the said tabernacles to be defaced and hewn down, and afterwards to be made a plain wall with mortar, plaster, or otherways, and some scriptures to be written in the places; and, namely, that upon the wall on the east end of the quire, where the communion-table usually doth stand, the table of the commandments to be painted in large characters, with convenient speed; and furniture according to the orders lately set forth by virtue of the queen's majesty's commission for causes ecclesiastical, at the cost and charges of the said church. Whereof we require you not to fail. And so we bid you farewell. From London, the xxist of December, 1561."

In 1629 a new west window was made, an organ was built, and other works were executed in the cathedral by means of voluntary contributions. During the protectorate of Cromwell, Walter Deyos, the mayor of Bristol, evinced his intemperate zeal for the new government, by causing the lead to be stripped from the cathedral and cloisters; but other members of the corporation took measures to prevent further demolition, and orders were issued in January, 1655, for the sale of the lead, and for the application of the proceeds to repair the building. Eight years afterwards, as we learn from the annals of Bristol, "the cathedral church was new mended, and flourished." In the year 1670 the sum of 1,300*l.* was laid out on the church and prebendal houses, and between the years 1681 and 1685 upwards of 300*l.* more in repairing the pavement, painting the east end of the choir, and otherwise ornamenting the church.

Of the interior of the church, besides what has been already remarked, it is particularly deserving of notice that the vaulting of the aisles is of equal height to that of the nave. This is a peculiarity, and, there is reason to believe, a unique example of construction. The aisles of churches are, almost always, much lower than the nave and choir, which are upheld by flying buttresses, extending from the side walls of the nave or choir to other large buttresses against the aisles; but in the choir and aisles of Bristol the principle of construction is entirely original—the arches between the choir and aisles rising as high as

the central vaulting, and the side windows of the aisles corresponding in height.

The organ-screen seems to have been constructed at the time when the church was first appropriated to cathedral service. It exhibits the Tudor arms, with a dragon and greyhound for supporters, with the initials H. R., those of the prince of Wales, with E. P., and the letters T. W., on a shield; the last initials being those of Thomas Wright, who was appointed receiver-general for the chapter in 1541.

To the west of the organ-screen, in the ante-choir, is a stone pulpit of a massive and roomy character, the gift of bishop Wright. It was formerly the practice in this cathedral, for the congregation, after divine service, to adjourn into this lower part of the church to hear the sermon; a becoming practice, marking the difference between prayer and preaching, and separating the two exercises. How many of these usages are there which have a fitness in themselves, and which it would be well to revive if men could be led to distinguish between their becomingness and their necessity. Religion consists not in such observances; but the right tone of worshippers is not a little aided by their being maintained, provided their use is explained, and in such a way as represents them as among things utterly subordinate.

Upon the bishop's palace, on the south side of the cathedral, it is said that bishop Butler expended above 5,000*l.* in repairs and alterations. Some Norman arches are blended with the later walls. In the unhappy riots which, a few years ago, disgraced Bristol, a considerable portion of the palace was burnt by the rage of the populace. An angry feeling towards the episcopal order which had been prevalent in the country, vented itself upon the deserving and highly amiable occupant of the see at that time, Dr. Robert Gray, who displayed an intrepidity worthy of his character and office.

The deanery stands in College-green, and adjoining the handsome Norman gateway before referred to. In the Lower-green, to which that gateway conducts, are several prebendal house, as also the college grammar school for the education of the choristers. Returning to the interior, we cannot omit altogether to notice the tombs and monuments. First to be mentioned is the grave of bishop Butler, whom this see had the honour of reckoning among her worthies. It is marked by a flat stone near the entrance of the choir from the south aisle, close to the steps of the bishop's throne; and not far from it is the grave-stone of bishop Conybeare. The north aisle contains a marble slab, bearing an inscription to the memory of Mary, the wife of the rev. William Mason. The epitaph, by her husband, is peculiarly touching, and most poetical. In the south aisle is a monument to William Gore, esq., and a cenotaph by Chantrey, representing a beautifully executed female figure, intended to personify "Resignation." It is seated on a Grecian stool or chair, with the hands resting on the knees, and the head elevated as in the act of pious supplication. This monument is erected to Maria Elwyn. It is an admirable piece of sculpture, and beautifully simple. It would be an offence to omit the mention of a small tablet, in the floor of the cloister, marking the burial-place of Edward Bird, esq., R.A., a highly gifted artist, to whom Bristol gave birth.

Among the bishops who have adorned this see are to be mentioned Lake, Smalridge, Secker, the immortal Joseph Butler (to whom a beautiful Gothic monument has lately been erected), Conybeare, and Newton. To which number, among living prelates, are to be added the accomplished and able Dr. John Kaye, now bishop of Lincoln; and Dr. Monk, whose attainments as a Greek critic obtained for him, when presented for an "ad eundem" degree at Oxford, the just description of "alter Porsonus." Bishop Parsons and Dr. Beeke were among recent deans of Bristol, who have reflected honour upon that dignity. R. E.

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## GLEANINGS AND OBSERVATIONS ON THE SACRAMENT OF BAPTISM.

By the Rev. E. Strickland, M.A.,

*Curate of Brixton Deverill, Wiltshire.*

### No. III.

### THE EFFICACY OF SAVING BAPTISM.

To what it owes its efficacy: "by the resurrection of Jesus Christ." Christ is the efficient and procuring cause of our salvation. It is on account of what he has done and suffered that we are privileged to entertain any hope of safety and salvation. After he had conquered the infernal powers, he shewed himself to be God, mighty to save, by his resurrection from the dead. The salvation of believers is the effect of our Lord's resurrection. By this he evidenced the acceptance of his sacrifice, and made way for his admission into the realms of bliss. As a sovereign, he now sits on the right hand of God, ready to bestow on all who seek him the blessings which he has purchased for men by his precious bloodshedding. "Christ was delivered for our offences, and was raised again for our justification" (Rom. iv. 25); and he said, "Because I live, ye shall live also" (John xiv. 19). "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 3). The resurrection of Christ is the most glorious and most important article of our creed: on it depends every item of our faith. It is the demonstration of the truth of

Christianity: "If Christ be not risen, then is our preaching vain, and your faith is also vain." When Matthias was about being elected into the place of Judas we see, from what St. Peter said, that the resurrection was the foundation of the apostle's preaching: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts i. 21, 22). "Christ has become the first-fruits of them that slept" (1 Cor. xv. 20); and has thus given us an assurance that he will raise us up also to eternal life, if we follow him in newness of life. "He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you" (2 Cor. iv. 14). "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring him" (1 Thess. iv. 14.) We see, then, that baptism is made a benefit and a blessing, not in itself, but "by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." Nor are we ignorant of the object of our Saviour's ascension. He himself told us what he would do for us before his departure. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

Seeing, then, that baptism is rendered efficacious by the resurrection of Christ, we must take care not to render inefficacious that which is most assuredly a channel of grace when duly administered and duly received. A man may say his prayers, and be quite destitute of the spirit of prayer, and, consequently, receive no benefit. In the same way a man may be baptized, but, for the want of suitable dispositions, he is not benefited. Is, then, the abuse of a thing any sound argument against its lawful and proper use? Certainly not; baptism is of Christ's own institution, and cannot be useless. Such an assertion would impugn the wisdom of the infinite God.

With respect to baptism, we must avoid two extremes. One is held by the papists, who teach that baptism imprints upon the soul a character of a supernatural and spiritual nature. The other extreme is that of sinking baptism so low as to make it a mere rite and ceremony, and nothing more. St. Peter says—"Baptism saves us," which destroys any such notion. St. Paul calls it "the laver or washing of regeneration;" to which he joins "the renewing of the Holy Ghost. Our Saviour says—"He that believeth and is baptized, shall be saved;" and, "Except ye are born again of water and of the Spirit, ye cannot enter into the kingdom of God." These words have a sense and signification that decidedly shew baptism not to be a mere form and empty ceremony; therefore we must esteem baptism as an appointed channel of grace, and not despise it because it is not the grace itself. We must use the means to obtain the end, but not rest in the means without the end. The appointment of baptism emphatically testifies the doctrine of original sin and the necessity of being cleansed from all sin. We cannot be members of the visible church of Christ except we be baptized; nor can we enter into the kingdom of glory unless we are cleansed and purified by the Holy Spirit. The truth of the matter appears to be this—"the washing of regeneration and the renewing of the Holy Ghost" should not be considered as separate distinct acts, but as things intimately connected. When baptism has been received, prayer should be made for the continual renewing of the blessed Spirit. And, when the Spirit has influenced the heart of one who has not been baptized, he should at once, in imitation of Cornelius and the first adult converts to Christianity mentioned in the acts of the apostles, receive the sacred ordinance and confess Christ before men.

Baptism is a federal act, or a covenant in which God avouches himself to be ours, and we engage to be faithful to God. And although our Saviour says—"Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God;" yet he does not say that every one who is so shall obtain eternal life. It is true all that are baptized, or born of water and the Spirit, are thereby admitted into the church or kingdom of God upon earth; but, unless the government of God is respected, his laws obeyed, and his will fulfilled, all right and title to heaven is forfeited and lost. They are brought into a state of salvation; but, unless they continue in it and live according to the requirements of that state, they cannot be saved. We might have an inheritance left us; but we could never come into the possession of it and properly call it our own, unless we should take the trouble of going through all those processes which the law prescribes in order to secure it. So it is with respect to baptism: we must fulfil the engagements which we have taken upon ourselves; and, in order to fulfil them, we must not depend upon ourselves, but seek daily help at the throne of grace. St. Peter's words cannot be too frequently impressed upon us—"Baptism doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Baptism puts us into the way of heaven; but unless we walk in that way, we can never come thither. When we were baptized, we, if we received baptism rightly, were born again of water and of the Spirit, so as to have the seed of grace sown in our hearts sufficient to enable us to bring forth the fruits of the Spirit, to overcome the temptations of the world, to believe aright in God our Saviour, and to serve and obey him all the days of our life. And we promised to do so; for, being asked whether we would do so or not, we promised, by ourselves or sureties, that we would. And, if we afterwards live in good conscience toward God, answerably to the promise and profession we then made to him, we shall enjoy his favour and approbation, and be admitted into his glorious and everlasting kingdom. But if we neglect to fulfil what we then promised; if we become careless about our privileges, and despise our birthright; if we do not answer the end of our baptism, but have our hearts impure and our consciences defiled; if we neither love God nor regard man—we shall lose all the benefit arising from our baptismal privileges, and shall as certainly perish as if we had never been baptized. (See bp. Beveridge, as cited in Mant's notes on 1 Pet. iii. 21).

It is now time to notice an objection taken from the words of the text by those who oppose infant baptism. They say, infants cannot make the answer of a good conscience toward God; therefore they are not benefited by baptism. This is a verbal difficulty rather than a difficulty in infant baptism itself. Dr Barrow and other learned writers render "the answer of a good conscience" "the stipulation of a good conscience," and thus the difficulty is solved. Or it may be that the words refer particularly to adults, but do not exclude infants; for, to say that they do would be a very unwarrantable inference, as it may easily be proved from treating other passages of scripture in the same way. It is said—"Ye are all the children of God, by faith in Christ Jesus" (Gal. iii. 26). Hence, says the anti-pædo-baptist, it appears that infants cannot be made the sons of God by baptism, because we are all made the sons of God by faith in Christ Jesus. But infants have no faith; therefore, according to such reasoning, infants cannot be saved. Again, it is said—"By grace are ye saved, through faith" (Eph. ii. 8). But infants have no faith; therefore, when they die, they perish. Again—"He that believeth not shall be damned" (Mark xvi. 16). Infants do not believe;

therefore they shall be damned. Surely we now see the danger of making such rash inferences from isolated passages of scripture. In the above passages infants are not spoken of, but adult converts; therefore any inferences from them against infant baptism are wide of the mark, because they are all inapplicable to infants. Infants were admitted to circumcision without the verbal answer of a good conscience; and without it surely they may be admitted to Christian baptism. God constituted in his church the membership of infants, and admitted them to that privilege by a religious ordinance (Gen. xvii.; Gal. iii. 14, 17). This right of infants to church-membership was never taken away; and this being the case, infants must be received, because God has appointed it. And, since they must be received, it must be either by baptism or without it. But none may be received without baptism; therefore infants must of necessity be baptised. It is inferred from the ollowing passages that infants are to be received into the church by baptism:—Gen. xvii.; Isa. xliv. 3; Matt. xix. 13; Luke ix. 47, 48; Acts ii. 38, 39; Rom. xi. 17, 21; 1 Cor. vii. 14; Eph. v. 26; Col. ii. 12. Infants are capable of being obliged (Deut. xxix. 11, 15). Infants can be admitted to privileges. An infant has been crowned king in his cradle. An infant may be made free who has been born a slave. Nor do the unworthy lives of those who have received baptism destroy its sealing and binding nature. The apostles Peter and Paul were baptized, and their baptism sealed to them the truth of God concerning the washing away of sins; and they, from this doctrinal view of the sacraments, were confirmed in the faith. The hypocrites Judas and Simon Magus were baptized. Their baptism did not seal on their souls the washing away of sins, but it sealed this doctrine and truth, that there was such a washing away. "You will grant that this axiom is most true—'Abraham received the sign of circumcision, the seal of the righteousness of faith.' And is not this equally true—Esau, Ahab, Ahaz, received the sign of circumcision—'the seal of the righteousness of faith?' Is not circumcision the same to all? Did not circumcision, to whomsoever it was administered, sign and seal this truth, that there was a righteousness of faith? The sacrament has a sealing virtue in itself, which does not depend on the disposition of the receiver" (Dr. Lightfoot).

I would just observe, that the perpetuity of baptism is evident from Rom. vi. 4. The church was planted at Rome A.D. 43; St. Paul wrote his epistle A.D. 58—a space of fifteen years afterwards—and spoke of them as generally baptized. The same is evident from Col. ii. 12, in a greater degree; for the church at Colosse was planted earlier than that at Rome, and the epistle was written later than that to the Romans.

Let us learn from this subject not to trust in the outward sign to the neglect of spiritual grace. It is generally necessary that all who wish to be saved should be baptized; and it is as necessary that the constant influences and indwelling of the Holy Spirit should be diligently sought to guide and pervade us in all our duties. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by love" (Gal. v. 6). "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature" (Gal. vi. 15). These passages do not disparage baptism; but, properly understood, exhibit it in its proper bearing.

We should take care to have our children baptized as soon as it can be conveniently done; and, when baptized, we should take good care "to bring them up in the nurture and admonition of the Lord." There is a danger in these times of the careless and un-informed substituting the civil registry for holy *baptism*. Let such read the bible in order to obtain proper notions of holy baptism, and then let them dedicate their children to God, not merely in compliance with custom, but from an intelligent and deep-felt persuasion of its manifold advantages. Children should be contantly taught the privileges and requirements of Christian baptism, its signification and intention. "For as many of you as have been baptized into Christ, have put on Christ" (Gal. iii. 27). They should be taught daily to apply Christ to themselves by faith; for neither will baptism, nor any thing Christ has done—not even his resurrection—be of any benefit to them, unless they have a living acting faith in the mighty power of him who can change and circumcise the heart. "Ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. ii. 10-12). Since only eight were saved when the world was destroyed, with what earnestness should we ask ourselves whether we really belong to the little flock of Christ.

For our guidance at all times respecting this subject, let us remember the following beautiful words; which declare that "baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that, as he died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living" (Public baptism of infants).

## The Cabinet.

TEMPTATION.—In the two first temptations of the Messiah, the object of the tempter seems to have been to produce in him a line of conduct inconsistent with the course which was assigned to him in his mediatorial character. Self-love was appealed to in the first, as opposed to the privations he was suffering; and the desire of distinction, in the second, as opposed to the mean and low condition in which he appeared in the world. This also was accompanied by an attempt to lead him to a presumptuous and unwarranted appeal to that aid from God which had been promised to attend him through his whole course upon earth. In the third temptation there is a more undisguised appeal to those principles of human nature which, in their unregulated state, lead men to seek after the wealth, the power, the pleasure, and the splendour of earthly things as their chief good. How many are there to whom these seem to present the only objects thought worthy of being sought after; and what unhallowed means have they recourse to in the pursuit of them! How often in this course do they seem to have forgotten entirely the duty and allegiance which they owe to God, and appear as if they had actually surrendered themselves avowedly and deliberately to the service of the prince of darkness—as if they had fallen down and worshipped him. To be satisfied with this, we can appeal to the page of history and even to our own observation: we can there follow the man of ambition through the course of crime by which he has risen to the eminence that he aspired to, the man of pleasure through the course of profligacy by which he has pursued his chosen enjoyments, or the man of avarice through the means by which he has accumulated his gold. All such and many similar observations serve to show that the eager pursuit of worldly things is inconsistent with the spirit of pure and simple devotedness to

the divine will; and that, when a man makes up his mind to seek them as his chief good, he voluntarily places himself in circumstances which must lead to the sacrifice of an habitual recognition of the duty and homage which he owes to God. This appears to be what is meant by the tempter when he says—"If thou wilt fall down and worship me." It is a figurative mode of expression, which probably implies a prostration of mind to the pursuit of earthly enjoyments, and a state of moral feeling which leaves a man ready to sacrifice the principles of devotedness to God, whenever these come in the way of those objects to which he has devoted himself.—*The Messiah as an Example.*

JUSTIFICATION A PRESENT PRIVILEGE.—Many who feel the impossibility of denying that "justification" is an act of God, not as our sanctifier but as our judge, hold still that it ought to be applied to that final act of judgment by which all believers in Christ, who have been sanctified by the Spirit of God, and have kept a course of consistent obedience to the end, are at the last, for Christ's sake, accepted by the righteous judge of all, and received into the kingdom prepared for the Lord's true followers. Now the question is not whether justification might be used to express this act, or even whether it be actually employed in any case in scripture to express it, but whether this be its signification in the great majority of passages in which it occurs, and these, too, the very passages, and the only passages, with which the argument is concerned. And I hope it cannot be necessary to spend time in convincing you that it is not. That men are spoken of there as actually justified, whatever justification means, and in actual enjoyment of its fruits, whatever they be, must be known to every reader of the bible. "Being now justified....we shall be saved from wrath through him:" "Being justified, we have peace with God:" "But ye are washed, but ye are sanctified, but ye are justified"—which are among the first passages that must come to every mind—would of themselves leave no doubt on the subject.—*Bp. O'Brien.*

## Poetry.

### THE SKELETON CHURCH*.

BY THE REV. GEO. BRYAN.

*(For the Church of England Magazine.)*

We gaze on thee, lone house of prayer,
For house of prayer we deem thee still;
Though faded all thine altars are,
And earth-dews on thine aisles distil,
An old time unction lingereth round
The place, and makes it holy ground.

We ponder that bright era, when
The old and young thy courts of praise
Thronged, and fetched home provision then
From heaven-land for eternal days;
And found within thy shrine a clue
To lead them life's dim journeyings through.

Long since those hours of holy light
Have fled; and round thy fated walls
(From lowly porch to steeple height)
Decay creeps out, and darkness falls;
And silence, such as first came on
In Eden when its guests were gone.

Sometimes we see a human face
All fleshless; yet it sadly tells
Of beauty, and a living grace
Suffused and full, where leanness dwells
Hopeless, till time's frail forms shall be
New moulded for eternity.

So thou: we look with wistful eye
On thy pale form, and think we see
The spirit of old times draw nigh,
And walk the self-same paths as we;
Telling us of the bright array
And frame-work of thy early day.

Then, good folk thought, if God would deign
With men to dwell, his house should be
The comeliest o'er their whole domain,
And steepling, for all eyes to see;
And hand and heart rich offerings bring
Of welcome to the heavenly King.

And well they these foundations laid;
And built for many a distant year;
And sculpture brought her magic aid,
And filled the place with "carved work" gear
And church themes, till, beheld aright,
Men walked these aisles by scriptural light.

Alas, no emblem-truth is told
Here now; but angels still are seen
By faith-light, lingering as of old
About the place where Christ hath been;
And still at good mens' grave-side they
Keep watch and ward till judgment-day.

O, then thy courts, lone house of prayer,
And verdant swathe once more shall be
Thronged; and our long lost brethren there
Return to thank high heaven for thee,
If only they the peace-track trod
Thro' thy blest aisles straight home to God.

*Huttoft, Alford, April* 10, 1842.

* These stanzas were suggested by the ruins of a church at Cossby, a hamlet in South Ormsby, in Lincolnshire. The outer walls and tower only remain.

### GATHER THE FRAGMENTS.

THIN clouds are floating o'er the sky,
And in the glorious west
Lingers the rose's brilliancy,
Where sank the sun to rest.
A streak of light is hovering there,
Unwilling to depart;
And soft and still the wintry air
Breathes o'er the grateful heart.

Though summer's step of joy is fled—
Her voice of music hushed,
Her shades of living verdure dead,
Her flow'ry chaplets crushed—
Sweet nature still hath power to bless,
By mercy's hand arrayed—
Her morn in fairy loveliness,
Her eve in dove-like shade.

So, when the days of joy are past,
And life's enchantment o'er;
When we have bowed to sorrow's blast,
And hope is bright no more—

There still are mercies, full and free,
Mixed in the cup of woes;
And where the mourner cannot see,
In faith he onward goes.

Then weep not o'er the hour of pain,
As those who lose their all;
Gather the fragments that remain—
They'll prove nor few, nor small.
The thankful spirit finds relief
In calm, submissive love;
Toils hopeful on, amidst his grief,
And looks for joys above.

MRS. W. W. DUNCAN.

## Miscellaneous.

TREASURES OF THE BIBLE*.—That there are yet undiscovered treasures of wisdom and knowledge in the Old Testament scriptures, becomes more and more manifest, with the cultivation of Hebrew literature, and the appliance of spiritual intellect to this particular department of sacred study. Indeed, the writings of the great Jewish lawgiver would seem to be almost an unexplored region of divine inspiration. Very many readers of the holy word do greatly slight Moses and the prophets. Should the author of the present volume be found to have opened a door of admittance to the sacred field, and to have gathered a few flowers of thought within the hallowed enclosure, and thereby other more proficient labourers be induced to pursue the subject, he will feel greatly thankful. Certainly, very much land yet remains to be possessed and cultivated in theological learning; and these sixteen discourses on the tabernacle of Moses do but form as it were preludia to the fulness of gospel-type and similitude to be discovered in the pentateuch. Israel thought scorn of that pleasant land: do Christians always value as they ought their goodly heritage? or cherish, as they might do, acquaintance with the mind or will of their beloved Lord in the glorious fulness of its revelation?

THE POWER OF PRAYER.—Since my coming to London, until June last, says Dr. Claudius Buchanan, referring to a period in his early life, I led a very dissipated, irreligious life. Some gross sins I avoided; but pride was in my heart: I profaned the Lord's day without restraint, and never thought of any religious duty. But in that month, on a Sunday evening, a gentleman of my acquaintance called upon me. I knew him to be a serious young man, and out of complaisance to him I gave the conversation a religious turn. Among other things, I asked him whether he believed that there was such a thing as divine grace; whether or not it was a fiction invented by grave and austere persons, from their own fancies. He took occasion, from this inquiry, to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but, while he spoke, I listened to him with earnestness, and, before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve: notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired. I hurried home, and locked myself up in my chamber; I fell on my knees, and endeavoured to pray, but I could not. I tried again, but I was not able. I thought it was an insult to God for me to pray. I reflected on my past sins with horror, and spent the night I knew not how. The change thus wrought was permanent. It was initial, indeed, says dean Pearson, but it was radical; it was imperfect in degree, but universal as to its objects and influence. It not only redeemed him from a sinful and worldly course, but gradually introduced him to a state of "righteousness and peace, and joy in the Holy Ghost." It rendered him, in short, "a new creature." He felt the powerful influence of the love of Christ; and, cordially acquiescing in the unanswerable reasoning of the great apostle, "that if one died for all, then were all dead," he resolved no longer to live unto himself, "but unto him that died for him and rose again."

WILBERFORCE'S PRACTICAL VIEW OF CHRISTIANITY.—One of Mr. Legh Richmond's college friends, who was on the eve of taking holy orders, had received from a near relative Mr. Wilberforce's "Practical View of Christianity." This thoughtless candidate for the momentous charge of the Christian ministry forwarded the book to Mr. Richmond, requesting him to give it a perusal, and to inform him what he must say respecting its contents. In compliance with this request, he began to read the book, and found himself so deeply interested in its contents, that the volume was not laid down until the perusal of it was completed. The night was spent in reading and reflecting upon the important truths contained in this valuable and impressive work. In the course of his employment, the soul of the reader was penetrated to its inmost recesses; and the effect produced in innumerable instances by the book of God was in this case accomplished by means of a human composition. From that period his mind received a powerful impulse, and was no longer able to rest under its former impressions. A change was effected in his views of divine truth, as decided as it was influential. He was no longer satisfied with the creed of the speculatist; he felt a conviction of his own state as a guilty and condemned sinner, and under that conviction he sought mercy at the cross of the Saviour. To the unsought and unexpected introduction to Mr. Wilberforce's book on "Practical Christianity," says Mr. Richmond himself, I owe, through God's mercy, the first sacred impression which I ever received as to the spiritual nature of the gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained, and just entrusted with the charge of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions which prevailed amongst my academical and literary associates. The scriptural principle stated in the "Practical View" convinced me of my error; led me to the study of the scriptures with an earnestness to which I had hitherto been a stranger; humbled my heart, and brought me to seek the love and blessing of that Saviour who alone can afford a peace which the world cannot give. To this incident I was indebted originally for those solid views of Christianity on which I rest my hope for time and eternity.

* From "The Tabernacle of Moses practically considered." *In Sixteen Discourses.* By the rev. W. Mudge, B.A. London: *Nisbet. 1842.*

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## ON PRAYER.

BY THE REV. W. FOX,

*Curate of Marsh Chapel, Lincolnshire.*

"Come, my soul, thy suit prepare;
Jesus loves to answer prayer;
He himself has bid us pray,
Therefore will not turn away."

WE may lay it down as an incontrovertible truth that whatever we are taught in the holy bible it is our duty to learn, and our benefit to practise. Now, as regards prayer, the blessed word of God instructs us a thousand times over, and in a variety of ways, both how very acceptable it is to the Almighty, and how beneficial it is to his people. But to make this truth more evident, I will endeavour, in the language of revelation, to point out in the first place that it is the duty, and afterwards that it is most beneficial for Christians to pray.

I may very justly observe, that in searching to know our duty, there is no one who can prove so safe and trustworthy a guide as Jesus, who has our interests so deeply at heart. Learn then from him with what earnestness he calls upon his followers to pray: "Men," he says, "ought always to pray, and not to faint." Again, says he, "pray always;" that is, be always in a prayerful mood, and be regular in your devotions to God. I would, moreover, advert to the admonitions given by St. Paul on the same subject: writing to the Romans, he says, "Continue instant in prayer." And again, he recommends the faithful and sincere among the Ephesians to be "praying always, with all prayer and supplication in the Spirit." Indeed this holy and inspired apostle considered the duty of prayer of such infinite importance, that he never failed to mention it in every epistle which he wrote.

But, as it is sometimes said, and I believe with much truth, that "example teaches much better than precept," I would endeavour to confirm the precepts already quoted, by showing how devout and prayerful were those good and holy men whom scripture presents to us as worthy of our imitation. The psalmist says, "As for me, I will call upon God, and he will save me. Evening, and morning, and at noon will I pray and cry aloud." And again he says, "Seven times a day will I praise God because of his righteous judgments." The prophet Daniel, even in the midst of severe trials which he underwent at Babylon, is reported to have "kneeled upon his knees three times a day, and prayed and given thanks before his God." And what this holy man did in Babylon, we are further told, was only that which he had done heretofore. I might also instance the example of our blessed Lord, who is reported in the gospels to have spent whole nights in prayer. And, of the holy band who were the first fruits of the Christian church, we are told that "they continued daily in the temple," whose hallowed courts resounded with their praise and prayer. I might also, were it necessary, mention many other instances of worthy men, whose unwearied attention to habits of prayer are highly deserving of our imitation, and in whose holy footsteps we might tread with advantage. But suffice it to say, that the instances already noticed, in connection with the numerous precepts that have been adduced, cannot fail to satisfy every reflecting Christian, that constantly to offer

devout and fervent prayer is a duty indispensably necessary to his salvation.

Having thus earnestly impressed on my readers the duty, I would in the next place endeavour to convince them of the important benefit of prayer; and let them mark, by the way, that whatever arguments I may adduce in favour of the point under consideration, are not such as my own wavering fancy might invent, but they are such, and such only, as are drawn from the pure word of God. Does not the blessed Jesus say that there is a real benefit to be procured by prayer? Doubtless he does. "For," says he, "all things whatsoever ye shall ask in my name, believing, ye shall receive." To the same effect, he says, in another place, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." In confirmation of this important truth the apostle St. James assures us that "the effectual, fervent prayer of a righteous man availeth much." To quote further: the beloved apostle informs Christians, to their comfort, that, "If any man see his brother sin a sin which is not unto death, he shall ask" in his behalf forgiveness of God, "and he shall give him life for them that sin not unto death."

But, independent of such promises as have already been referred to, it would be a very easy matter to prove, from scripture facts and examples, that unspeakable blessings may be obtained from God by means of prayer. What was it, for instance, but the offering of prayers and the singing of praises, that delivered Paul and Silas from a prison and from chains? What was it, again, but "prayer made without ceasing of the church unto God" for the imprisoned Peter, that wrought effectually for his miraculous deliverance? I might tell also how the prayers of Elijah prevailed with God, so as to shut the heavens against rain for the space of three years and six months; and how similar entreaties offered by the same good man, at the termination of that period, again restored refreshing rains to the parched ground, and caused it to produce its accustomed fruits. Nay, time and opportunity would fail me to tell of all the various and extraordinary effects that God has been pleased to work in answer to the prayers of his people.

Thus, my dear readers, you have seen from the plain and express commands of God's word, that it is an indispensable duty for devout believers to be often upon their knees in prayer; and you have also been shown that God hath faithfully promised that, if his *people plead* frequently and earnestly with him at his gracious throne, their supplications shall be most abundantly rewarded. It only remains, therefore, that we should act unhesitatingly in accordance with what we are assured is the will of the Almighty, and rely upon his faithfulness for granting such blessings as we may ask for. Though difficulties may beset the child of God in his path-way to the skies, yet let not such stumbling-blocks cause him to faint: nay, rather let them stir him up to plead more devoutly for the assistance of his God. For, however harassing and severe may be the difficulties with which he has to contend, his heavenly Father is able and willing to bear him triumphantly through them all.

Art thou, then, my Christian reader, I would ask, mourning that thou art unbefriended in the world? Hold communion with thy God, and thus make him thy never-failing friend. Art thou sore distressed at thy slow progress in the Christian race, or art thou cast down with the overpowering sense of thy sins? O, let a double portion of the incense of prayer mount upwards to be presented in the golden censer of thy Saviour; and through his intercession both thy weakness shall be strengthened and thy sins shall be pardoned. Or art thou mourning over the desolations of our Zion, and does thy heart bleed for the numbers who are thronging the broad and beaten path of destruction? Alas, these are subjects sufficiently lamentable to cast down the spirit of a child of God; but be it known that nothing will tend more to remedy these evils than earnest wrestling with the Lord in prayer. Nay, whatever difficulties may beset thee—if the conduct of thy wife, or of thy husband (as the case may be), be a source of grief to thy soul; if thy children have become prodigal sons or abandoned daughters; if thy friends have forsaken thee; if some beloved one has been taken from thine embrace; if pinching poverty or blighting sickness has dried up the fountain of thy earthly comforts—remember the loving-kindness of thy God is ever unchanged; and, if thou wilt cling close to him by supplication and prayer, he will either remove thy sorrows from thee, or give thee grace to bear them. Let my observations, then, lead some fellow sinner to be more frequent and urgent in holding intercourse with God; for he may be assured that prayer can never be offered in vain to him "whose eyes are over the righteous, and whose ears are ever open to their prayers."

## SUCH IS THE CHRISTIAN.

TRULY may it be said, the path of life is rugged and uncertain. Few have found it to prove otherwise. Uncertain all find it; but there are exceptions in the former case: some, indeed, from infancy to manhood, and from manhood to the grave, live and die amidst plenty; their brow is not compressed with anxiety and worldly care as to future means of subsistence; they have house and home, with friends, to whom every joy is imparted, and with whom every little sorrow is sympathized. But these comforts of life only endear us to this perishing earth, while we too often forget that we are but breathing dust—the earthly temple of an immortal spirit—which will ere long burst from its confines, and wing its flight either to realms of bliss or scenes of everlasting woe. May I never forget to whom I owe every blessing of my existence; and that God—the great Author of my being—can withhold, or grant every comfort of my life. Whichever he does will be all for the best to those who seek him early, and put their trust wholly in him. May I now be permitted to sketch the life of a young man, or, I should rather say, as much as I know of his history. But it is necessary I should first introduce to the reader a family with whom Mr. Lewis became acquainted while on a visit to Cumberland.

Celia Halliday was the daughter of a respectable landholder of the same place. Her father and mother had early imbibed the principles of religion, and earnestly wished their daughter to receive the same goodly instruction; which she did, and, like the good seed sown in fertile soil, brought forth fruits to her eternal salvation. Mr. Halliday kept a good house, which, from its appearance both within and without, might justly be termed that of a fine old English gentleman. It was called Laburnum Villa, and situated on a pleasant declivity: at the bottom was a tranquil lake, which beautifully reflected the lofty hills; in the midst was a piece of ground resembling a small island, with trees whose leaves of variegated green and gentle shade bent over the water's edge, serving much to enhance the beauty of the scene.

Celia and her father were one day taking their accustomed ramble at the bottom of the hill, along the margin of the lake, when Mr. Halliday observed a stranger not far from where they were standing, who appeared to be eyeing them very attentively. Mr. H. advanced, and bowed politely, which civility the stranger returned, made several remarks on the beauty of the landscape, and, after half-an-hour's conversation, informed them he was an attorney, visiting at a friend's house, about three or four miles from Laburnum Villa, who was an intimate acquaintance of Miss Halliday's. Evening was now fast drawing to a close, and a heavy dew warned our pedestrians of night's approach; they, therefore, with quick steps arrived in a short time at the villa. The stranger, who informed them his name was Herbert Lewis, was ushered in the parlour by its hospitable owner, and after partaking of some refreshment, and joining in a pleasing conversation with the family, quitted their domicile for his own, at his friend's, Mrs. Bloomsbury's.

> "His years but young, but his experience old;
> His head unmellowed, but his judgment ripe;
> And in a word, (for far behind his worth
> Come all the praises that I now bestow),
> He is complete in feature, and in mind,
> With all good grace to grace a gentleman."

And such was the character of my worthy young friend, Mr. L.; is it therefore to be wondered at, Miss Halliday's feeling an attachment for him? Nor did Miss Halliday's virtues and amiable heart escape the eye of the young attorney. Mr. Lewis became a frequent visitor; and in due time the church bells rung merrily in honour of the nuptials. All joined in the same ardent wish for the endless welfare of the young couple. Mrs. Lewis, as we must now call her, had ever been the friend of the poor and needy. She felt a holy pleasure in administering the comforts of religion to the penitent sinner, and binding up the wounds of the broken-hearted. How happy the husband in such a sharer of his joys, and partner of his fortunes! Their inclinations were nicely tuned unisons; and all their conversation was harmony. How silken the yoke to such a pair, and what blessings were twisted together with such bands!—every joy was heightened, and every care alleviated. Nothing seemed wanting to consummate their bliss but a hopeful progeny rising around them, that they might see themselves multiplied in their little ones—see their mingled graces transfused into their offspring; and feel the glow of their affections augmented by being reflected from their children. "Grant us this gift," said their united prayers, "and our satisfactions are crowned" (Hervey's Meditations). Mr. and Mrs. Lewis took a pretty house near the residence of Mr. Halliday; that gentleman having persuaded his son-in-law to sell his practice, and live with them in delightful retirement.

Years glided swiftly away, and still found all happy in this sequestered spot. But O, how transient is earthly happiness! Like all the blessings which erring mortals enjoy below, it is gone almost as soon as granted. Mr. Lewis's family had been all consumptive. Nor was Mr. Lewis exempt from this dreadful disease; almost unknown to himself, he was a prey: a slight cough was the first symptom, which Mrs. Lewis had hoped proceeded from the dampness of the season; but, alas! it too soon proved to be anything but a slight cough: the wan cheek and hectic flush convinced the anxious wife of the fatality of the disease. The best medical aid was in immediate attendance, but to very little purpose—Mr. Lewis was fast bidding farewell to this world. His family now consisted of two daughters, and one son—Jacintha, Celia, and Herbert. All wept in the consciousness of losing so dear a friend and parent.

The evening was cold and stormy; every thing wore a wintry aspect, which made me sigh at the thoughts of summer's departure (a season of which I am remarkably fond) when a hasty knock at the door made me start from my reverie. It was a messenger from Mrs. Lewis, begging me to go instantly, and see her beloved partner. I immediately ordered my gig, and, after about an hour's ride, arrived at the mournful scene. Mrs. Lewis appeared absorbed in grief—nothing but the wants of her husband seemed to arouse her. The children, pale with weeping, sat round the bed of the dying one, sobbing out their little souls in wildest accents of grief. Two of his friends, who had often participated in his joys, sat mute, gazing on the face of their beloved companion. Stillness dwelt in the room of death. My entrance disturbed the melancholy scene. After inquiring concerning the mortal disease, I referred to his soul. He clasped his thin hands together, and in a solemn voice said, "I am happy, happy in Christ, the rock of ages; my flesh and heart fail, but reviving is the remembrance of an all-sufficient Redeemer, who once died for my sins, and rose again for my justification." After some further conversation, I took leave of the family, and bent my steps, or, I should rather say, rode homewards. How different his life, thought I, to the lives of many young men who have had the same advantages of education, and who think it a glorious boast to care for nothing but the vain show of wealth and notoriety! Alas! I have been in the company of some who openly profess to believe but half of the bible, and who willingly put off the subject of religion to a more convenient season. Is it not said, "My Spirit shall not always strive with man." O

reader, delay not your immortal concerns for those which cannot, will not last! Every thing tends to convince us of the danger of procrastination; a fatal stroke may intervene, and cause irretrievable ruin. Frequently was I called to visit the dying sufferer. His manner and conversation were ever calm and collected. All hopes of his recovery were given up; his only wish to remain on earth was on account of his wife and children; but those he had resigned to his Father in heaven, who had promised to be the father of the fatherless, and God of the widow. My being called to visit a relation many miles distant prevented my hearing for some weeks any tidings of my interesting friend; but, on returning, I was soon given to understand that his days on earth were few—very few. I was resolved to allow no time to pass unnecessarily without seeing him; and had accordingly prepared myself for that purpose, when a messenger arrived from Mrs. Lewis, bidding me come with all possible speed.

Spring had again made her appearance; the evening was calm and delightful; the skies appeared like a magnificent canopy, dyed in the purest azure, beautified with fleecy clouds fantastically wreathed, and changing colour—sometimes to lighter hues, and again darkening to richer tints; the grass, whose refreshing green proved most welcome to the eye, served as (if I may so express it) a fine ground for the flowers which here and there timidly raised their heads, as though fearful and cautious of too soon stepping forward on the face of nature. Who could do aught but exult in the magnificent works of the Creator, and adore that Omnipotent Being who in kindness to man hath granted such a lovely variety in nature? We are surrounded with blessings innumerable, by liberalities which are never intermitted, by a bounty which knows no limits. May my prayers of gratitude ascend to him who bendeth his ear to the humble supplicant and unworthy sinner. My walk was now nearly completed. A small pathway, ornamented by a hawthorn hedge, led me on to a fine lawn, cooled by the gliding streams which pursued their noiseless course on either side. At the extremity in the centre stood the pretty dwelling of him who was soon to resign all for a dwelling not made with hands, eternal in the heavens. All was quiet. I rang the bell, and was answered by a servant man. "William," said I, "how is your master?" He shook his head. "Ah, sir, I fear he is almost gone; he has been every thing to me—a friend to all. He never turned the beggar from the door with the cold-hearted 'I don't know you,' but gave in the name of the Lord; and in his eyes, if it were done with a good motive, it was equally acceptable." Here the poor young man seemed considerably affected, and stopped, saying, "Follow me, sir." I accordingly entered the room where lay the sick, supported by pillows. His head reclined on the bosom of his young wife, who gazed on him with speechless agony, but cast a look of unutterable things. The physician and another medical attendant were also present. I asked Dr. —— if all hopes of recovery had fled? He replied, "Yes, I fear." A deep sigh turned my attention to the bed. Mr. Lewis faintly raised his eyes, and seeing me, in an almost inaudible voice whispered, "I feel this is our last meeting on earth. I am ready to depart. I know that my Redeemer is with me; 'tis he who supports me through the dark vale." He paused, and I addressed a few words to him; spoke of the tenderness and faithfulness of God to his flock, and of the dying merits of Christ, which should be to our souls as rivers of waters in a dry place. He much wished the family to be called, and join in prayer. I felt my heart sink as I witnessed the struggles between affection and resignation in all present: no loud weeping disturbed the father of his children; no wild *accents of grief* burst from the bosom of his beloved companion. The servants cast a mournful look on their beloved master; all prayed fervently to God for support. In the hour of trial he wished to receive the holy sacrament, which I administered. Appearing greatly fatigued, his head was gently rested on the pillow, when a sweet sleep cast a heavenly serenity over his features. At length he awoke, and seemed unconscious of all around. Celia spoke, and tearfully cried, "Dear papa." This aroused him. He seemed more collected, and begged them to draw back the curtains, that he might once more cast a look on the lovely moon, which gave its light to all around, and was then shedding its mild lustre on the dying Christian. He appeared quite on the verge of eternity. A short space elapsed; the eyes of all were fixed on him. He moved not. His breathing became less free. A faint colour overspread his pallid cheek, and then departed, leaving a deadlier hue. His eyes became fixed; his hand lay motionless, and extended. Celia approached still nearer, and beckoned to her children to do the same. The once gay and playful prattlers, awed by the passing scene, although almost unconscious of the loss of so dear a parent, obeyed their mother's motions. "My dear Herbert," said the weeping Celia. He looked mournfully at her, and the spark of life seemed to hover between life and death at hearing that voice which had so often beguiled his weary hours, but after some difficulty in a very low tone he said, "Farewell, my beloved Celia; and ye, my darling children, weep not for me. I shall soon hail the Redeemer in his glorious kingdom: there awaits me inconceivable bliss. Meet me there, loved ones, where we may tune our loftiest notes to golden harps, in praise of our eternal King." This was uttered in broken sentences. He then said to me, "My dear friend, to you and my Father in heaven I leave the care of my wife and children; think on them—care for them." Here his pale lips quivered, and his eyes closed for ever in death. A sweet complacency dwelt on his once fine features, as if he had already tasted of the glories of angelic happiness. We remained for some time in the apartment. I prayed earnestly with the family for divine consolation, and then leaving them in care of their friends and relatives, prepared to retrace my steps homeward.

Morning dawned ere I found myself on my journey to my own family circle. Sad were my reflections on the uncertainty of human life. Is it possible, thought I, man can see his friends dying around him, and not be sensible that sooner or later his soul will be required at the hands of his Maker? It is, unfortunately, too often the case. "Man thinks all men mortal but himself." The arrangements for the funeral of my deceased friend had been made; and it was thought proper it should take place the day week on which he died. I was called upon to perform the last sad duties. I rose early on the Wednesday morning, the day appointed. It was calm, and remarkably fine. At ten in the morning I pursued my way from the vicarage through shady lanes and green fields, which brought me to the summit of a hill, from whence I could view at one glance the passing objects beneath. The valley lay as a vast garden covered with a variety of trees, fruits, and flowers, which with silent gratitude received their nourishment from the moistened earth, watered by the generous streams which flowed from the adjacent hills. The church bell sighed forth its plaintive thrilling tones, wafted by the lightly rising breeze. Yes, that bell which had once rung in joyful acclamations for the happy pair—that valley, which had resounded with songs of joy, was now changed to mourning. I arrived at the house at the time appointed. On entering the drawing-room, I found the neighbouring gentry had assembled; but little conversation passed: each was too much wrapped up in his own

meditations. I then went to the bed-room. Mrs. Lewis seemed resigned to the will of the Almighty. She endeavoured to bear all for the sake of her fatherless children. She remembered that our earthly comforts are lent to us, and when recalled, we ought to return, and resign them without a murmur to him who has granted them. The rumbling noise occasioned by the removal of the coffin from the upper to the lower apartment caused an involuntary shriek to burst from the bosom of the young widow, who, it was evident, had vainly endeavoured to suppress it. At length the melancholy procession moved onwards. Mrs. Lewis insisted on being present at the last sad ceremony. No stranger spectator could have beheld unmoved the mournful scene which winded silently through the vale, unbroken by any sound save that of a murmuring rill. It stopped in front of the principal entrance to the church. I advanced, reading the beautiful portions of scripture appointed by our church service—"I am the resurrection and the life, saith the Lord," &c., &c. At the conclusion of the chapter, a funeral hymn was sung by our village choir (a custom of which they are peculiarly fond). The music tended greatly to affect those present. Nor was I an exception. It has at all times a singular power to depress or elate the susceptible mind. I felt that moment as though it rose from earth to heaven, and bore the enraptured spirit far, far away from this transient world. Again the procession moved from the church to the burial ground—there to rest all that remained of the once elegant Herbert Lewis. The solemn words, "Ashes to ashes, dust to dust," were accompanied by the broken clods of earth falling heavily on the coffin lid—a sound which pierced the heart of the widowed mother. She wept bitterly as she pressed forward to cast one, only one, long look at the drear abode of all that was dear. Her friends entreated her returning. "Deny me not," she cried; "let me see the last."

Here let me pause, and meditate on the things that are past. May I and all die in the fear of the Lord, and retire willingly from this scene of vanity and woe. How different is the death-bed of an unrepentant young man! Picture to yourself, my dear reader, that of a hardened sinner: what a contrast to him who has faith in Christ! What a fearful state is that of a poor guilty soul taking its leave of this world, once the gladsome scene of mirth and various pleasures. But now how different! The miserable impenitent is horror stricken at the bare idea of that darkness which we are told may be felt, at those torments which endure for ever. Sins unrepented of crowd on his mind with a weight almost unbearable. Mercy has been slighted, and the day of grace is quickly ending—nay, perhaps ended—gone for ever. But why have my thoughts thus wandered? Let my imagination again turn to that sublime scene—the death of a Christian, and indulge my thoughts with those beautiful lines written by the rev. George Woodley in his address to the Redeemer, in his poem on "Redemption," book 20th:—

"Thy grace is free;
And all who feel desire to come to thee,
Shall come approved. The Spirit and the bride
(God and his church) with gentle voice, say, 'Come;'
Let those that hear repeat the solemn sound,
Inviting others as they fly to embrace
The joyful summons. Whosoever thirsts,
Let him come freely to the fount of life,
Till all the world be saturate with grace."

The author's prayer is equally beautiful and appropriate:—

"O, when that happy period shall arrive,
And all the kingdoms of the world become
The kingdom of our Lord and of his Christ;
When all thy saints in glory shall appear,
Call'd to the marriage supper of the Lamb,—
Then, in the riches of redeeming love,
With all thy boundless mercy think on me."

Of Mrs. Lewis I need say but little. Her time, after the death of her husband, was chiefly spent in the care of her children, and in comforting the declining years of her aged parents. Gentle reader, such are Christians.

C. J. W.

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## MY SCOTTISH TOUR.

### No. XX.

SOME OF THE CAUSES OF THE DETERIORATED STATE OF THE WORKING CLASSES.—ARDENT SPIRITS.

THE last source of demoralization of the Scottish lower orders to which I shall advert, is the excessive indulgence in the use of ardent spirituous liquors. Now I am no member of any teetotal or even any temperance society, saving that I am a member of the church of England, I am willing to believe that father Matthew's efforts may have been in many cases crowned with much success, though I confess I view his movements with extreme suspicion, as I do all connected with the papacy*. Wherever Rome is, there is the cloven foot. I have no doubt that temperance societies have wrought in many places a most important improvement. My own feeling, however, is this: that every Christian is bound by his very profession to be temperate in all things, whether his beverage be champagne or gin-and-water; and I am rather opposed to the signing of resolutions and tests and promises, as if the law of God were not a sufficient restraint, and the love of Christ not a sufficiently restraining principle. However, every day has its fashion, and teetotalism is the fashion at our day. These are my own individual opinions; I do not wish they should be regarded as those of the conductors of this publication, in which my tour has been inserted—and I wish this expressly to be understood—or in the slightest degree to compromise them in this respect; but I do think that at a wretched low ebb must be my Christian feelings if I am to be restrained from drunkenness by signing my name in a ledger at St. Mary Axe or Exeter-hall.

Having said so much, my remarks may be more readily attended to.

The following statements are interesting, though appalling; their correctness may be depended upon:—"The number of gallons of proof spirits distilled in the United Kingdom, in the year ending January 5, 1842, was—in England, 5,919,207; in Scotland, 8,504,333; in Ireland, 6,359,124; total, 20,782,664. The number of gallons of proof spirits on which duty was paid for consumption, during the same period, was—in England, 8,166,985; in Scotland, 5,989,905; in Ireland, 6,485,443; total, 20,642,333. The amount of duty paid upon this quantity of spirits was 5,161,610*l.* 15*s.* 6*d.* The difference between the number of gallons distilled, and the number on which duty was paid for consumption in England, gives up the quantity of whiskey consumed in Scotland, viz., 2,247,778 gallons. In Scotland we find that, of the 5,989,905 gallons consumed in that country, 5,375,162 were made from malt, and only 614,745 from a mixture of malt with unmalted grain. In Ireland the case is reversed: of the 6,485,443 gallons consumed, only 527,196 were made from malt, and 5,958,247 from a mixture of malt with unmalted grain. The number of gallons of proof rum, brandy, geneva, and other foreign and colonial spirits consumed in England

* I saw in a teetotal publisher's window, in Paternoster-row, a printed pledge ticket, on which were depicted the ten commandments, with the second left out; perhaps this may savour a little of an Irish bull, but it is true. I would remark it was not in the window of any publisher connected with the see of Rome, but a thorough-going nonconformist.

between the 5th of January, 1841, and the 5th of January, 1842, was 3,334,922; in Scotland it was 88,814; in Ireland, 30,338. The total amount of duty paid on this quantity of spirits was 2,417,166*l.* It is curious to contrast the consumption of spirits of all kinds with the population, thus:—

| | Population. | Consumption of Spirits. |
|---|---|---|
| England and Wales .. | 15,911,725 .. | 11,511,907 |
| Scotland ..... | 2,628,956 .. | 6,078,712 |
| Ireland ..... | 8,205,382 .. | 6,515,781 |

Without troubling the reader with minute fractions, the above figures give 2 quarts and 1 gill as the quantity of spirits consumed per head (that is, including every man, woman, and child in England); 2 gallons 1 quart and 1 gill for Scotland; and 3 quarts and 1 quartern in Ireland. The number of gallons of foreign wine on which duty was paid for home consumption in the united kingdom in the year ended the 5th of January, 1842, was 6,184,960; of which Portuguese 2,387,017, Spanish 2,412,821, French 353,740, Cape 441,238, Madeira 107,701, Sicilian and other sorts 401,429, Rhenish 55,242, Royal 137.

Now there can be no question that the very low price at which whiskey is sold, and the ease with which whiskey may be obtained, is a vast source of evil. The duty should be doubled. Why is it not? Why should it vary in Scotland and England? It is lowered in Scotland to prevent smuggling, and, so far, the legislative enactment was well meant. But may not the remedy be worse than the disease? In this instance it unquestionably has proved so: the fact is incontrovertible—cheap spirits will be the ruin of Scotland, sooner or later. The thirsty traveller calls not at the ale-house for his crust of bread-and-cheese and glass of home-brewed, which, notwithstanding the assertions of many, will carry him on his journey—he calls for his gill of burning alcohol; unslaked by the waters of the passing brook or burn, he swallows pure alcohol. The worn-out artisan sends not out at night for his pint of porter, but his, it may be, half mutchkin of spirits; and this is universally the case in every quarter of the country. Pass a line of carts in Scotland, and ten to one but the drivers are half drunk. Nothing, perhaps, strikes a traveller from the south more than the substitution for the broad-wheeled heavy waggon, with its bluff conductor, of a parcel of light carriers' carts, with drunken carters, endangering the lives of every traveller on the road.

It were absurd to say, that spirit drinking is unknown in the villages of England, and that it has been there, as it must always be, productive of incalculable mischief; still the contrast in this respect, as concerns Scotland, is very great. I may be prejudiced on this point, still I cannot help thinking that the marked line of distinction, which is clearly manifest in the manners of the inhabitants on either side of the border, is to be referred to the influence of whiskey. Three stages from Carlisle, northward, will I think prove this.

The evil is much increased by the facility with which spirits may be procured, for even many most respectable grocers are licensed to sell spirits by retail. And unless my memory fails me, the fearful statement was made some years ago, that every twelfth house in Glasgow was licensed to sell spirits. Some of the high old houses contain under the same roof many taverns, and taverns attended even by respectable persons; a separate one on each floor or flat. In the filthiest recesses of the darkest alleys or closes, whiskey may be obtained; it is the grand lure held out to the people, the bait that is so greedily swallowed: the effect is what may be anticipated—demoralisation, guilt, crime. The effect of grocers vending spirits by retail has a very bad effect on domestic *servants, because* they can procure spirits without the slightest suspicion. If a servant, especially a female, were seen frequently to enter a spirit-cellar, the matter would become notorious; but she may still be indulging in her dram while she is ostensibly entering a shop for the purchase of groceries. Her employers may know nothing about it; not a whisper (provided she keeps within due bounds) may be breathed as to her habits, and yet day by day as she goes for butter, or any such article, she may be quaffing her two glasses of whiskey; if steady, it is almost impossible to detect her. But then the mischief is going on.

The streets of Glasgow on a Saturday evening present a most extraordinary, a most appalling spectacle. The whole population is on the *qui vive*. The deadly power of alcohol is witnessed almost at every step. The reeling gait, the senseless countenance, the profane oath, the idiotic laugh, the infuriated gesture—all testify the supreme power of whiskey. The shops not closed until the midnight hour, the streets not cleared for three hours after. Well is it for the traveller unaccustomed to such din, who domiciles in an hotel in one of the more public streets, who can close his eyes until morning is dawning. And what an awful scene does a bright sunny Sunday morning present in the streets of Glasgow!—verily, not the sabbath morn thus so beautifully depicted by Grahame:—

> Hail, sabbath! thee I hail, the poor man's day:
> The pale mechanic now has leave to breathe
> The morning air, pure from the city's smoke;
> While, wandering slowly up the river side,
> He meditates on HIM whose power he marks
> In each green tree that proudly spreads the bough.

I would particularise one melancholy picture, which must be witnessed to be conceived—the High-street. The superintendent of police for St. Giles, London, or the New Cut, Lambeth, would stand aghast. The filthy creatures, male and female, who issue, half intoxicated from the previous night's debauch, from the filthy alleys, or as they are termed wynds or closes, themselves more filthy still, cannot be described. Never, probably, has or can the female sex appear in a more humiliating, degrading, or disgusting point of view—without cap or bonnet, shoe or stocking, having bid, as it might be supposed, a last adieu to soap and water.* All that was set forth in a former paper respecting this locality of the largest of Scottish cities, I have fully verified to be the case. Mr. Greig has given no overdrawn picture. I confess I thought he had. His fancy has taken no unwarrantable flight; all that he depicts is true to a letter: if any man doubts it, let him walk on a Sunday morning from the Trongate, to view the mutilated remains of

* Alluding to the filthy state of the lower orders, Dr. Sym, of Ayr, makes the following remarks:—"In respect of furniture, I believe the houses both in Townhead and Wallacetown, which contain our poorest population, are supplied as elsewhere, namely, according to the circumstances of their inmates. There is usually a bedstead at each side of the door, often much shattered, beneath which all sorts of rubbish and lumber are huddled together, and also the store of the potatoes for the family, when they possess so much wealth; nay, we sometimes detect a heap of horse-dung under the bed, which is collected by the children from the streets, and sold when a sufficient quantity has been accumulated. As to cleaning under the beds, this is never dreamt of; nor would it be easily effected, as they are generally closeted in upon three sides, and they are universally infested with bugs. The bedding consists of straw or chaff, with a scanty supply of dirty blankets and mats, but no sheets: one or two broken chairs or stools and a fir table constitute the remaining part of the furniture, and it indicates some degree of opulence when an old chest is seen by the side of the wall. The foregoing description applies to the houses of the poorest class of hand-loom weavers, generally Irish, and to other indigent tradesmen, *i. e.* operatives, who support their families by their regular industry. There is, however, a still poorer class, consisting of vagrants, paupers, and persons who have no regular employment, but apply themselves to any casual work that may occur. These people live in the most miserable hovels, and are found crowded together in lodging-houses, in such numbers that when collected at night the floors are literally covered with their persons. They pay a small sum for their lodging at night, and disperse themselves during the day."

the once splendid cathedral of St. Mungo; splendid still—for the outwork still remains—a splendid monument of the prowess of Glasgow's former sons. Perhaps the epithet mutilated is too strong: it may convey the idea that the church is a ruin, which is by no means the case. With certain excrescences, it maintains its former grandeur, but there is a deadly desolation within; and, as he passes the streets which branch forth right and left, he will have abundant ocular demonstration of the ruinous effects of cheap whiskey, in the squalid appearance of the hundreds whom he meets, apparently utterly reckless of every thing sacred.

"Ah," said a stranger to a policeman, whom he saw patrolling the streets, "what a sad thing this whiskey-drinking is!"

"'Deed, sir," was the reply, in broad Scotch; "a am no so sure of that; whiskey in itself is a very comfortable thing, and, if there was nae whiskey, there would be nae need o' policemen, and wa *would* all be turned out of employment."

The manifestation of the selfishness of the human heart is not confined to the police of Glasgow; but this was a fair illustration of this baneful principle.

The truth of these remarks is fully proved by the following act of the Glasgow council:—

"At Glasgow, the 9th day of January, 1840.

"That as great numbers of workmen and labourers, on receiving their wages on Saturday evening, resort to the public-house, and remain there drinking till a late hour, and, having still the means of indulgence without the usual call for their labour or industry, return to these places on the sabbath, and afterwards stroll about the streets, generally in their work-dress, in a state of inebriety, to the annoyance of the public—a practice of late become very common, and from which a great proportion of police cases arise—the council should recommend, what has been found conducive to sobriety and other good habits, that the wages of the working and labouring classes should, as far as convenient, be paid about or before the middle of the week; and that persons employing workmen or labourers should be specially requested to use their influence for the purpose of inducing them to abandon and discountenance a practice alike pernicious to their morals, their health, and their comfort, besides being injurious to their masters' interests, and offensive to society.

"That the inhabitants in general, as well as in particular the commissioners of police, the sessions of established and dissenting churches, masters of factories and their foremen, undertakers of railroads, and other persons employing large numbers of workmen and labourers, be requested to co-operate with the constituted authorities in these and all other measures for restraining the vice of intemperance, for ensuring the due observance of the sabbath as a day of rest from ordinary labour or employment, for the advancement of moral and religious improvement, and thus promoting, not only the peace and good order of society, but the best and highest interests of the people."

In prominently bringing forward the peculiar circumstances of Glasgow, I have done so simply because it is by far the most populous of Scottish towns, though not the metropolis of the country, and affords perhaps a very fair specimen of the baneful influence of a destructive custom on the thousands and tens of thousands who domicile within its precincts. I believe, nay, I am sure of it, that, according to the number of the inhabitants, other towns would bear their full ratio of demoralization.

The following are extracts from the minutes of the general commissioners of police for the city of Edinburgh, in the High-street of which there are more than a hundred whiskey shops:—

"Edinburgh, 30th March, 1840.

"Monday and even Tuesday are idle days with many debilitated and demoralized workmen, who are unable to return to their work until they recover from the effects of Saturday and Sunday's debauch; thus, not only is their own health injured, but one or two days' wages are lost to their impoverished families in the following week.

"Experience has proved to many masters that the greatest benefits accrued both to themselves and to their men by changing the pay-day from Saturday to a much earlier day in the week. Great good has resulted from Tuesday having been adopted, and the wages paid before breakfast. The inducement of resorting to public-houses in the leisure hours of the evening is thus greatly lessened, if not altogether taken away; a marked improvement has been observed to take place in the character of the men; there are no idle days, and, the whole wages being carried home, the family of the workman is placed in much better circumstances. Sobriety and happiness reign where formerly drunkenness and discord prevailed, and the open desecration of the sabbath-day is greatly lessened. Your committee would urge on all masters, where the circumstances of their trade admit, to change their pay-day from Saturday to Tuesday, and never to pay wages in the evening, but always in the morning."

"It is calculated that the town of Dundee, which contains 60,000 inhabitants, taxes itself for spirits to the amount of 180,000*l.* per annum. There is one parish in it where there are a hundred and eight places for the sale of liquor to eleven bakers' shops*."

I am not about to enter upon what might not unjustly be denominated the *statistics* of whiskey. I would only give it as my opinion, founded on the conviction of those whose experience fully qualifies them to form a correct judgment, that a vast deal of the wretchedness which has presented itself during the last two years, in the manufacturing districts of Scotland, is more or less referable to whiskey drinking. Had one-fourth of the money expended on the purchase of whiskey for the last seven years been carefully deposited in savings' banks, not one tithe of the destitution now presenting itself would ever have been experienced. No very elaborate calculation would prove this to be the case. For the last twenty years my attention has been drawn to, and my time much devoted to these excellent institutions; and I am fully convinced that, had one-twelfth of the money expended in Scotland in spirituous liquors been invested in savings' banks, it would have presented a sum, with accumulated interest, astounding to the legislature itself. The question is simply this—ought there to be no legislative interference exercised to increase the duty on whiskey? Such an increase would be an invaluable boon to the country. I am not politician enough to calculate the increase or decrease which such a measure would produce on the revenue, but I trust I am philanthropist enough to see that every impediment should be placed in the way of tens of thousands ruining their health, their usefulness, their respectability, and, what is far more awful, the salvation of their souls, by giving way to habits of intemperance.

Dr. William Davidson, the senior physician of the Glasgow royal infirmary, who has written a treatise on the sources and propagation of continued fevers, for which the prize instituted by Dr. Thackeray, of Chester, was unanimously awarded at the annual meeting of the Provincial Medical and Surgical Association, states, in that treatise, when speaking of the influence of delicacy of constitution as a predisposing cause of fever—

"We have kept a record of the physical habit of the patients admitted into the Glasgow fever hospital, from 1st May to 1st November 1839, and the following were the divisions adopted:—

* See an exceedingly good paper in Chambers' Edinburgh Journal for October 15th, 1842—"Self-imposed Taxes."

"1. Moderate, by which is meant a person having an ordinary quantity of muscle and cellular substance.

"2. Full or plethoric, having an extra quantity of adipose texture or of blood.

"3. Muscular.

"4. Spare.

"5. Emaciated or unhealthy in appearance.

| | Males. | Females. | Total. |
|---|---|---|---|
| Moderate | 116 | 93 | 209 |
| Full or plethoric | 28 | 73 | 101 |
| Muscular | 44 | — | 44 |
| Spare | 24 | 41 | 65 |
| Unhealthy or emaciated. | 2 | 8 | 10 |
| | | | 429 |

"The whole of these 429 cases were characterised by the typhoid eruption, and will therefore be considered as decided cases of typhus. It appears from this table that there were only 10 cases in an emaciated or unhealthy condition; and almost all of them, as far as could be ascertained, were engaged in their ordinary occupations at the time of their seizure. The spare and unhealthy, when added together, only form about 17 per cent. of the whole number."

He gives two tables of the proportionate numbers of persons admitted during the year 1839 into the Glasgow fever hospital, whose persons were clean or filthy. "These two tables show that among 611 cases admitted as continued fever, there were 340 filthy and 271 clean, or about 55 per cent. filthy; that among 395 cases of eruptive typhus, there were 245 filthy and 150 clean, or about 62 per cent. filthy; and that among 48 cases of febricula there were 14 filthy and 34 clean, or about 29 per cent. filthy."

Among the fever patients are found a larger proportion of the highly intemperate than appear to be usually found among the labouring classes.

Dr. Davidson, in remarking on the influence of intemperance on fever, adduces the following table to show the proportion of temperate and intemperate individuals who were admitted into the Glasgow fever hospital, from November 1st, 1838, to November 1st, 1839, whose habits could be ascertained with more or less certainty. He states that the eruptive cases only are included—

| | Temperate. | A little Intemperate. | Intemperate. |
|---|---|---|---|
| Typhus (males) | 125 | 51 | 73 |
| Typhus (females) | 76 | 8 | 30 |

I have been informed that those were classed as "temperate" who never indulged in strong liquors to the extent of inebriety; those a "little intemperate," who now and again, perhaps at long intervals, drank to intoxication; and those as "intemperate," who were habitually so, who drank whenever they could get ardent spirits.

He adds—"In the Glasgow fever hospital there occurred 81 deaths from eruptive typhus in individuals whose habits were ascertained; and 34 of these were reported as intemperate, 19 a little intemperate, and 28 temperate. In Dr. Cragie's table of the deaths, in 31 fever cases that occurred in the Edinburgh royal infirmary, there were 15 stated to be irregular or dissipated; only two regular; the habits of the remainder are not stated. It is also a singular fact, which has been noticed by several writers, that fever is more fatal among the higher than among the lower classes."

The series of papers connected with my *first* Scottish tour, is now brought to a conclusion. I am by no means certain that some recent circumstances which came under my observation in a *second* tour may not be brought forward in the pages of this work, at some future period. I cannot conclude this series, however, without expressing my heartfelt gratitude for all the kindness and hospitality which I experienced from persons of different views and sentiments, in a land as notorious for its hospitality as for its intellectual culture and, with the exceptions referred to, for its moral worth.

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## THE DUTY OF THANKSGIVING FOR AN ABUNDANT HARVEST:

## A Sermon,

BY THE REV. HENRY CLISSOLD, M.A.,

*Perpetual Curate of Stockwell, Surrey.*

GENESIS viii. 22.

"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

BY how much the more attentively we investigate the boundless fields of science, by so much the more do we discover the infinite power, wisdom, and goodness of God. Had not the Christian astronomer carried his inquiries far beyond the utmost ken of the unassisted eye, we had remained ignorant of some of the most stupendous proofs in the material universe of the majesty and beneficence of our Creator. Astronomy has drawn the veil which interposed between this planet earth and the heaven of heavens, and thus revealed the truth that those twinkling stars are worlds, either as vast fixed bodies pouring floods of light on others, or as planetary orbs making their circuits around their central sun, and proceeding in times and distances so beautifully accurate as to form a grand universal chronometer throughout all ages; and thus proving to demonstration that, if the mechanism of a watch declares the existence of the wise designer, by so much more the heavens "declare the glory of God, and the firmament showeth his handy work." Thus does the experience of the humble mechanic reason down the proudest atheist. When we view the sun in his tabernacle of glory, and all his planets moving with precision in different orbits and in different planes, attracted to their centre by an unerring law given to one and all; and when we contemplate the fierce comet, with his fearful trail of fire, dashing in eccentric paths through those planes and orbits, we stand amazed at the mighty power of God. Our astonishment is heightened when we turn to that portion of the heavens literally powdered with stars, or rather worlds and systems of worlds, so glorious, so infinite, as utterly to confound the powers of number and admeasurement, and to exceed the range of the most excursive imagination. Astronomy, therefore, which walks hand in hand with religion, unveils the most magnificent proofs of the infinite power of God. But will not astronomy and religion do more? Yes; they unite in revealing to us the uses of this stu-

pendous mechanism. For, whoever may be the inhabitants of yon distant worlds, or whatever the blessings they receive, certain it is, we could not exist a day, an hour, a moment, were it not for the genial influence of the heavenly bodies. By the contrivance of their great Creator they send forth light and warmth, and produce food around. Their mechanism is employed to support the material life of the prince and the peasant, and of the cattle on a thousand hills, and the tiniest insect (a fit object for a microscope), enjoys its short-lived hour in the cheerful sun-beam.

And now look to the 148th psalm, and let us join, if not in voice, yet in heart, in ascribing praise to God: "Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Let them praise the name of the Lord: for he commanded, and they were created." But, while the heaven of heavens unite in the praise of their great Creator, shall the voice of man, the unworthy recipient of his bounty, be mute, or shall his heart refuse to respond with grateful emotions? "Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven."

Thus it is that we ought to praise God for his goodness, in having bestowed upon us another season of bountiful provision, and another proof of fulfilment of the promise, that, whilst "the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter shall not cease," but be made conducive to the sustenance and happiness of man.

I. Let us first inquire, when was this promise given? It was given immediately after the deluge. The wickedness of man was very great in the earth. Every imagination of the thoughts of his heart was only evil, and that continually; and God was obliged by justice to destroy the world. The fountains of the great deep were broken up from beneath, the windows of heaven were opened from above; the waters prevailed; the waves rolled, and man, with all his boasted power and work of ages, became overwhelmed in the vastness of the desolation. Righteous Noah and his family alone were saved. Then came the gracious promise that, whilst "the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." If man's sin had received its complement of justice, the sun had no longer shone in the firmament, the seasons had refused to shed their blessings, and the new world of descendants to be produced had soon perished. But God promised that while the earth remained the heavenly bodies should not cease their movements, that the seasons should not cease their beneficial influences, that his loving-kindness should not cease its emanations of good for this race of unworthy beings. In wrath he remembered mercy; the black clouds of the wasteful deluge had not retired ere they were illumined with a beautiful rainbow; the last drops of rain fell not until they sparkled with light and reflected rays of hope. Mercy received when judgment is deserved *is* mercy: and have not we deserved judgment and not mercy? Look to this sinful nation; consider this guilty metropolis; examine this populous parish: how many thousands live like heathens, without thinking of God or their own souls! How vast, the multitudes who indulge in open and in secret sin! How countless the families who live without prayer, and have the form of godliness but deny the power of it! How few the number who have accepted the offer of salvation by Christ, and fled from the wrath to come! How seldom are the will, the power, and providence of God even acknowledged in the public acts of our rulers, senators, and commercial enterprises! What sabbath breaking by the tens of thousands who, in search of forbidden pleasures, profane the Lord's day by crowding the steamboats and railroads, to the shunning of all religious duties! How many in this parish desecrate that holy day by carrying on the business of their shops, with doors and shutters wide open or half closed, not only themselves breaking the commandment openly or furtively, but teaching others to do the same! How great the number among the labouring poor who, standing most in need of religious knowledge and divine consolation, scarcely know what it is to attend the church, to bend the knee and join in public worship! How gross the habits of intoxication, which would disgrace a heathen, much more a so-called civilized and Christian land! How vast the portion who in the many devious paths of avarice seek only the god of this world, entirely forgetful of him whose they are, and whom they ought to serve! How many lost in domestic cares, without a passing regard to the concerns of the immortal soul! But why need we adduce these instances as proofs of our sin? For is it not evident that, because the seasons do not cease, the very frequency of the mercy produces indifference? Great is the sin of the nation, when it turns the occasion of mercy renewed into an occa-

sion of ingratitude confirmed. How base, yet how universal, is this sin of ingratitude—a sin which, independently of others, might justify the suspension of the seasons. When we consider that these unnumbered national and individual sins called loudly for judgments like those which fell with such awful severity on the old world, ought we not to render thanks when we have received mercy unmingled with judgment?

Fire and hail, snow and vapours, stormy wind fulfil his word. He had only to speak the word, and it was done. The fires of heaven might have destroyed our cities with sulphurous flames, as fiercely as they did the cities of the plain. The hail might have beaten down our fields of corn, as in Egypt of old; the frost might have cut to the quick the tender blade; the pestiferous vapours might have brought a withering mildew; or, what the mildew spared, the stormy wind in its fury might have levelled, not to rise again or ripen. All this might have been just judgment, indeed, beneath the retribution of infinite justice and man's desert.

But in the midst of all, mercy, mercy descends in the form of an angel, pouring from the rich horn of Providence blessings unnumbered over a guilty land. Then truly we might have said, "He giveth food for cattle; the little hills rejoice together on every side; the valleys stand so thick with corn that they laugh and sing; the joy of the reapers, rejoicing in the harvest, is heard; the yellow corn falls beneath the sickle; the sheaves are piled in shocks; the wain beareth to the homestead the rich treasure; the spacious barn is well stored, and the cheerful sounds of harvest-home are wafted in alternate chorus, and echo among the hills and valleys of the land." Does it not then enforce the duty of praise, that whereas we deserved wrath we are receivers of mercy?

II. It will make our duty more apparent if we consider, secondly, what would have been the probable result if God had given us judgment and not mercy. If the promise in my text had been suspended; if seed-time and harvest, cold and heat, summer and winter, day and night, had no longer preserved their appointed courses; and if, instead of being the ministers of abundance, they had been the messengers of hunger and thirst, of cold and nakedness, what would have been the consequences to this nation in a domestic and political point of view? We know that the produce of the earth is the basis of supply for all the necessities of life; it is the source of commerce, the staple of manufactures. We may disunite, refine, recompose, and manufacture in infinite varieties of form and material; but, whether in the vegetable or mineral world, we cannot create, for God is the author and giver of all good things. Of the earth's produce, the fruits of agriculture are the most valuable; for of what use would be gold and silver if God suspended the fulfilment of the promise in my text? And how could the loom be supplied with the woollen thread unless the grass of the field sustained the flocks, and unless the trees of the field yielded the cotton and nourished the silk-worm? And how could the labourer live unless for the grain and cattle and other munificent proofs of the divine bounty? If the Lord of all had suspended the mechanism of the heavens, and caused to cease seed-time and harvest, and cold and heat, and summer and winter, and day and night, domestic happiness and comfort would have been paralyzed by famine, and all animal life must have been extinguished, and our palaces, mansions, and cottages would have been doleful sepulchres, full of dead men's bones. And yet it only required the same Omnipotent voice which in the beginning created all things by the power of his word to speak, give the command, and the springs and wheels of universal order had been broken to pieces, and seed-time and harvest had immediately ceased, and every domestic blessing.

If the order of the seasons had been suspended, what would have been the result politically? There was a highly excited populace in the heart of the nation; there were manufacturing labourers combining together against their masters; there were preachers of sedition, clever in extolling their own patriotism, eloquent in offering affected sympathies for the suffering poor, loud in setting forth imaginary, and aggravating real evils, yet craftily watching the opportunity by these means to rise to place and promotion if treason succeeded, to abscond if it failed; artful in evading the sentence of the law themselves, they would leave the deceived to bear that sentence which the deceivers themselves had deserved: there was to a certain extent a stagnation of trade and dearth of employment. Now, if on the back of all this a general failure had ensued of the produce of the field, what would have been the result? Famine would have produced still louder murmurs, discontent would have ripened into open rebellion, combination into organised movements of masses for battle and bloodshed; for, since the ignorant multitude never stop to inquire whether government can increase or diminish the harvest, against the government, right or wrong, they would nevertheless have directed their force; and the invasion of all rights, public and private, would have led the way to the subversion of law and order, happiness and virtue. How-

ever frightful such a state of the nation, it might have been a very easy transition from a state of famine. Have we not then reason to praise God, and to give him thanks that in a time of especial difficulty and danger he gave us a plentiful supply of food, and at the same time hushed to rest rebellion's rising storm? He has attempered the seasons to produce plenty; he has attuned the jarring interests of men to produce peace. Let us then give "glory to God in the highest," who has thus effected peace on earth and "good-will amongst mankind," and once more in mercy fulfilled his promise that, "while the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease."

III. But, thirdly, let us inquire whether a time is not coming when the seasons shall cease for ever, and with them the blessings they convey. Yes, when the earth no more remaineth. It is only "whilst the earth remaineth," that "seed-time and harvest, heat and cold, summer and winter, day and night shall not cease." In the great and terrible day of the Lord the sun shall be darkened, and the moon shall be turned into blood, the earth be burned up like a scroll, and the heavens pass away with a great noise. Those bright constellations the signs of the zodiac shall be quenched; the seasons of spring and summer, autumn and winter, shall then no longer succeed each other in harmony divine; the plough and the harrow shall no more turn the stubborn glebe; the sower shall cease to pace the ridge and broadcast the seed; the tongue of the reapers shall be mute. But then another scene shall be disclosed, another harvest will be ready, other reapers will be at work; for the angels are the reapers, and the harvest is the end of the world. When the earth no longer remaineth, and when, by the divine command, heat and cold, summer and winter shall cease, what will be our condition? Would a true knowledge of ourselves and of our unprofitable days compel us to exclaim with undissembled grief—"The harvest is past, the summer is ended, and we are not saved?" It will then be too late to think of implanting good principles and maturing Christian graces; all will be just too late, and we shall be cut down just as we are, and the only question remaining will be, shall we be gathered as wheat into the barn, or as tares shall we be bound together for the burning? The present season therefore calls loudly, not only for heartfelt praise, but for meditation and repentance. While speaking of heartfelt praise, let me in conclusion address all, and then the poor in particular.

While it is our duty to praise God with the calves of our lips, and to employ in thanksgiving our tongues—the best members that we have—let the heart likewise be engaged in the work. We shall have received mercies to little purpose if our wills and affections are not more devoted to God and his service; we shall have contemplated with little benefit the orbs of heaven obeying his laws, introducing the seasons, and shedding the richest blessings, if love do not attract us to the centre of all good. A spirit of true thanksgiving would make us more diligent each in the appointed path of duty, more spiritual, more heavenly minded. Our admiration of temporal should lead us to contemplate the greater blessings of our spiritual privileges. Refulgent as is the sun in the heavens, he is dim compared with the glory of that everlasting Light which lighteth every man that cometh into the world. Glittering as are the planets, they are often obscured by storm and tempest; and, when more free from clouds and vapours, they are not half so beautiful to him in whose sight the heavens are unclean, as sanctified souls illuminated by the Sun of righteousness, and walking their appointed paths with undying zeal. Interesting as are the successive seasons from spring to autumn, far more so are the stages of the Christian life, from the time of sowing the good seed of the word to the maturity of Christian graces in justification and finished redemption. Joyful as are the sounds of harvest-home when the reapers' toil is over, far more so the voices of those who, having come out of great tribulation, are entering into "that rest which remaineth for the people of God." In the material hemisphere the sun shall go down and the moon no more replenish her borrowed light; but Christ, the Sun of righteousness, shall never set, while his glory shall be reflected on the church above throughout eternity. The planets in the last great day shall fall from their spheres, even as the fig-tree casting her untimely figs: the servants of their Lord shall not cease to walk in their garments of light, praising and adoring God their Saviour. The bonds of attraction which held together the solar system shall be unloosed in the twinkling of an eye; but charity, the very bond of peace and all perfections, never faileth to unite the souls above to each other and to God their Saviour. Our summer-skies shall soon be charged with heavy clouds, and our sunny fields either affrighted by the furious blasts or made melancholy by the mournful winds of winter; but the heaven of heavens, lifted far above the storms and tumults of this lower world, will enjoy eternal repose. If God so will it here on earth, the "labour of the olive may fail, and the fields yield no meat; the flock be cut off from the fold, and there

be no herd in the stalls;" but the blessings in heaven reserved for those that love the Lord are perennial: "On either side the river there was the tree of life, which bare twelve manner of fruit, and yielded her fruit every month." The shouts of harvest-home will be soon succeeded by the silence of the grave, but the voices of the heavenly host rest not from ascribing glory, honour, and power unto him that sitteth on the throne, and unto the Lamb for ever and ever. While, therefore, we praise God for his goodness, let a sense of his temporal mercies induce us to know, seek, and obtain our spiritual privileges, which are more glorious in their nature, more valuable in their quality, and more satisfying in eternity. Considering the former, may we be more contented and grateful; contemplating the latter, may we be more devoted and heavenly-minded. And, while loyalty to our sovereign is increased for having invited us to the sweet work of gratitude and praise, let us strive to be more holy and more obedient also to our heavenly King, who is the author and giver of all good things, and to set our affections on things above, and not on things of the earth.

Finally, I address the poor, and in plainer language: especially should the poor present the offering of grateful hearts to the Almighty, for the blessings of an abundant harvest. How much would they have felt the want of bread wherewith to feed their families if a famine had been sent! how distressing to the parent the cry of the children when they desire food, and there is none in the house. The shortness of bread to them is truly pitiable: by so much the more then should they be grateful for the blessing of an abundant harvest. While the rich man's bread forms but a trifling item of expenditure compared with his income, the poor man's bread is the chief cost; and existence of husband, wife, and children may depend on its high or low price. The poor then have great reason to join with us in praising God for a fruitful season; a season so very favourable too for carrying, housing, and stacking the corn, that, it is wonderful to say, we doubt whether one waggon-load in all Great Britain could have been injured, excepting by sloth and negligence. Though in this Christian land the sympathy of the rich towards the poor is great, yet sweeter far is the poor man's loaf when earned by his own industry; and this it can be when the price of bread is within the reach of his own purse. Look at the reverse had it happened. How dreadful might have been to them a short harvest! A hard winter and want of work might have rendered the purchase of bread *from its high* price most difficult, and driven you to want and despair. Let us then one and all, rich and poor, join in thankfulness to the Almighty for showering down his abundance upon us; the rich in seeing bread provided for the poor, the poor in gratitude for being able to procure it for themselves. To them I would say also—one way of showing your gratitude is by living quiet and contented lives; for this will contribute to peace of mind. Be industrious, frugal, and temperate, for this will much add to domestic comfort and happiness. Be not led away at any moment of excitement by designing men, under the supposition that your condition will be improved by riot, contention, and rebelling against God and man; but bear your temporary trials with resignation to the divine will, remembering that God careth for the poor, and that with them, as with us, he has covenanted, "whilst the earth remaineth, seed-time and harvest, cold and heat, summer and winter, day and night shall not cease."

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THE OWL*.

"Save that from yonder ivy-mantled tower,
The moping owl does to the moon complain
Of such as wand'ring near her secret bower,
Molest her ancient, solitary reign."

ALL the birds of the owl kind are unfitted, by the formation of the eye, for seeking their prey by day, and, therefore, surprise it in those hours of security and rest when animated nature is generally slumbering in silent repose. The wisdom of this arrangement is seen, however, in the circumstance of its prey being nocturnal also. The formation of the eye in the owl bears a strong resemblance to those of the cat tribe, which are all of the same nocturnal habits. There is a peculiar quality in the retina of the eye, that takes in the rays of light so copiously, as to enable them to distinguish and seize their prey by night; though they cannot do so in total darkness. This formation of the eye, by the dazzling glare of light thrown upon it in the daytime, forces the owl to retire into its dark habitation, till the shades of evening are again spread over the face of nature. Their most successful time for plunder is during moonlight nights, in the autumnal season, especially when mice are plentiful

* From "Tiler's Natural History."

abroad. And, when they have not the advantage of the moon, they begin their depredations among the creatures upon which they feed, in the dusk of the evening, and conclude them as the night becomes very dark. If they have not sufficient food to sustain them, they take the advantage of the morning, as well as the evening, twilight.

The bodies of owls are formed with a great degree of muscular strength, and their stomachs are well prepared to digest their food, which consists occasionally of small birds, and sometimes of fish, but chiefly of mice, and even rats frequently fall a prey to this devourer. Lizards also are voraciously eaten, and probably frogs and toads, with worms, occasionally share the same fate. So destructive to vermin generally are owls, that one is said to be equal to half a dozen cats in the rapidity and ease with which the bird catches and devours these more than cumberers of the ground. During the time when the owl has young ones, it is said to bring to the nest a mouse every twelve or fifteen minutes. Mr. Waterton saw a barn owl fly away with a rat which he had just shot. He saw her also drop perpendicularly into the water, and presently rise out of it with a fish in her claws, and fly away with it to her nest. The same gentleman refutes the notion of owls destroying the eggs of pigeons; attributing these depredations solely to the rats.

From this notice of the habits of these birds, it will be seen that they are most useful to the farmer, by protecting his corn fields and grass land abroad, and his barns, granaries, and other outbuildings at home, from mice and rats principally, and from numberless other vermin, which would otherwise prove most injurious and destructive to his crops or housed stores. Of all the rapacious birds there are none more truly useful to mankind in general, and to the farmer in particular, than the owl. Yet from its nocturnal habits it has been regarded with prejudice and hatred as a bird of ill omen, whose evening screechings and hootings forboded some dire event that was approaching. How long prejudices and superstitions of this kind slumber in the bosoms and becloud the judgments of men, especially of the uneducated poor! They are thus prevented from beholding the goodness of God in these wakeful servants of man, which guard his property, and destroy the invaders while he is slumbering in unconscious repose. They are shut out from one of the most interesting studies, that of the natural history of the irrational tribes, by their own long cherished and tenaciously retained superstitions; and they thus lose an exhaustless store of intellectual pleasure and improvement. Nor is that all; for the ungrounded prejudices of men keep them at war with creation, and transform, most unrighteously, those creatures, as owls, into enemies, which God sent into the world with natures and habits formed to serve us, and, without our care or payment, to devote themselves to our welfare.

The owl was taken by the ancient heathen as an emblem of wisdom, and was dedicated to Minerva, the goddess; but why the owl should represent wisdom any more than the goose should personify stupidity and foolishness, it is impossible, with any show of reason, to decide. We may truly say that those persons want the wisdom of owls or geese, who are so led by their superstitions as to be prevented from looking more closely into the works of God and the wonders of his great and wise creation; who do not see in owls and bats and moles and serpents matter for admiration and gratitude to God, who has so formed them every way suitable to the end they were designed to answer, and who has made them so generally subservient to mankind. The family of the owls includes upwards of eighty species. They have large globular heads; their eyes, which are encircled with fine feathers, are large and prominent, with pupils that dilate or contract, so as to enable them to take their prey by night. Their beaks are completely curved; their necks are short and thick; their talons powerful and made for grasping, as we ourselves have painfully experienced. They have the power of turning the outer toe either backwards or forwards; their bodies are bulky, and thickly covered with feathers, being well wrapped up, like persons whose employment lies out of doors at night. They fly weakly and near the ground, especially when they are driven from their retreats during the day-time; and, therefore, they are not unfrequently run down by boys, who chase them from one tree to another, allowing them no time to rest, till they fall exhausted to the ground. All the species of this family may be divided into two leading sorts, namely, those which go under the name of horned owls, and those that have no horns. What go under the name of horns are nothing more than a few feathers placed over the ear, and stand up on each side the head, giving to the bird the appearance of horns.

The white or barn owl is known throughout Europe and Tartary, and is found, though rarely, in the United States of America. In this country it is the most common of all the class, and is known as the barn owl, church owl, gillihowlet, and screech owl. It has no horns, and the beak is only hooked towards the point. The circle of feathers about its eyes is very remarkable. Mr. Waterton, who seems to have taken this aspersed bird under his patronage, says, "If this useful bird caught its food by day, instead of hunting for it by night, mankind would have ocular demonstration of its utility in thinning the country of mice; and it would be protected and encouraged every where." As the birds of this tribe are incapable of supporting the glare of day-light, they are fond of concealing themselves in obscure retreats, such as the caverns of a rock, the ruins of a castle, the battlements of a church, or the hollow of a tree, especially if it be overgrown with ivy. These are generally the cheerless and solitary mansions where they dwell, and whence the hollow wailing of their discordant voice tends to impress a gloomy sensation on the untutored mind; being considered by the superstitious as the presage of misfortune, disease, or death. Various and melancholy as are the notes of the owl, it is never known to make them when in search of prey. The important pursuit of this is always attended with silence, as if fearful of disturbing the little creatures they are intending to surprise When they have been fortunate in their predatory wanderings, they soon retire to their sequestered abode; but, if at any time they are overtaken by the

day-light, it so dazzles and bewilders them that they are unable to find their retreat, and therefore take shelter in the first hedge or tree that offers to conceal them from observation.

The owl also was prohibited the Jews as unclean (Leviticus xi. 16, 17, and Deuteronomy xiv. 5, 16.) There are several species of owls referred to in those passages, namely, the owl, the little owl, and the great owl; all of which were no doubt well known in the desert, where the Israelites were staying. The owl is called by the psalmist "an owl of the desert," to denote the sequestered and retired habitations and habits of the creature. Those habits of owls are referred to by Job, when he speaks of himself as "a companion of owls" (Job xxx. 29.) God appeared to have forsaken him; his friends had deserted him; or those that visited him seemed more disposed to mock and insult him than to comfort him. He himself seemed to court solitude in lonely ruinated places; that he might ruminate upon the afflictions that had overwhelmed him, and pour out his long complaints before God. Job probably had no habitation during the time of his affliction, but wandered, or sat weeping and mourning in solitary places, where he was, as he indicates, a terror to himself. So David compares himself to an owl of the desert: driven from society by the persecutions of Saul and other enemies, he wandered about in the woods, and among the hills of the country: hunted by some and shunned by others, he fled to the rock for shelter, and hid himself in darkness, "in deserts and mountains and dens and caves of the earth—destitute, afflicted, tormented; of whom the world was not worthy" (Heb. xi. 38; Psalm cii. 6). This psalm has a prophetic allusion also to the Son of God, who in the days of his flesh was often placed in similar circumstances to his great forefather David. Jesus was "a man of sorrows and acquainted with grief;" his own countrymen and relations hid their faces from him; and he was often compelled to flee for safety to desert places, and he became "like a pelican of the wilderness, and as an owl of the desert."

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## VALUE OF THE UNITY OF THE CHURCH*.

In the book of the Acts of the apostles, we see the disciples from the very first gathered together, in visible unity, as one body: they "all continued with one accord in prayer and supplication" (Acts i. 14). They joined in the election and ordination of Matthias in the place of Judas (Acts i. 26). "They continued stedfastly in the apostles' doctrine and fellowship" (Acts i. 42). And the progress of the gospel is not described merely as the reception of the truth by individual men, but as their consequent incorporation into the system in which that truth was developed. Thus, according to the last injunction of our Lord, they that believed the doctrine were baptized into the fellowship of his people (Acts ii. 41). Thus it is said, that "the Lord added to the church daily such as should be saved" (Acts ii. 47). Throughout the remainder of the New Testament are to be seen the like proofs of the establishment of the church, as an institution existing in an outward development. This fact is witnessed in the appointment of the order of deacons (Acts vi. 3), in the common fund entrusted to their management, in the contributions furnished by the members of the church in other countries to the brethren which dwelt in Judea (Acts xi. 29); and even the very dissensions which arose about the law of Moses, give the clearest proof of it, in the common consultation which was held for their removal, and the rule of discipline which was established for the whole church, as its result (Acts xv. 5—29).

We thus see the church constituted by the apostles as a body or society, into which believers were admitted by baptism; and the unity of which was maintained by their common subjection to established order under the rule of that ministry, which was given for the "perfecting of the saints," and "for the edifying of the body of Christ" (Eph. iv. 12), by their assembling together for public worship, and especially by their partaking in common of the spiritual body and blood of Christ in the holy communion. They, being many, were "one bread and one body;" for they were "all partakers of that one bread" (1 Cor. x. 17).

Nor is the teaching of the apostles on this subject less explicit than their acts are significant. The oneness of the church as the body of Christ, the union of Christians incorporated as members into that living fellowship, and the sin of causing any divisions in this body, are truths most distinctly declared and most earnestly enforced in many of the epistles.

The immediate practical object which St. Paul had in view in that full exhibition of the scheme of the gospel which he made to the Romans, appears to have been the bringing home to the converts in that place the truth, that "they, being many, were one body in Christ, and every one members one of another" (Rom. xii. 5); and therefore that "the strong ought to bear the infirmities of the weak," and every one to "please his neighbour for his good to edification" (Rom. xv. 1, 2). The danger of the rupture of this unity at Corinth by the dissensions in the church yet more obviously gave occasion for his earnest exhortation to that portion of his brethren when he said, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. i. 10): from which he goes on both to rebuke the authors of those divisions, and to expose the origin of them in the carnal mind. Again, he speaks of them as "by one Spirit baptized into one body" (1 Cor. xii. 13); a metaphor which is again repeated twice to the Ephesians (Eph. iv. 4, 16), as also to the Colossians (Col. iii. 15). To the same purport he describes them as "a building fitly framed together unto a holy temple in the Lord" (Eph. ii. 21), and as "the house of God" (Heb. iii. 6); as St. Peter again does, as "a spiritual house" built up of "lively stones," the "head of the corner" being the Son of God himself (1 Pet. ii. 5). And again, the epistles to Timothy and Titus are mainly devoted to instruction as to the method of ordering this house, and as to the relative duties of the different members of this spiritual fellowship. In short, if the history of Christianity during the life-time of the apostles exhibits the church, as it unquestionably does, as a visible body joined in an outward, as well as in a spiritual unity, it is no less clear that the teaching of the apostles testifies to the mind of their Lord, that that unity should be maintained as their especial inheritance, and as the means whereby the life emanating from the great head of the church should be diffused to every member of the body, "fitly joined together and compacted by that which every part supplieth" (Eph. iv. 16).

* From "The Unity of the Church the Condition of the Conversion of the World;" A sermon preached in St. Paul's cathedral, at the 141st anniversary of the Society for the Propagation of the Gospel in Foreign Parts, May 27, 1842. John xvii. 20, 21. By the right rev. Edward Denison, D.D., lord bishop of Salisbury. London: Richard Clay, Bread-street Hill. 1842.

And, while we thus draw from the scriptures the doctrine of the unity of the church, we may not overlook the important corroborative testimony, which proves to us that we rightly interpret in this respect the mind of the Spirit as revealed in the written word; in that we find the earliest uninspired witnesses to the doctrines of the gospel very full and explicit in their declarations of the same truth.

It is hardly needful in such a congregation as this to point out how large a part of the epistle written to the Corinthians by Clement, the "fellow-labourer" of St. Paul (Phil. iv. 3), is occupied with this topic; how all the writings of Ignatius, the disciple of St. John, are pervaded by a like spirit; or how in the next century the same subject was enlarged upon in a distinct treatise by Cyprian. In short there is, I presume, no doubt either of the fact that unity was estimated in the early church as an essential characteristic of the body of Christ, or of the care which was then exerted to maintain it.

Nor was this unity merely that of each separate congregation, or of each particular provincial or national church, but also that which bound together the whole body of the faithful, however dispersed; and which, even in this dispersion, entitled them to be described by a name expressive of assemblage; as in our own 19th article, the whole visible church is defined as "a congregation of faithful men." And thus the members of one particular church, when they passed into the limits of another, were received not as "strangers and foreigners, but fellow-citizens with the saints and of the household of God" (Eph. ii. 19).

While the prayer and the lesson of our Lord were thus effectual, we may observe in how large a measure was also fulfilled the promise implied in the words—"That the world may believe that thou hast sent me." While "the multitude of them that believed were of one heart and one soul" (Acts iv. 32), "believers were the more added unto the Lord, multitudes both of men and women" (Acts v. 14). While "they continued daily with one accord in the temple" (Acts ii. 40), "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly" (Acts vi. 7). While they remained "stedfastly in the apostles' doctrine and fellowship" (Acts ii. 42), "the hand of the Lord was with them, and a great number believed and turned unto the Lord" (Acts xi. 21).

It would be superfluous to dwell upon the rapidity with which the gospel was propagated both in the east and west, not only during the lifetime of the apostles, but even after their decease in that and the succeeding age. The testimony of Tacitus* may be adduced to the multitude of converts to Christianity in Rome itself within thirty years of the death of Christ, which gave occasion to cast upon them the aspersion of being guilty of the burning of the city: and it appears probable that, by the close of the first century, the gospel had been published with success throughout the Roman empire, which then comprehended the whole civilized world. The celebrated letter of Pliny to the emperor Trajan† shows that, even at the commencement of the second century, the ancient superstition was already tottering to its fall in the provinces of Asia; and a very few years later Justin Martyr tells us, that prayers were offered up in the name of Jesus, not only throughout the limits of the empire, but far beyond, in regions which the arms of Rome had never reached‡.

In estimating the secondary causes to which this rapid spread of the truth is to be referred, we must of course give due weight to the miraculous powers which were still manifested in the church, at least in the age immediately succeeding that of the apostles. But, making every allowance for these, we may still believe that much is to be attributed to the moral effect of the brotherly love which then shone conspicuous among all Christians, and to the blessing which was shed down by Almighty God upon the unity in which they lived as subjects of a kingdom not of this world, but as men looking for better promises. Indeed, a writer, whose views would not naturally lead him to a high estimate of the value of outward unity, inasmuch as he has composed a history of the church of Christ on the theory that it exists only as a spiritual and invisible body, has nevertheless said, in speaking of these times, "One advantage those Christians possessed, indeed, which we have not—they were all one body, one church, of one name, and cordially loved one another as brethren*;" while this was the case, they might justly look for the fulfilment of the prayer of our Lord, "that the world may believe that thou hast sent me." They might justly expect to see the conversion of the world go forward, inasmuch as that which was to be its condition, the unity of the church, was still preserved.

* Tac. xv. 44.
† Plin. Epist. lib. x. ep. 97.
‡ Dial. cum Tryph.

## Poetry.

### THE FIRST ADVENT.

*(For the Church of England Magazine.)*

A STAR, a star, a stranger star! Behold
Its bright effulgence in the east unfold—
O'ershadow with its brightness every star,
And shed a blaze of glory wide and far;
Eclipse the moon, make e'en the sun withdraw its light,
And deck with brilliancy the murky clouds of night.

A star, a star, a stranger star! Lo, trace
Its meteor pathway through the vaults of space!
See, how it rises—how it winds its way!
Bright scintillation of eternal day;
A herald to proclaim to sinful, abject man,
The glorious consummation of th' Eternal's plan.

Onward it glides its eagle course on high,
Too dazzling and too bright for mortal eye;
Gilding with glory nature's varied face—
Proclaiming hope unto the human race.
Forerunner of salvation—glorious star! in thee
We trace a faint resemblance to the Deity.

But see! its meteor fiery course is o'er;
It darts along through yielding space no more.
Calm and serene, yet bright, it takes its stand
High over Bethlehem's greatly favoured land:
A beacon—a directing guide to the abode
Of the flesh-tabernacled Son of the high God.

Now, at the rising of this orient star,
What hosts of sages hasten from afar!
How, guided by its brightness night and day,
Find they the dwelling where their Saviour lay!
Low at his feet their rich and costly offerings pour,
With all the treasures rife of Syria's fragrant store;

With joy, proclaim him heaven's high King, and raise
Their tuneful voices in loud hymns of praise;
With adoration by his humble bed,
With meek, but seemly, reverence bow the head.
Yes, seemly, all homage to him whom they adore;
For he, Almighty, looketh down on all that soar.

* Milner's Hist. of Church of Christ, vol. i. p. 175.

Almighty! say Almighty he, who came
To heal the maimed—to restore the lame;
On every rankling wound to pour a balm—
On every turbid breast instil a calm;
To ope again the sightless orbs, and pour the day
On those who in far worse than midnight darkness lay.

Almighty and all-gracious too, was he
Who left the mansions of felicity,
The glories of his Father's throne, to save
The thankless sinner from the hopeless grave;
To gain for him salvation—heavenly prize; to gain
For him redemption perfect from his blackening stain.

He came upon a mission fraught with love—
He bore an offer from the realms above—
Of peace, salvation, hope, and boundless joy,
That ne'er should end and never know alloy,
To man—to high, yet rebel, sinful, fallen man—
That last best crowning portion of creation's plan.

Sinner, arise! it is thy God's decree;
Cast off thy chains, and be for ever free.
Thy sins, from henceforth, Christ himself will bear;
On him alone their weight, alone their care.
Free is the pardon, but how vast the price, for he
Who bought it with his blood was perfect Deity!

High was his mission, lowly his estate;
He ranked not with the noble or the great.
Nor house, nor home, a simple crib his bed—
With cattle born, and with their young ones fed.
No kindly voice of anxious waiting friends was heard—
All still, all silent, save the lowing of the herd.

Unnoticed was his birth—no pomp, no show,
No fawning princes at his feet to bow;
No loud acclaim, no herald to declare
A king, a potentate, a God was there.
No! mean his birth, his parentage, his dwelling were—
And dim the rising of one bright and morning star!

H. C. STENTON.

## Miscellaneous.

GEOLOGICAL STRUCTURE OF POLYNESIA.—Among the thousands of islands which shoot up in the South Sea, some rise to a considerable elevation, and generally present a conical form. Many of them are basaltic, often containing in their centres wide tunnels or cavities, and, at other times, round lakes, which might be taken for ancient craters. Although the occurrence of volcanic substances has not, on satisfactory evidence, been every where ascertained, there has already been discovered a greater number of volcanoes than in any other part of the world. In the annals of early navigation these are sometimes mentioned as the most splendid appearances in nature; while, on other occasions, they are described with a feeling of unmingled horror. On one place, near New Guinea, the flames and smoke rise calmly over a fruitful country; but, on the northern verge of the Marians, dreadful torrents of black lava darken the shore. All the low islands seem to have for their base a reef of coral rocks, generally disposed in a circular form. The middle space is commonly occupied by a sheet of water, on the margin of which the sand is mixed with pieces of broken coral and other marine productions. These facts have been employed by speculative writers with the view of proving that all the islets must have originated in the labours *of the diminutive insect* already noticed, and been afterwards enlarged and raised above the surface of the ocean by the accumulation of light substances drifted to them by the action of the waves. It is, however, very remarkable that, among the islands so constituted, some are almost level with the sea, while others are elevated several hundred feet; though on the summits of these last are found masses of coral, perforated in the same manner as those found at the water's edge. Now, as the animalcules which raise these submarine habitations cannot live above the face of the deep, it is manifest either that the Pacific has sunk to a lower level, or that the several islands have been raised by an expansive force acting from below. There can be no doubt that the latter agent ought to be assigned as the true cause of the phenomenon.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

AMERICAN EPISCOPACY.—Few persons living amid the luxuries and comforts of the east can form any adequate conception of the personal sacrifice which the heralds of the cross are obliged to make in order to preach the gospel of the kingdom in the far west; and the consequence is that few feel the full extent of their obligation to extend to those self-sacrificing brethren the hand of sympathy, and to open wide, in their behalf, the hand of charity. A short extract from a correspondent of the Christian Register, writing from Iowa (at what particular point does not appear), will give our readers a fair specimen of the trials the western preacher has to encounter:—"Last sabbath morning, the episcopal clergyman walked in as usual from his home, three miles out of town, with a common peck basket on his arm, containing a decanter of wine, two glass tumblers, some bread, and a linen cloth for the communion. (It was Easter day). I was at the room a quarter before ten o'clock. His services commenced at eleven. He came in a moment or two after me. No other person was then present. He proceeded immediately to arrange and dust the seats, and to distribute the prayer books, which are kept in a drawer in the room. He then went to a neighbouring house and borrowed a small pine stand, and on this placed the articles from the basket. About forty persons were now assembled, and he went through the customary morning services. At the conclusion of his discourse, he invited all present to remain, and all members of other churches, of whatever denomination, to commune. He was obliged to kneel on the floor, thickly covered with dry mud. He had placed in front of the stand a stool, with a small piece of carpet over it, for the communicants. There is but one member to his church. This, and two other females, received the elements, and I was the only male that went up and kneeled. Three years this man has patiently laboured here; he is much respected; and his sermons are liked by many. He may eventually establish a flourishing church here." In the example of this man is exhibited the true, self-sacrificing spirit of the gospel. And we would ask how many episcopalians in this diocese are taking up as many crosses for Christ? We are not, to be sure, called upon here to make the same kind of sacrifices with those recorded above; but, if our religion costs us no sacrifices, it is quite too cheap to be genuine. We are not required here to walk three miles to church with a loaded basket upon our arms, and to kneel for the bread of life upon a floor covered with mud, but we are required to extend our sympathies and our means to those who willingly submit to these sacrifices for the extension of the church.—*From the Boston Witness and Advocate.*

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THE

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE TRUE CHARACTER AND PRINCIPLES OF PROVIDENT SOCIETIES:

AN ADDRESS,

BY THE REV. F. WHEELER, M.A.,

*Perpetual Curate of St. Chad's, Lichfield.*

No. I.

YOU are met together for the first time, I believe, in your public character as a friendly society, and I willingly accept the invitation that has been made me to address you on the occasion. The individual cause or interest of any one of my parishioners cannot but ever be a matter of lively and affectionate concern to me. I know that he has been endued with an immortal soul; I know that the things which he receives or rejects in this world are making up his account which he must one day render to his Almighty Judge, and will fix his state for happiness or misery through eternity; and I know that I am appointed, whilst here, to watch for his soul, that his account may be rendered in with joy and not with grief; and therefore I feel (and I pray God as our connexion increases I may feel it more and more), that every member of my charge has a claim on my interest and my solicitude. But when I see so large a body before me—not perhaps all inhabitants of this parish, but very many of them—I feel that that regard ought to be proportionably increased, and that solicitude proportionably strengthened; and I gladly embrace the opportunity afforded of offering you some reflections which have seemed to me important upon the establishing of such a society as that now present.

The object of your society I find described in your first rule, wherein you state "that the members thereof do declare that the only intent and purposes for which your society is established, are for raising a fund or stock, by voluntary subscriptions, towards the support of the old, sick, lame, and infirm members thereof, burying the dead, and for paying the widow or representative of the deceased members the money after directed."

Now, of the object here described, there can be but one feeling and opinion; and when I think of the coldness and the selfishness which so often mars the blessings of society, and the proneness of man to regard merely his own interests to the exclusion of that of others, I do most sincerely (as such object is legitimately and rightly carried out) wish you good luck in the name of the Lord. But, as in all other things there are different ways in the performing them, so in this there are two modes of carrying such a design into execution. There is the regarding it simply as a secular object, and acting upon it without any higher or nobler end in view; and there is, on the other hand, a performing whatever we do, not only for the temporal good of ourselves or others, but also for the glory and the praise of God.

Now of the first of these I am far from saying that it is impossible to conduct a club of this description on merely secular principles. I believe that it has been done, and done often; and I am not prepared to dispute but that such a society may have gone on long, and gone on prosperously, administering comfort to the sick, affording help to the mourner and the widow in their affliction, and aiding in the burying of the dead out of their sight. I believe that the rules of many such

societies have been prepared with infinite care to effect these desirable objects, and that they have effected them; and, what is still more, have most laudably done much to restrict and prevent any immorality, either in word or deed, at their meetings, imposing heavy fines upon all who should be guilty of such wickedness. And far be it from me to underrate the benefits of even such an institution, if conducted well. There is the comfort conveyed to many a noble mind, that in sickness they shall still be independent of their parish support; there is the joy to many a generous heart, that, when their hand is laid motionless in death, they shall have done something (all perhaps that in them lay) to soften the trouble and relieve the difficulty that must fall upon their wife and family; and there is to others even a more generous feeling still, that, though they may never come upon their club for support or assistance of any kind, yet still are they aiding others, still have they been the means of providing relief for many a distressed member on whom the hand of sickness or the messenger of distress hath fallen suddenly and heavily; and therefore to an object, professing only temporal ends, and carried out merely on worldly principles, I am still willing—most willing—to accord the praise that is its due. I am free to confess that there are some most desirable benefits attained, and if conducted well, it haply, without any higher aim in view, may yet work well.

But then this I say—what guarantee have you that a society so formed and so conducted will work well? It is true that you have your rules and regulations; your estimates I will imagine are made on a proper basis, your calculations formed as accurately as human foresight and human reason can produce, every care and attention is given to the acting out of your plans and abiding by your regulations: yet still the question recurs —what guarantee have you that a society, based merely on worldly principles, will work well? It is evident to the lowest comprehension that the proportion of health or sickness bestowed upon your members must either depress or strengthen such a society as this. If God, in whose hands are the issues of life and death, send sickness among you to any extraordinary degree, either extraordinary measures must be resorted to, or your funds must materially be exhausted. Or if, on the other hand, he extends that most inestimable of all earthly blessings to you—health and freedom from disease, then your funds, from not being called into exercise, must either increase, or return in the shape of a surplus dividend to your members again. This surely is plain, plain to self-demonstration, that, if Almighty God send sickness among you, your funds proportionably will be depressed; if health, they will proportionably be strengthened and increase.

What then, I ask, is this—can it be wise? Can it be a safe course to take, to have merely such rules and regulations as though no God did exist? Can it be advisable (arguing even on worldly principles) to act in any degree as independent of God? Is it prudent to carry on a club without any higher aim than our temporal good, without any higher consideration than human effort? Will it still be said that the object designed is only a secular object, and that it is out of place and unnecessary to have any nobler end in view—to mix up religion in the matter?

I believe it has been said so, and I know that men have acted as if it were so; and, though I am far from saying that there are no exceptions of clubs working well on such a system, it is well known that societies so formed and so conducted have, in very many instances, soon fallen to the ground. It has been found that those, who have been willing to forget God, have been forgotten of him—that his blessing has never rested upon their proceedings—and that sickness and disease have rapidly wasted their resources. Whereas, on the other side, societies that have been formed with a view to God's glory, as well as the benefits of man, have thrived, and many are at this present moment thriving throughout the country, and their members have been made to experience the truth of the divine declaration, that them who honour God, God will honour. And the fact of there having been some exceptions to the contrary does not at all disprove the general rule. We know it is laid down as a general truth, that the righteous man "shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither," and "whatsoever he doeth," it is said, "shall prosper." And it is added, "the ungodly are not so," that is, no promise of prospering is made to them; "they are like the chaff which the wind driveth away." And yet we read even in the scripture of those who are "waxen fat, yea, who overpass the deeds of the wicked, who judge not the cause of the fatherless, and yet they prosper." It is not that there is any contradiction in these statements; they are both true—they are both seen in almost every-day life—but one is the exception, the other the general rule. So here, God in some instances may have seen fit to extend his protection to a society which has never honoured him with that recognition of dependance on his mercy which it receives, and which is his due. How it is, or why it is, is above our ken. But it is

clear, it is neither the part of a wise or of a generous mind to presume upon protection on such (I may even say unnatural) a return.

I cannot then but trust that although some friendly societies may have flourished, conducted only upon secular principles, all I now address will feel that these are not the principles, this is not the way, in which we should desire to see yours conducted, which is now just commenced. And each acknowledging, as you do, that it is the Lord that "maketh sore and bindeth up, it is the Lord that woundeth, and his hand which maketh whole," will feel that it never can be safe, it never can be wise, it never can be well to adopt the former of these ways, and form such a society as that I speak to, independent and irrespective of Almighty God.

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## PURGATORY*.

AGAIN, in this new edifice springing up before our eyes, in conformity with the order and decree of the council of Trent, will be again and again insisted upon, the Romish doctrine and Romish invention of purgatory—a place of torment to which every soul, good or bad, immediately after death, must be consigned; unless, by the endurance of penal punishments here, or satisfaction by voluntary scourgings of the body, pecuniary bounties, severe privations, fastings, the repetition of endless ave Marias, or pater nosters, some mitigation of suffering be obtained. And though, by unfeigned repentance, faith, and prayer, God may have been pleased to pardon the sinner, still the Romish church holds him in her bonds. She declares that such forgiveness does not include the temporary punishment due to the sin by which God's anger was provoked; in short, that God's forgiveness is not plenary—that it extends, indeed, to ultimate eternal salvation, but not to temporary pardon; "for," says Bouvier, bishop of Menz, "sinners truly converted ought to endeavour, by satisfactions and indulgences, whether partial or plenary, to diminish the debt due to divine justice, or to compensate for them entirely in this life, lest they be sent to the prisons of purgatory, and do not come out thence till they have paid the uttermost farthing." What debt is due to divine justice after God has dispensed pardon no man can tell, because no man can define what that justice is; and if such justice were to require man to make compensation for this debt to God, what mortal being could make it? But, independent of this, the expression of not coming out of punishment "until the last farthing" be paid, is admitted to mean, even by the Romish divines, hell, from whence no one can return, and not purgatory, from whence it appears that the Romanists can draw whom they will. This doctrine of purgatory is the more alarming and frightful from the Roman catholic Dr. Milner's account of the perfect insufficiency of indulgences to save the penitent from this ordeal; for he says, "No one can be sure that he has gained the entire benefit of the indulgence, although he has performed all the conditions appointed by our creed; the life of a Christian ought to be a perpetual penance!" The worshippers in this new building, then, will be taught, under the authority of the council of Trent, as they are taught in all other Romish places of worship, that penitent and pardoned sinners are still to tremble under the apprehension of God's wrath; that this fear is never to be removed, and, therefore, that they cannot look to God as a reconciling and loving Father; that absolution cannot appease the anger of God; that sacramental satisfactions cannot assuage it; that even indulgences are uncertain; that the remainder of their lives must be spent in voluntary penance; and that, after all, under the best circumstances, they must be subject for a time to the torments of hell.

Our church, my friends, teaches a very opposite doctrine to this. In full accordance with plain scriptural declarations, it offers peace and consolation to the burdened and oppressed mind of the contrite sinner. "Come," saith our Lord, "come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." Unlike the Romish yoke, which imposes works of satisfaction under uncertain hope—unlike the Romish burden, which presses your minds with the assurance of excruciating agonies of an unknown purgatory—the church of England, with the sanction of holy writ, offers you the yoke and burden of Christianity, which may be worn and sustained, under all circumstances, with conscientious ease and satisfaction. The great upholder of this doctrine of purgatory is Bellarmine, who brings his proofs in aid of it chiefly from the apocryphal writings. These, supposing them to bear the interpretation he has forced upon them, cannot, as I have before shewn, be admitted as of any authority in the proof of any article of faith; but, as modern supporters of it have been compelled to seek for other grounds of defence from those scriptures which we deem authoritative and canonical, I shall here abridge that refutation of their arguments which has just now been so ably furnished by an eminent writer of the present day. "David," say these Romanists, "after the commission of his heinous sins, was assured by the prophet Nathan, that God, in consideration of his deep penitence and contrition, had put away his sin—that he had forgiven it; yet, as his divine justice required temporal, penal punishment, he was made to suffer it, in the first instance, by the death of his infant, and afterwards by the rebellion and wickedness of his sons." But in this view of the case a very important difference is overlooked. In the days of David, God visibly interfered in the affairs of men: in our days and under another dispensation, his guidance is invisible, so that temporal penalties are no longer required. Had the favoured servant of God's people been permitted, in his days, to commit most grievous and scandalous sins, without any visible signs of God's indignation, the most fatal results must have followed; for then the justice of God would have been impugned, and sin would have been encouraged. Under the Christian dispensation his crime might not have involved such consequences when truly repented of. Again, David is adduced as a second instance in proof of this doctrine, when he numbered the people, and when, say the Romanists, "though God had pardoned his sin, he gave him the choice of one out of three evils, as the after punishment of his crime." But we do not know that God had pardoned his sin, for there is not the least allusion to the forgiveness of it when the penalty was inflicted.

Again, in further confirmation of this, Moses is adduced, who when he interceded with God not to destroy the whole people on account of their crime in adoring the golden calf, God is said to have been appeased; yet it was added—"God saith, Nevertheless, in the day when I visit, I will visit their sin upon them." But here God did not forgive the sin of the Israelites; he only commuted the sentence of utter destruction into a chastisement at the intercession of



* From archdeacon Wilkins's "Address to the parishioners of St. Mary's, Nottingham," already adverted to in the Magazine.

Moses—the sin was not pardoned; so that not one of these cases has reference to the point in question; and the refutation of these and all other passages from the scriptures which are thought to favour this fond conceit of a purgatory, is conclusively obtained by a simple reference to the word of God, which repels all the dark and gloomy apprehensions that such a doctrine is but too well calculated to create. "We receive," continues the same able author, "we receive in all its length and breadth and depth and height that promise of scripture, that 'there is no condemnation to them which are in Christ Jesus'—no condemnation to punishment, whether temporal or eternal. We believe that, 'being justified by his blood, we shall be saved from wrath through him'—saved from his wrath here and hereafter. We are persuaded that 'God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we shall live together with him.' And hence we believe that the justified souls in paradise are not subject to the wrath of God, but that they are in salvation and are living with Christ; and, therefore, we reject with horror the notion that they are subjected to the penalties of the second death even for a time. We know that God 'has delivered us from the power of darkness;' that Christ has declared—'He that followeth me shall not walk in darkness;' and, therefore, we fear no dark and gloomy prison after this life, and no tortures from the inhabitants of darkness. We have the promise of God—'I will never leave thee nor forsake thee;' and how can we imagine that we shall be left to the torments of infernal purgatorial fire? No: relying on him who has said—'With everlasting kindness will I have mercy on thee," we rely on his love after the soul and the body shall be separated. We believe that if Christ has said—'We will come unto him, and make our abode with him,' tortures after this life shall not be the lot of those who are glorified by the indwelling of Christ. We will, therefore, accept in all its fulness that consolatory declaration—'Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' How can the Romanists dispose of this multiform voice of scripture proclaiming peace and rest and joy to believers after this life? By what authority do they venture to consign those to punishment whom the scripture pronounces blessed?—to subject those to divine justice and wrath whom the word of God declares the objects of his love? It is true the Romanists explain away these passages. If rewards are promised, they say they are promised with a reserve; if rest and joy be promised, they arise only from the cessation of the toils of the present life, and are, in some sense or other, consistent with a residence in purgatory. Nothing is impossible to ingenuity: no scripture is incapable of perversion by the unstable and unlearned; but, notwithstanding all distinctions and evasions and subtleties, the meaning of the whole scripture evidently is, that the justified are, after this life, subject to no torments, but that they repose in peace and joy, and that they receive an immediate reward"*.

You, my friends, may, therefore, free your minds from every apprehension which this abhorrent doctrine is calculated to excite, by the reflection that the sure warrant and uniform tenor of holy canonical scriptures are directly opposed to it. But there is also an argument of reason against it, which I think may deserve your notice. The Romanists hold not only that Christ suffered more than it was necessary for him to suffer for man, but that some of the saints endured more trials and sufferings than their innocence required; and that, therefore, their superabundant merits may be passed from their account to that of ordinary Christians. These debtor and creditor accounts are kept by the pope, who is not only accountant and treasurer of the fund, but distributor of it also. This is the doctrine of the works of supererogation, and you shall see how it agrees with the former—of purgatory. We have just been told that the Christian's life must be one of perpetual penance unto the end of it, as no one can ever be sure that he has performed all the conditions required by the church for its accomplishment. If, then, there be no certainty in this matter, how can the Romish church determine whether any—even the best—of its members ever completed all its penitential requirements, or that, after enduring purgatory for a certain number of years, any one soul has endured all that divine justice demanded as penal punishment, of which they speak, and becomes fitted for canonization and saintship? All this involves difficulties which, I think, you will not be able to unravel, and hence will agree with our church in judging it better that the scheme of works of supererogation, which was invented in the 13th century after Christ, and that of purgatory, devised in the 15th, were altogether exploded, because—as our 22nd article expresses it—they are "fond things, vainly invented, and grounded upon no warranty of scripture, but rather repugnant to the word of God."

† Palmer's 5th and 6th Letters to Dr. Wiseman. I could wish my readers to write out from their bibles the whole of the following texts; and they would require nothing more to assure them of the fallacy of the doctrine of purgatory, nor more to arm them against the assaults of Romanists in any contest of argument upon the subject of it, viz.:—Rom. viii. 1; Rom. v. 9; 1 Thess. v. 10; Ps. lxxxiv. 11; Ps. xcvii. 10; Col. i. 13; John viii. 12: Heb. xiii. 5; Isa. liv. 8; John xiv. 23; Phil. i. 21; Heb. iv. 9; Wisdom iii. 1; and iv. 7; Rev. xiv. 13; Luke xxiii. 43.

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## THE NIGHT WATCHES.

### No. I.

It appears from several expressions in the book of Psalms that David frequently employed great portions of the night in holy meditation—for it was a favourable season: the busy world was at rest, all was wrapt in stillness, and nothing seemed to be in operation but his own thoughts. Then, at such times, instead of musing upon vanity, as many sleepless ones do, think, says the psalmist, on your communion with God and the state of your souls. O, how much is lost; how much is unknown for want of deep reflection, and earnest, serious inquiry! While many lie through the tedious hours of darkness in bodily pain, crying "Would God it were morning!" there are few, even among the healthy, whose rest is not occasionally broken. The pious Hannah Moore remarked upon her death bed, that, "as she passed so many weary nights, it was a consolation to read in the descriptions of heaven in the book of Revelation, that 'there shall be no night there.'"

The object of the following papers is to furnish subjects for meditation at such seasons; to set a task to regulate and settle the wandering brain; to dig, as it were, a channel for the thoughts to flow in. "When earth is shut out from our eyes, and the curtain of night is drawn over, let the church clock be regarded as a monitor, and its solemn sounds arouse us to meditate upon the concerns of the soul and eternity*." The poet observes,

> "We take no note of time but by its loss;
> To give it then a tongue was wise in man."

It may not, therefore, be deemed unwise to attempt to make that tongue speak more fully and in more intelligible language.

* The writer is indebted for this hint to a useful and ingenious little work, entitled "The tongue of Time, or the language of a Church Clock," by W. Harrison; but has pursued a totally different course from that author.

I. The single stroke may remind us that there is but one living and true God—the alpha, the beginning, the first; that "there is none other God but one." The members of the church of England are therefore, in fact, unitarians; a denomination which cannot be conceded to the sect usually calling themselves so, as indirectly implying that such parties only maintain the unity of the divine Being. It may also impress upon us the truth that there is but one Mediator between God and men, the man Christ Jesus. Whence it follows that the worship paid to angels, to saints, to images, to bones and relics, and to the virgin, who is styled "our lady," and the "mother of God," and the "queen of heaven," is really a false worship, not distinguishable from idolatry. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. iv. 4, 5, 6, &c.)

II. At the hour of two the sacraments may present themselves to our notice, with the portion of the catechism relating to them, and the baptismal and communion services. The solemnity of our baptismal engagements is a subject, it is to be feared, but seldom considered. How little do the generality of those who call themselves Christians regard them! What a mere matter of form are they too frequently accounted! And yet in the faithful and conscientious discharge of them the life of Christianity consists; and, if they be not fulfilled, how will they rise up against us in the day of judgment, and aggravate our condemnation! Yet there is another sacrament, alas, too much neglected and despised, where our broken vows may be renewed. It is a fearful thing to disobey God. "Who hath hardened himself against the Almighty, and hath prospered?" Who can expect the blessing of God in this life, and who can hope to dwell with him in the life to come, if they continue in wilful and obstinate disobedience to his positive commands? Yet how many are there who, year after year, refuse to obey the voice of him who, with his dying breath, said, "This do in remembrance of me." The Lord's supper is a means of grace and a pledge that we receive it; it is a sign of faith and an exercise of faith; and in proportion as that faith is sincere and ardent, may we expect a blessing. It is an acknowledgment of our believing that Christ did "bear our sins in his own body on the tree;" a confession that we look to the ransom of his blood for our acceptance with God; that through this faith we desire to work out our salvation; that as the bread is the most universal nourishment, and wine the most salutary cordial to the human frame, so in the virtue of Christ's propitiation we seek support and refreshment in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment.

III. The hour of three may recall to mind that, to know God as he is revealed in the gospel, we must acknowledge him to be the Father, Son, and Holy Ghost, three Persons in one godhead—three in one sense, but one in another: the Father who made man, the Son who redeemed him, and the Holy Ghost who sanctifies him. We are called upon to believe that it is so, because the word of God has declared it; but, so far from being able to understand this deep mystery, we must confess that it lies far beyond our reach, and be content to remain ignorant on a subject which the loftiest powers of man will never fathom. The triangle composed of three equal sides is a common emblem of the holy Trinity; and another is to be found in the three lancet windows under one dripstone, or, as it may be more correctly described, the window of three lights, with which the best end of so many churches is adorned. A father, in attempting to give a familiar illustration of this mysterious doctrine, desired his son to light two additional candles, when he observed, "that there was before but one candle burning in the room, and that now there were three, yet still only one light." The commencement of the litany and the collect for Trinity Sunday will afford suitable prayers, and the Athanasian creed, together with the various texts relating to this doctrine, abundant food for meditation. We look with horror upon a professed infidel, but wherein is a dead faith better than his unbelief? We call ourselves Christians, and we join in the solemn repetition of the apostles' creed, but let us set ourselves seriously to examine what influence this faith has upon our heart and conduct. Believing then in God the Creator, do we feel his absolute right to our full obedience; and, believing the bible to be his word, do we read it as a message from heaven, with a sincere desire and readiness to do whatsoever it shall command? We believe in Christ the Redeemer, but are we really anxious to know the means by which the merits of his atonement may be applied to our own case, and (knowing that to some he is "a savour of life unto life" "while to others he is a savour of death unto death,") do we feel and act as if it were a matter of more importance than all that the world can give or take away, that we should escape from the one class, and be numbered amongst the other? We believe in the Holy Ghost the Sanctifier, but do we really pray for his influence, and do we really live, or even desire to live, as those who are the temples of the Holy Ghost? These are questions of awful importance, for, although "without faith it is impossible to please God," yet, "as the body without the spirit is dead, so faith without works is dead also."

IV. With this hour the four gospels and their authors may be associated in our imagination, and awaken profitable recollections. The term "evangelist" in its more general sense signifies a preacher of the gospel—one who proclaims to perishing sinners the glad tidings of great joy; but in its more restricted sense it is confined to the four historians of the life of Christ. Who can sufficiently admire the wisdom and goodness of God in raising up different men, in different places and on different occasions, to commit to writing those facts on which our salvation depends, in qualifying them for the important work by the inspiration of his Spirit, and in preserving their narratives for our use, on whom the ends of the world are come? Had one historian only been employed, it would have been more liable to suspicion. Had there been a perfect accordance in style, in chronology, in the facts and sayings, it might have been said that the witnesses had consulted together, or that their testimonies were copies of each other. But the varieties that prevail in the writings of the evangelists show that there was no plot to deceive formed among them; and the whole narrative is a fourfold cord which cannot be broken.

Our Lord, having cured a paralytic, retired out of Capernaum to walk by the sea-side, where he taught the people that flocked after him. Here he saw Matthew sitting at the receipt of custom, whom he called to come and follow him. The man was rich, and engaged in a very profitable business; he understood, no doubt, what a compliance with the call of Christ would cost him—that he must exchange wealth for poverty, and all his comforts for the hardships which must be felt in the train of a poor and despised Master, who had not where to lay his head; but he overlooked all these considerations, and abandoned all his worldly interests, that he might become the disciple of Christ.

Some have considered St. Mark as abridging St. Matthew's gospel; and he certainly records many of the same facts, and a few of the same discourses and parables, which are found in it; but he omits many things, and adds others; and he records some miracles much more fully than Matthew has done, and not without considerable variation; so that there is no

reason to suppose that he intentionally took anything from Matthew, but that he wrote such things as were brought to his knowledge and impressed on his mind. The coincidence, therefore, seems to have arisen rather from the circumstance of the two writing the history of the same events, than from any design in the one of taking his materials from the other.

By his call to the office of an evangelist, St. Luke became a physician of the soul. His former employment was of a most praiseworthy and beneficial kind; but it is exceeded in dignity and usefulness by that to which he was afterwards advanced, as much as the soul exceeds the body in value. His labours were probably great and successful during his life, but his writings have reached to successive generations. His gospel and history of the Acts of the Apostles have been, and will be, instrumental in the edification of the church to the end of the world.

St. John was peculiarly honoured by his divine Master. He was one of the favoured three whom our Lord took with him to the mount to be the witnesses of his glorious transfiguration. He was one of the two whom Christ sent to prepare the last passover. He leaned on Jesus' breast at supper, and to him the traitor was pointed out by a private token. He was one of those who were selected to be with his Lord during his agony in the garden. To him Jesus committed the care of his widowed mother after his own decease, while John stood with Mary under the cross. From these and other circumstances, the appellation which is frequently given to St. John, of "the disciple whom Jesus loved," is fully justified. After the resurrection John was the first of the apostles who visited the sepulchre, and was present at every appearance of his Master before his ascension. And it scarcely needs to be mentioned that, after the resurrection of Christ, John was not behind his brethren in zeal, in labour, or success.

The object of St. John's gospel was a confutation of several heresies which had crept into the church after the other gospels were written. Hence he begins his history by asserting the divinity and humanity of Christ, both of which were denied by the heretics of the day. He moreover supplies what the other evangelists had omitted.

V. The writer can remember how, in less serious days, he was accustomed at times to fix upon some single drama of the inventive Shakspeare; when instantly numerous animated characters, interesting scenes, and splendid passages of poetry would be recalled to divert his thoughts. Infinitely purer and more substantial enjoyment, however, is to be derived, by one versed in scripture, from a similar contemplation of its several books. Let us now, as an appropriate task, dwell attentively upon the five books of the law. What important histories, what affecting narratives, what touching incidents, what momentous doctrines, what instructive precepts and examples are here stored up in these treasuries of knowledge! "The law was given by Moses, but grace and truth came by Jesus Christ." In the high offices which the Jewish leader sustained, he was a most eminent type of the great Captain of our salvation. Moses was to the Israelites what Jesus is to his church in every age—a prophet, priest, and king—the mediator of the covenant. Jesus is commissioned to rescue his people from a worse bondage than that of Egypt, and to conduct them through many dangers to the possession of a kingdom but faintly shadowed forth by "the land that flowed with milk and honey." "If they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven."

The parable of the five wise and the five foolish virgins may likewise here find a place in our artificial memory. "The foolish took their lamps, and took no *oil with them;*" without this they could not be ready to meet the bridegroom, could not show their respect for him, could not give any proof that they belonged to his party, and were invited to attend his marriage and partake of his entertainment; therefore these foolish virgins represent all those who in a country like ours, though they profess and call themselves Christians, make no real or no sufficient preparation against the great day when the Son of man shall require them to give an account of their lives. They have the outward profession without the inward principles; they do not cherish those dispositions and follow that course of conduct which must distinguish all whom Christ will receive as his own, and allow to enter with him into his kingdom. Instead of desiring and asking "the inward renewal of their souls day by day," through the power of the Holy Spirit, they resist his grace by sin, and quench it by carelessness.

Less need be said of the wise virgins, for they did what the others did not—"they took oil in their vessels with their lamps;" they prepared against the day when the Son of man shall come in his glory. Through the power of divine grace these contend against their corrupt nature, keep down the risings of sin, and encourage in their hearts whatsoever things are honourable and lovely, and pure, and pleasing to God. They see that the gate of life is narrow, the way of destruction broad, and so take heed to make their calling and election sure, and endeavour to be able to meet the bridegroom whenever he appears.

VI. The voice of time may now induce us to review the six days of creation, and thereby excite our wonder, gratitude, and praise. The narrative contained in the opening chapter of the bible is an amazing display of the divine wisdom, power, and goodness. When the holy psalmist had enumerated the great mercies of God to his creatures in various instances, he exclaimed, "O Lord, how manifold are thy works; in wisdom hast thou made them all: the earth is full of thy riches." Every thing is indeed wisely contrived and adapted to the ends for which it was designed. The works of creation show likewise the all-sufficient power of God, who made heaven and earth by his word, and "all the host of them by the breath of his mouth;" for who can produce a world with no more labour than by merely willing it to be? And the divine goodness also is highly magnified in the works of creation. Although infinitely happy in himself, he was pleased to make the world and every thing therein, and to impart a share of his own happiness to his creatures. Some of them he has placed in heaven, and "the earth hath he given to the children of men," which would have been a complete heaven to us had we not brought death into it by sin. Nevertheless this death shall prove the beginning of eternal life to the faithful followers of the Lord Jesus Christ, who has "opened the kingdom of heaven to all believers." The Creator of all things is, without dispute, the sole proprietor and sovereign Lord of all. Our very bodies and souls are his, and not our own; for "he made us, and not we ourselves:" he has therefore an undoubted right to dispose of us and of all creatures as he pleases. To him an account must be rendered of the use which we make of all his gifts; nor should we ever allow ourselves to lose sight of this important truth. We should also accustom ourselves to contemplate his glory in every object which we behold, and to taste his bounty in all our comforts and enjoyments. As our obligations are so vast, his largest demands of love, worship, and service are perfectly reasonable; yet, tried by this plain rule, our own hearts must certainly condemn our past and present conduct. In our own private history, as well as in that of the world through every age, we may read what havoc sin has made in the creation of God, once by infallible wisdom pronounced "very good." Let us then bless his name for the gospel of Christ, by which, being rendered victorious over all

our enemies, and "transformed in the renewing of our mind," we may at length obtain admission into the "new heavens and new earth, wherein dwelleth righteousness."

## Biography.

### SOME ACCOUNT OF EDWARD UNDERHILL, ONE OF THE ROYAL BAND OF GENTLEMEN PENSIONERS.

It has been the fortune of God's servants to suffer both the slanders of the false tongue and also the more open cruelty of their adversaries. Our Saviour himself was so treated. The Jews accused him as a gluttonous man and a wine-bibber; they maligned him as a Samaritan and a madman, and were scarcely satisfied with his death unless they could make him suffer as a traitor. It is no wonder, therefore, that his followers are treated in the same manner. For "the servant is not above his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" It is difficult to say which of the two kinds of persecution is the worst and hardest to endure; yet perhaps the feelings shrink most from slander. Painful though it be to fight with beasts at Ephesus, or to yield the body to the flame, that is, methinks, more tolerable than to endure the strife of tongues, to be made a mocking-stock, to have all manner of evil said of us falsely.

The great luminaries of the reformation, as well as those of the apostolic age, had their share of this trial; and three centuries have scarcely been sufficient to clear off all the stains which their enemies have untruly fastened on them, while their too credulous friends have given currency to the stigma*. One of the individuals so maligned was Edward Underhill, who, for his faithful boldness for the truth, was persecuted by his contemporaries, and whose ashes a scribbler of our own time has ungenerously raked up, and, in utter defiance of all truth and likelihood, painted him as a man whose fanatical deeds brought dishonour on the gospel he professed. A few particulars of his history I propose to give in the following pages.

Edward Underhill was descended of a good family, being son of Thomas Underhill, esq., of Honington, in Warwickshire, and, being bred to arms, served first under sir Richard Cromwell, in the siege of Landrecy, 1543, by the emperor Charles V., aided by a body of English troops. The next year Henry VIII. undertook his expedition against Boulogne, and as Underhill had shown courage, and was a personable man, Sir Richard obtained his appointment among the men-at-arms who formed the body-guard of the king. Here too he seems to have gained credit; for he was made one of the band of gentlemen pensioners, in which capacity he served also the two succeeding sovereigns, king Edward and queen Mary.

In earlier life Underhill associated with those who were loose in their morals and jested against religion; but his attention was afterwards drawn to the truths of the gospel. This change in him was, it appears, wrought by the instrumentality of public preaching, and the reading of the scriptures, then lately set forth in England. He now quitted his former friends, and, being a man of parts, wrote a satire on their principles and conduct, revealing the licentious wickedness of their life. For this they became his mortal enemies. They branded him with the nickname of the "hot gospeller," and mockingly pronounced him to be "all of the Spirit." When they met at their orgies, they would pretend to look round to see if Underhill were there to rebuke them; and in short in every way they cast out his name as evil. It is probable that his temper and the custom of the times, led him sometimes to retort more bitterly than Christian prudence and our notions of decorum would allow. For we are told that when he was denounced as Northumberland's spy and Hooper's champion, in the libels his enemies circulated, he boldly fought them with their own weapons, and set up bills in opposition upon the doors of St. Paul's and St. Magnus But there can be no doubt that he was truly alive to the blessings of the gospel, and, as he had rendered himself up once to the service of the world, so now he wished zealously to bestir himself in the cause of God. It was he who apprehended Allen the conjuror (one of those he had before associated with), who—not we may suppose without a treasonable purpose—prognosticated king Edward's death. He was ready also to enforce the laws for the reformation of religion: for, whereas at Stratford-le-Bow the pix, which had been forbidden to be hung up at the altar, was, in evasion of this order, laid upon it, he went himself and took it away. He apprehended too the vicar of Stepney, for unlawful resistance to the gospel, and brought him to the archbishop of Canterbury. He hated injustice in any shape; and, when the woodmongers of London had wronged the city by dishonest dealing, he investigated their conduct to bring them to punishment. All this, as may be supposed, procured him great ill-will; so that his life was threatened and plotted against, and, as he himself declared, "he walked as dangerously as Daniel among the lions; and yet from them all the Lord delivered him, notwithstanding their often devices and confederacies by violence to shed his blood, or with sorcery destroy him."

An instance of his interference in behalf of those who were unjustly persecuted may here be mentioned. It is curious, as giving a graphic description of the manners of the times. "There was one Luke, a physician in London, who wrote divers books against the papists in the end of king Henry's reign, for which he had been imprisoned in the Fleet. In the first year of king Edward, he published one book, for which he was heavily cried out upon by the papists, to sir John Gresham, the lord mayor. It was a dialogue between John Boon and master Parson, which two persons were brought in reasoning together of the natural presence in the sacrament. But the author had concealed himself. It was writ very facetiously, and sprinkled with wit, severely biting now and then at the priests. The book took much at the court, and the courtiers wore it in their pockets. But the mayor had the book so illy represented unto him, that he was very angry, and sent for Day the printer of it, intending to make him discover the author, and to lay him in prison for printing the same. Underhill chanced to come in at this time to desire aid of the mayor to take Allen before spoken of, who reported the king's death. The mayor made Underhill dine with him, and speaking to him at dinner concerning this book—the maker whereof he told him he intended to search for, that so, as it seems, Underhill might declare at court the diligence of the mayor in his office—he presently replied to him that that book was a good book, adding that he had himself one of them about him, and that there were many of them in the court. With that the mayor desired to see it, and took it and read a little, and laughed thereat, as it was both pithy and merry. And, by this seasonable interposition of Underhill, John Day the printer, sitting at a side-board, after dinner was bidden to go home, who had else gone to prison*."

But, though Mr. Underhill was protected during the

* It is but yesterday that the often urged charge against Cranmer of having compelled Edward VI. to sign the death-warrant of Joan Boucher, was triumphantly disproved. See Parker Society's edition of Hutchinson's works; biograph. notice, pp. 4, 5. The memory of the archbishop owes much to the researches of our friend Mr. Bruce.—Ed.

* Strype Eccles. Mem. Vol. ii. book 1, chap. 14.

reigns of king Henry and king Edward, it could not be expected that he would escape the rigour that was used in queen Mary's against those who favoured the gospel. It is necessary however to premise, that he had incurred the hatred of sir Edward Hastings, one of his comrades in the band of gentlemen pensioners. The earl of Huntingdon, sir Edward's brother, had gone over in a command to Calais, and took Underhill with him as comptroller of the ordnance. It so happened that the earl fell sick, and the comptroller endeavoured to divert him, sometimes with music (for he was a fine performer), and sometimes with conversation with his brother sir Edward. Religious topics were often chosen, and, when Underhill alleged texts of scripture upon the doctrine of the real presence, sir Edward, losing his temper, would swear "by the Lord's foot," and similar strange oaths, that after the words of consecration there remained in the sacrament no bread, but only and literally the natural body which Mary bore. Underhill, feeling the impossibility of reasoning with a man in a passion, used on such occasions to say, "Nay, then, it must needs be so, if you prove it with such oaths." And then the earl would laugh, and cry out, "Brother, give him over; Underhill is too hard for you." But this only redoubled sir Edward's rage. On account of these disputes, he bore him a grudge; and when, just after the proclaiming of queen Mary, Underhill had put out a ballad containing some strokes against the papists, sir Edward, seizing the opportunity, carried it to Bourne, the secretary of state, who immediately had Underhill apprehended and brought before the council in the Tower.

He has himself penned an account of his examination, in which he describes very graphically the treatment he met with, and the spirit with which he defended himself. Some charged his ballad with heresy, and some with sedition. He had, it seems, used the word papists in it. "You speak of papists there, sir," said sir John Mason; "I pray you, how define you a papist?" Underhill turned round upon him—"Why, sir, it is not long since you could define a papist better than I." The other councillors were not a little amused at this stroke at the unsteadiness of their colleague, whose opinions had fluctuated with the wind of court favour. The end of the examination however was, that Underhill was to be delivered to the sheriffs to be conveyed to Newgate. He begged sir Edward Hastings to intercede that his place of captivity might rather be the Fleet, but sir Edward refused to interfere. He was conducted by the guard to the sheriff's house, a considerable crowd being collected, many of whom knew him, and others anxious to know who the prisoner, who appeared of some distinction, being in his satin gown, might be. The sheriff received him kindly, and ordered that he should be conducted to Newgate in as quiet and gentle a manner as possible; and the lord Russell, the earl of Bedford's son, whose life he had once saved, and who was now confined in the sheriff's house, observing him through a window, sent him twenty shillings, and repeated his donation (no mean one when money was probably about ten times its present value) every week he lay in Newgate.

When Underhill arrived at Newgate—and it is worthy of notice that he was the first person committed to that gaol in queen Mary's reign on account of religion—he sent for his bible, his lute, and his gown. He was warned by one who knew him, that he would do well to conceal his religious principles from Alexander, the keeper, and his wife; for that they would otherwise treat him with greater severity. But he replied, that he had sent for his bible, and by God's grace he would daily exercise himself in it, without fear or concealment. Then his friend advised him to try and tame the gaoler's rugged soul with music, for that he was fond of it. This Underhill declared his willingness to do: and, by the overruling providence of him who can change the lion into a lamb, and restrain the wrath of his people's enemies, he found such favour with the Alexanders that, though they were urged by the papists, and especially by the woodmongers, to lay irons upon him, as being the greatest heretic in London, and use him with great severity, they carefully tended him when sick of a burning ague, removed him from the noise and stench of the common cells, and placed him in their own store-chamber. They admitted also a kind physician to him, Dr. Record, who visited him at some peril to himself, by whose means, under God's blessing, his health was restored.

During his sickness his wife put up a petition to the council for his release, which, through the interest of Mr. John Throgmorton, his kinsman, was at length obtained. A time was chosen when his chief enemies were absent, and the rest of the councillors signed an order to set him at liberty, on giving sureties to appear if called on. A horse-litter was provided to convey him home to Limehouse, but he was so weak that he could scarcely bear the motion; indeed his wife and friends feared he would not live to reach his house. But great was the joy manifested at his deliverance, and so many flocked around him to congratulate him, that he was two hours getting from Newgate to Aldgate.

It was nearly two months before he was quite well; and, as in those perilous times every man's hand almost was against his neighbour, and spies were planted every where to detect what they called heresy, he found it necessary to remove from place to place. For a while he lived in Wood-street, where he had all his books bricked up in a secret closet, to preserve them, as he hoped, for better days. Then he went into the country and dwelt by a wood-side, near Coventry.

He did not, however, neglect his duty as one of the gentlemen-pensioners; for, what is singular, he lost neither his place nor his pay. During Wyat's rebellion he was upon guard at Whitehall, in spite of an attempt of one Norris, usher of the privy chamber, to prevent him. And, when upon the queen's marriage the court prepared to remove to Winchester, the earl of Arundel and bishop Gardiner looked over the list of the pensioners. When they came to Underhill's name—"What doth he here?" said the earl. "I know no cause why he should not be here," replied sir Humphrey Radcliff, lieutenant of the band, who was secretly a favourer of the gospel; "he is an honest man, and hath served from the beginning of the band, and was as forward as any to serve the queen in the time of Wyat's rebellion." "Let him pass then," said the bishop. "Well," rejoined lord Arundel, "you may do so; but I assure your lordship he is an arch-heretic." But, though he passed this scrutiny, and went to his duty to Winchester, his old enemy Norris made another attempt against him there, and threatened to complain of him to the queen; but his comrades, who most of them favoured the reformed religion, determining to make common cause with him, this danger also was averted.

He afterwards, however, found it necessary to retire, as before mentioned, into the country. But here the spirit of the man appeared. For, when he was told that it was likely he would be apprehended, he declared that, unless a warrant were produced under the hands of four or five privy councillors, he would certainly resist it by force. His resolute character was known, and he was unmolested. Thus, without in the smallest degree complying with the papists, or once attending mass, he yet held his office through the whole of Mary's reign. He lived to see the accession of queen Elizabeth, when he penned a narrative of his troubles, and placed it in the hands of John Fox.

I shall only add the following prayer, which he used during the time of persecution. It is preserved by Strype.

"Lord, be merciful unto us: we wait for thee. Thine arm is at a point to visit us. But be thou our health in the time of trouble. Grant that the wicked people may flee at the anger of thy voice, and that at thine upstanding the papists may be scattered abroad; and that their spoil may be gathered as the grasshoppers are gathered together into the pit. Stand up, Lord, thou that dwellest on high. Let England be filled with equity and righteousness. Let truth and faithfulness be in her hereafter, wisdom, knowledge, and the fear of God."

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## THE SECURITY OF GOD'S PEOPLE:

## A Sermon,

BY THE REV. RUPERT JAMES ROWTON, B.A.,

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PSALM xviii. 34, 35.

"He teacheth my hands to war, so that a bow of steel is broken by mine arms. Thou hast also given me the shield of thy salvation; and thy right hand hath holden me up, and thy gentleness hath made me great."

THE Christian is a man of war, yet it is equally true that he is a man of peace. This is only one instance among many in which contrary things may be said respecting him. St. Paul was an instance of this when he could say, "When I am weak, then am I strong." Hence the world cannot understand, and therefore despises or persecutes him.

The Christian may have personal enemies, and to these the rule of his conduct must be that furnished by our Lord himself: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you;" or that furnished by the apostle, "As far as lieth in you, live peaceably with all men." But the Christian has also spiritual enemies; and these, as he values his soul, he must not spare.

His life is often compared to a race; and under this figure St. Paul thus reproaches the Galatian church, which had then began to fall from its stedfastness: "Ye did run well; who did hinder you, that ye should not obey the truth?" This question may well be asked of many who have once promised well: they once, perhaps, were roused into fear that their sins would expose them to the wrath of God, and received the gospel message with joy; they manifested great zeal for God; they deceived others, perhaps themselves too. Now, instead of finding their delight in the ways of the Lord, they have become weary of their heartless service; their religion is a mere shell—lifeless and valueless; perhaps even their lives declare them enemies of the cross of Christ. Why is this? They did not count the cost. I would seriously and earnestly entreat every one who hears me to count the cost; and I would address this caution to two classes.

1. The carnal-minded hearer. Your heart is set upon worldly objects. They have their value; the salvation too of your soul is precious; and you cannot have both: you may, if you choose, throw away your soul, but can you dwell with everlasting burnings? Then count the cost.

2. The Christian has a difficult way to go, beset with snares, and surrounded with enemies. He therefore has need to count the cost, to inquire what are his resources, what his strength, and whether they are sufficient to enable him to attain the object of his pursuit. Let us inquire into the experience of David in this matter. The psalm from which our text is taken is one of thanksgiving for deliverance from the power of his enemies. His life had been sought; the Lord had manifested his power; his enemies were confounded. David's life was safe; and, in a song of praise to him who had redeemed his life from destruction, he was able to use those wonderful words contained in my text, "Thy gentleness hath made me great." We shall see this exemplified by considering his history more attentively. David was the youngest son of a shepherd of the tribe of Judah. Saul, the king of Israel, had sinned against the Lord, and he would therefore remove his family from the throne, and set up another in his place. He sent his prophet to the house of Jesse, and, passing by his elder sons, commanded him to anoint David, the youngest, whom he took from the occupation of a shepherd, from following the ewes great with young, to be king over his people Israel. David was the man whom the Lord delighted to honour, yet his course was not, as we might have expected, made smooth and easy: he was called to expose his life for the people over whom he was to reign—to fight with the uncircumcised Philistine. He was to incur the hatred of Saul, who would hunt him from kingdom to kingdom, and from city to city, to take away his life. His path was thus thickly beset with dangers. What resources then had he?—on whom should he rely? Let us look to the first two verses of this psalm: "I will love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Here, then, was his resource. The Lord was with him: whom should he fear? The shepherd must leave his flocks, and go forth to battle, but the Lord would not ac-

point him to an office without fitting him for it. He therefore provided him with armour: "Thou hast also given me the shield of thy salvation;" skill to use it, for what should a shepherd know of the use of arms? But "he teacheth my hands to war;" and strength; "so that a bow of steel is broken by mine arms;" and continued support lest his strength should fail: "Thou hast holden me by thy right hand." David was the Lord's anointed, and therefore no weapon formed against him should prosper. Thus, then, the Lord was with him, and forsook him not till he was established on the throne of Israel. Then the enemies of Israel rose against him; but the Lord was still with his anointed, and therefore the Philistines and Ammonites and the Moabites could not stand before him. Thus he grew stronger from day to day, and the neighbouring nations were compelled to own David for their king. But the Lord exalted him yet further, for he gave him that remarkable promise, that "he should never want a man to sit on his throne;" for he would establish it for ever. Yet it was not for David's sake that the Lord thus exalted him, as he showed by his want of faith in the Lord's protection (1 Sam. xxvii.), by the lifting up of his heart in pride (2 Sam. xxiv.), and by his sinful yielding to the temptation of the evil one (2 Sam. xi.) Truly had he cause to say, "Thy gentleness hath made me great."

Was this written then only on David's account, that we might know how the Lord had exalted him? Surely not. We know from St. Paul, that "whatever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Let us consider, then, what resemblance we may find between the history of the king of Israel and the experience of the child of God. We will consider his past history. The child of God is one whom the Lord looked on in his state of enmity, and loved him, and saved him, and adopted as one of his dear children. He was a lost sheep, but he, who came "to seek and to save that which was lost," sought him out in his wanderings, and found him, and has brought him back rejoicing. He was brought out from darkness to light, and the first thing which the light showed him was his state of misery and helplessness. The exceeding sinfulness of his heart was revealed to him; and here we may observe is one mark to distinguish between the knowledge of sin communicated by the Spirit of God, and the mere convictions of conscience. In the latter case, the knowledge of sin extends merely to certain *actual sins which* the individual is conscious of having committed; but in the former he is painfully conscious of the sinful heart from which those outward manifestations proceed, constantly borne about with him, interrupting and defiling even his best thoughts. This is accompanied with a sense of God's anger against sin, and the fear of punishment. He is led perhaps to certain acts of outward reformation where he has been a notorious sinner, or at least he endeavours to lay a check upon the evil motions of his heart. He knows full well that sin within is the cause of his misery, and therefore he desires to be free from it; but as yet he knows not how: his efforts are made in his own strength, and therefore fail again and again. He is now shown by experience his helplessness; and the combined sense of sin and weakness overwhelm his soul, so that he thinks he must be the vilest sinner who ever lived. There can be no possibility of mercy, for he has sinned beyond it, and the wrath of God hangs over him by a thread. Thus he is reduced to despair. But he is not left thus: he has been prepared for the knowledge of salvation, by being convinced of his need, and the necessity of looking beyond himself for it, and then it is revealed to him: it may be instantaneously, or perhaps gradually, as the morning twilight prepares the way for the rising sun. At length his eyes are more fully opened; his faith is enabled to appropriate the glorious promises of the bible, and he rejoices. He has indeed set out on the "narrow way which leadeth unto life:" by faith he sees the end of it: he longs to attain it, and the prospect is so glorious, that he expects to sing along the way till he does so. But here he is mistaken; he will find out that the way is long and difficult; he has many a steep to climb, and many an obstacle to surmount. A crowd of enemies hang upon him, through whom he must fight his way for every step he would gain: sometimes he will meet with their violent assaults, and be ready to fall beneath their violence—sometimes their secret wiles, their ambushments, snares, and pitfalls. There is the great enemy of souls, knowing all his weak points, and skilfully adapting his temptations to meet them; an evil treacherous heart, continually inclining him to sin, aiding the tempter, sometimes seeming to break loose from all restraint, surprising him into sin. The consciousness of sin yielded to overcasts his joy, for it deprives him of that childlike confidence with which he had been able to approach his heavenly Father. Lastly, follows the world, with its multitude of snares, the weight of care and anxiety almost necessarily accompanying the circumstances in which he

is placed, engrossing the mind, and leading into frequent forgetfulness of God, besides inducing such dulness of spiritual apprehension, that he fails often in obtaining the same joy from the truths which he still believes, as he frequently has done.

Now it would be well for every one setting out on his Christian course, to be made aware of all these difficulties, and prepared to expect them; else he may be so perplexed at meeting with unexpected difficulties, as to think he has been under a delusion, and may even be tempted to give up the contest. Now here is the Christian's course, full of sorrow, attended with many dangers, a constant battle with spiritual enemies which will never cease till you are ready to put off the earthly tabernacle. You shrink from the picture, and turn away; count the cost first; you may choose an easier path, but "the end thereof are the ways of death." You lose the difficulties of the way, but you also lose that salvation promised to those who "endure to the end"—the prize of "glory and honour and immortality." Which then is the greater loss? But, you say, it is of no use to contend with this mighty host of enemies; my own strength is perfect weakness, and I may as well give up the contest at once. I say again, count the cost first. It is perfectly true that you have no strength in yourself; but let us see what provision there is for the way, and whether it be sufficient to enable you to overcome in the contest. You know not the enemies you will meet with; the Lord will give wisdom to discern them, and understand their wiles. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." You know not the way, but his "word is a lamp to your feet, and a light to your path;" and the Lord himself is your guide. Your strength may fail from weariness, but "wait on the Lord, and he shall renew your strength; so that you shall run, and not be weary; you shall walk, and not faint." The Lord is your arm of strength to lean upon: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Your enemies are mighty, and they make a fierce assault, but you are provided with armour for the battle; what that armour is you will find in Ephesians vi. 14—17. Now, without staying to remark on the several parts of this armour, we may observe that it was of two kinds, offensive and defensive; the defensive armour fully sufficient to protect from the enemy's attack: the shield of faith, called in our text, "the shield of thy salvation." But there is more: "the sword of the Spirit." The Christian warfare is one not of defence merely, but of extermination. When Joshua led the armies of Israel into the promised land, and the Canaanites drew forth their hosts to oppose their march, it was not enough to defend themselves and pass on; they rested not till they had put the enemy to flight, shut the five Canaanitish kings in a cave, trod on their necks, slew them, and hung their bodies on the tops of trees as a testimony of their complete triumph: more than this, they fell upon the cities, and rested not till they had smitten them with the edge of the sword (Josh. x. 28—43). Again, when David went forth to meet Goliath, who had defied the armies of the living God, it was not enough to escape in safety from the attack of the giant, but he felled him to the earth, slew him, despoiled him of his sword, cut off his head, and exhibited them as trophies of victory. Such, then, is the Christian warfare. The believer is not satisfied with seeing the kingly power of his enemy destroyed, while he yet lives and is incessantly breaking out into rebellion; he will not be satisfied with a single victory; he looks to see Satan "bruised under his feet," and with joy he anticipates the time when Satan shall cease to tempt, shall be bound over to everlasting perdition; when the vitality of the old nature shall be extinct; when sin, and therefore sorrow, shall be no more: then indeed will everlasting joy be upon his head, and he will sing the praises of him through whom "he hath triumphed gloriously." We have spoken of the Christian's armour; he will need skill to use it; and this the Lord will supply, for David was enabled to say, "He teacheth my hands to war." He will become weary in the conflict, but he need not fear, for he may say, "Thy right hand hath holden me up:" the enemy may spread his wiles, but he can say again, "Thou hast enlarged my steps under me, that my feet did not slip." Lastly, the Lord Jesus Christ himself is the captain of his salvation, and will fight for him till his enemies are trodden down to rise up no more. Surely then he has abundant reason to lift up his heart to the Lord, and say, "Thy gentleness hath made me great," when he remembers the state of misery in which the Lord found him; how he has been faithful to him, notwithstanding his own unfaithfulness and frequent ingratitude; how the Lord has led him, watched over him with a father's tenderness, strengthened him in weakness, comforted him in sorrow, delivered him from danger, granted him one victory after another over his spiritual foes, assured him of their final overthrow, and finally made him one of his dear children and heir of an enduring inheritance; of which, after a few short years are past, he shall enter into the possession, and

there be a king and priest unto God, to reign for ever and ever. "Bless the Lord, O my soul, and all that is within me bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases, who saveth thy life from destruction, and crowneth thee with loving-kindness and tender mercies." May those of you who have not entered on this course be induced to count the cost, and think "how you shall escape if you neglect this great salvation" for a little present ease; and may those of you who have began to run well be preserved stedfast! May you fight manfully under Christ's banner, and continue his faithful soldier and servant till your lives end! "Be thou faithful unto death, and I will give thee a crown of life."

## EDUCATION IN IRELAND.

THE following interesting documents are extracted from the last charge of the lord primate:—

"The sentiments of the protestant clergy have not undergone any change on this subject. The vast body of them remain as opposed to the national system as ever. The experience of the last ten years has not tended to reconcile them to it. This was abundantly manifested in the petitions which, during the course of the late session, were presented to parliament. Petitions, distinctly and temperately setting forth the conscientious objections which were entertained to placing the church education schools in connection with the national board, were presented from the bishop and clergy of the dioceses of Down, Connor, and Dromore; from the bishop and clergy of Clogher; from the bishop and clergy of Kilmore, Ardagh, and Elphin; from the bishop and clergy of Cork, Cloyne, and Ross; from the bishop and clergy of Ossory, Leighlin, and Ferns; from the archdeacon and clergy of Tuam; and from the clergy of this diocese. These petitions had the signatures of 888 of the clergy. And petitions to the same effect were in preparation in other dioceses, but were not completed in time to be presented before the session closed. Nor was it merely from the clergy that petitions on this subject were laid before the legislature; from the laity also there were more than 200 petitions, signed by 25,000 persons. Such being the feeling of the protestant clergy and people on this question, it is vain to expect that the national system will succeed in uniting together in its schools the children of the established church along with the children of the church of Rome. The plan has utterly failed in this respect. The returns laid before the parliamentary committees of inquiry, in 1837, proved this fact. The accounts which I have received myself of the state of the national schools in this diocese, show it to be the case at the present day. There is actually less of an union of children of different denominations in the schools of Ireland now than there was when this system was devised. Such has been the result of its establishment. The children of the national church are rarely to be found in the national schools. Wherefore? Not, as has been represented, because there are but few protestants in such indigent circumstances as to require charitable assistance in educating their children, for our schools are full of them; but because they object—and we, their ministers and guides set over them in the Lord, object—to the system on which those schools are founded. In this very town the largest of the national schools is exclusively attended by Roman catholics; yet we have to support three schools out of private funds to accommodate those children who are members of our church. In the town of Drogheda there are five national schools, containing on their rolls 1,245 children, but there is not in them a single protestant; while we have to support, by means of the liberality of the clergy and protestant laity, four schools, in which we educate 250 children, 32 of whom are Roman catholics. I am informed by those who are well acquainted with the state of education in the south of Ireland, that the national schools in that part of the country are in the same state. The eighth report of the commissioners contains a return of 185 national schools in the county of Cork, with nearly 30,000 children on their rolls; but I have learned from the respected dean of Cork, who has been so long and intimately acquainted with the state of education in that county, that there are not ten protestant children in all those schools: while there are 210 schools in the county of Cork, supported by the charitable contributions of the Church Education Society, containing 8,873 children. It is not, therefore, because there are few protestant children requiring assistance in the way of education that they are not found united with Roman catholics in the national schools, but because they and their clergy conscientiously object to the principles of that system. It was for the purpose of educating protestant children, and all others who might choose to avail themselves of the benefit of its schools, that the Church Education Society was formed. In connexion with it, there are now more than 1,200 schools, containing 70,000 scholars, 20,000 of whom are Roman catholics. It is gratifying to me to find that in this diocese there are 217 schools, conducted on the principles of this society; and that the contributions of the clergy toward their support, including my own, amount to 1,900*l.*; and those of the laity to about the sum of 1,000*l.* The resources of the society are, however, inadequate to its increasing wants; for, not only is the support of the several schools to be provided for out of our funds, but it is indispensable that we should maintain a training-school for the education of teachers. Otherwise, if our school-masters and school-mistresses be not properly qualified, and versed in the improved methods of communicating instruction, our institutions, though founded on better principles, will assume an inferior appearance when compared with the national schools, which are not only liberally aided out of the public purse, but have a central training-school for teachers, on which no expenditure is spared. On the occasion of the accession of the present ministry to office, I thought it my duty to lay before the lord-lieutenant of Ireland a statement of the circumstances relating to the education of the poor in this country, for the information of her majesty's government; explaining to his excellency the nature and grounds of our objections against the national system, pointing out the failure of that plan in its main object—that of united education, and showing the reasonableness of our claim to have some assistance given us towards supporting the numerous, respectable, and useful schools which we have been struggling to maintain. I received, through his excellency, an assurance that the government felt deeply the importance of the question of education in Ireland; a subject, however, which, in proportion to its importance, required the more ample time for its consideration; while at that conjuncture of affairs, and obliged, as the ministers were, to prepare, for the decision of parliament, plans of the greatest magnitude, and of the most pressing urgency, which affected the financial and commercial interests of the entire community, it was impossible for them to give to the subject the deliberate consideration which it required. The business afterwards transacted in both houses of parliament proved that this was not a mere excuse. The protracted discussions which

occupied the attention of the legislature for so many months—embracing the interests and pecuniary relations of every class of men, and of every branch of trade in the united kingdom, and relating to the effort, and successful effort, to adjust the disordered state of the finances of the country, and to place them on a firmer basis—the prolonged debates on these questions lasted until within a few days of the close of the session; so that when I again brought the subject of education in Ireland before the head of the administration, he claimed—and not unfairly—a time of more leisure for deliberation upon it. I cannot but entertain a hope, that when her majesty's government examine into the condition of education in Ireland; when they perceive that the conscientious objections of the great majority of the bishops and clergy and laity of the established church (in despite of whose remonstrances the national system was at first set up) continue still the same; when they discover that there is no prospect of our either altering the system of our schools in conformity with that of the national board, or of our letting them fall to the ground, so long as the benevolence of our brethren and the liberality of the protestant public will enable us to support them; when they ascertain that the national schools have not succeeded in uniting together within their walls the children of the several denominations, and cannot succeed in doing so, while the clergy of our church feel it to be their duty to provide other means of education for their parishioners; when they recollect that, in thus acting, the Irish clergy are only treading in the steps of their brethren in England, and that it is unreasonable to expect that the clergy of one and the same united church should act on different principles in the two countries; when they further reflect that, in aiding the education of the poor in England, there is not any attempt made to force one uniform system throughout the land; but that in England a church society is assisted, and a dissenters' society receives help also, because of the diversity of opinion prevailing on this subject, and that a similar diversity of opinion prevails in Ireland; and when they find the large number of schools under our care, the respectability of their character, the great numbers of children educated in them, their general usefulness, and their need of pecuniary assistance—when all these things are taken into consideration, I cannot but hope that the government will see and acknowledge the justice of our claims; and that they will no longer endeavour to enforce a uniformity of system in this country, which would not be tolerated in England."

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## THE FORCE OF TRUTH*.

THE most of our readers are familiar with the name of Dr. John Esten Cooke, of Lexington, Kentucky, who has for many years been one of the most useful and distinguished churchmen of the west. Some of them, however, may not be aware that, previous to entering the church, he had long been a zealous and influential member of the methodist society; and they will be interested in the article below, containing the doctor's own statement of the reasons which led him to make the change. It forms the introduction to his unanswered and unanswerable "Essay on the invalidity of Presbyterian Ordination"—a work which deserves to be read and studied by all who wish to understand the immoveable basis on which episcopacy rests:—

"When a man who has for eighteen years of his life taken an active part in the concerns of a religious society, and promoted its interests with all his power, leaves it and attaches himself to another, a decent respect for their opinion, as well as a proper regard for his own character for consistency and uprightness, renders it not improper that he should state the reasons which induced him to make the change. This I propose to do in the following pages.

"Those who know me intimately, know that I have ever embraced the truth when convinced that I had discovered it, with little regard for the consequences that might follow. Having had the truths of the Christian religion impressed upon my mind by the unwearied care of a most affectionate mother, I occasionally had serious reflections on the subject, although in general by far too indifferent to it, until about nineteen years ago. In the summer of 1810, I met with a pamphlet called 'The Star in the East,' by Dr. Buchanan, giving an account, among other things, of the discovery of a Christian church in Hindostan, secluded from all the world, which derived its origin from the apostles themselves. This narrative produced a very strong impression on my mind, and, as I had been for some months more thoughtful than common on the subject of religion, I determined to investigate the evidence on which the doctrines of the Christian religion rest. Shortly after, a book-pedlar passed through the village, and I purchased a bible with Canne's marginal references, and bishop Porteus's 'Evidences of the Christian Revelation.'

"I had always been in the habit of requiring strong evidence upon every subject, and never yielding assent to any thing that was not supported by it. I sat down, therefore, to the reading of Porteus, with the determination narrowly to examine and weigh every argument.

"The result was a strong impression made on my mind by the first perusal, during which no quotations from the scripture were examined, the interest excited by the force of the argument being too great to allow stopping to examine them. The book was read, however, very attentively a second time, with careful examination of the quotations of scripture, and the result was a thorough conviction of the truth of the Christian revelation; immediately on expressing which to myself, with an audible voice, I felt my mind drawn out in a feeling of gratitude and love to that Saviour who had died that I might live—the first I had experienced, and not to be forgotten while life and recollection shall continue. The first reading of this book was in September or October, 1810. It had such an effect on my mind as to lead me to regular private devotion. The second reading was about Christmas.

"Between the middle and end of January, I heard my friend Mr. Tidings, to whom I was then an entire stranger, preach for the first time, and again on the Sunday following, and was so much pleased, that on the Sunday week after, I became a member of the methodist society, which I then considered the purest church as to doctrine. In that society I have continued ever since, in general well satisfied; and among its members, but particularly the preachers of the Baltimore annual conference, I have many valued friends. These I would not offend, I would not appear to slight, for any thing less than conscience sake. That I have, until within the last eight weeks, taken an active part in promoting the welfare of the society which I have left, is well known to some of them, and was not long ago evinced in the part I took in the establishment of a religious paper to be published by the methodist society.

"Soon after that time, a volume of sermons, by the rev. Dr. Chapman, for which I had subscribed, was brought home, and for some days no attention was paid to it. At a leisure moment curiosity led me to look into it, when I found the manner and style so striking, and the subject so new to me, that I determined to read the book. I had heard that the church

* From "The Banner of the Cross." Extracted by us from "The Church," published at Toronto.

denied the validity of presbyterian ordination; but had never thought it worth while to inquire into a claim at first sight apparently so extravagant. I determined to see what could be said in support of such pretensions. I read carefully the first seven sermons, by which I was most forcibly struck. The language chaste, the style perspicuous, I was carried along without labour, and comprehended without the slightest effort. The manner of handling the subject was strikingly moderate, and as charitable as any man could reasonably desire. Supporting the doctrine of the invalidity of ordination by presbyters, and the validity of episcopal ordination alone, the author proceeds in maintaining the argument without uncharitable reflections; and, when he condemns, does it in the mildest language, and often or always with expressions of good opinion of the motives of the opposite party. If there is any thing offensive to any one in the book, it is a quotation—and quotations a man is bound to state as they are stated by the author from whom they are taken. To do otherwise, to change language, to curtail, to omit material expressions without informing the reader, is to act corruptly, and is so esteemed by all men of letters, and justly so.

"The argument itself is exceedingly strong, and, in the language of a gentleman of this place in conversation with me, it is the best array of the question perhaps any where to be found in the same compass.

"The strength of the direct argument for the doctrine, and of that indirect one, growing out of the evil consequences of schism, or division from the church, contained in some of the following sermons, is such, that I was compelled to say to myself—if these facts are so, this doctrine is the truth. Uneasiness now sprung up in my mind. The question arose, What if it be true? Can you leave your friends, your intimate associates in what has engaged so much of your attention, your efforts, your ardent desires for eighteen years, and go to a people who—prejudice whispered—are no people? The answer of conscience was, If it be the truth, embrace it, and leave the consequences to him who revealed his will to man for his guidance.

"The question now was, Is this doctrine true? To determine this without delay, I sought information from ministers of the principal denominations involved in the doubt as to the validity of presbyterian ordination, viz., the presbyterians, the methodists, and baptists. With one consent they all referred me to Miller's 'Letters' on this subject. This book I immediately obtained. Emory and Bangs were also mentioned, and were likewise obtained.

"Meeting Dr. Chapman in the street, I inquired of him also what were the standard works on this controversy. He also mentioned Miller, and stated that Bowden had answered him. He also mentioned lord King (by whom Mr. Wesley was influenced), and Sclater's 'Original Draught' in answer to King, as well as Potter on 'Church Government,' and Hooker's work.

"I immediately commenced reading Miller with great attention, read over and over the arguments respecting the order of the church in the time of the apostles, and for centuries afterwards, with his quotations from such of the fathers as could be procured conveniently; and with regard to those I had not, I was enabled to form a very good idea from comparing him with Bowden. Thus, if he quoted a passage from an author which I had not the means of consulting, Bowden was examined to see what reply was made; if admitted by him, it could not be questioned; if not admitted, Miller's reply to Bowden's answer was examined; and, if necessary, Bowden's rejoinder to Miller's reply. So that from the two works of each, it was not a difficult matter, with care, to make out what was agreed to by both these able disputants; and what was asserted, but, when answered, not maintained in the reply, and therefore given up; in short, it was not difficult to get at the truth.

"The result of the whole investigation, after six weeks close inquiry, was a thorough conviction of the truth of the doctrine, that presbyterian ordination is unauthorized by scripture, and therefore entirely invalid."

## The Cabinet.

BENEVOLENCE.—If we hope to instruct others, we should familiarise our own minds to some fixed and determinate principles of action. The world is a vast labyrinth, in which almost every one is running a different way, and almost every one manifesting hatred to those who do not run the same way. A few indeed stand motionless, and, not seeking to lead themselves or others out of the maze, laugh at the failures of their brethren, yet with little reason; for more grossly than the most bewildered wanderer does he err who never aims to go right. It is more honourable to the head, as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by contempt of it. The happiness of mankind is the end of virtue, and truth is the knowledge of the means; which he will never seriously attempt to discover who has not habitually interested himself in the welfare of others. The searcher after truth must love and be beloved, for general benevolence is a necessary motive to constancy of pursuit; and this general benevolence is begotten and rendered permanent by social and domestic affections. Let us beware of that proud philosophy which affects to inculcate philanthropy while it denounces every home-born feeling by which it is produced and nurtured. The paternal and filial duties discipline the heart, and prepare it for the love of all mankind. The intensity of private attachments encourages, not prevents, universal benevolence. The nearer we approach the sun, the more intense his heat; yet what corner of the system does he not cheer and vivify?—*S. T. Coleridge.*

CHILDREN OF GOD.—It is essential, however, to enquire with whom it is that God promises to "deal as with sons" (Heb. xii. 7). The inquiry is important, because an error here would terminate not only in disappointment, but despair. In whose favour, and on what conditions, does an offended earthly sovereign publish a proclamation of pardon? Is it in favour of those who persevere in rebellion, and without any condition, direct or implied, as to future obedience and loyalty? Or, to follow up our more immediate train of thought, what erring child is it that an earthly parent is ready to receive once more to all the affection of his bosom, and all the privileges of his house? Is it not he who, having learned by bitter experience what it is to feed on the "husks" of disobedience, "comes to himself," "arises and goes to his Father," confesses that he has "sinned against heaven and in his parent's sight, and is no longer worthy to be called his son" (Luke xv. 16—19)? Indeed, when we think of the yearning of an earthly parent's heart over his erring but repentant offspring, with what overflowing thankfulness should we contemplate the fact, that this is but a feeble picture of the parental tenderness of our heavenly Father towards his offending but contrite children. And how beautiful is the analogy between a son returning in penitence and sorrow to his father's home, and those who, being brought by God's grace to see the error of their ways, at length embrace with thankful joy the offers of the gospel, and become "followers of God as dear children" (Eph. v. 1)! And this leads us to consider what are the characteristics of the children of God; wherein consists that son-

ship on which depend such mighty consequences to every immortal soul. The New Testament describes it to consist in faith in Christ as the only and all-sufficient atonement for sin, and the one only mediator between God and man: not the mere naked assent of the understanding to certain facts, which are matters of undisputed history, nor an admiration of certain moral precepts of unquestionable intrinsic excellence; but a heartfelt conviction of our own deep corruption and utterly lost estate by nature; godly sorrow for sin; "repentance, not to be repented of" (2 Cor. vii. 10), for having offended a God of love; a lively apprehension of the indispensable necessity of a Saviour; and a cordial submission of the whole heart and will to the gospel scheme of salvation through the sacrifice of a crucified Redeemer. The child of God earnestly desires that "Christ may dwell in his heart by faith;" that he may be "rooted and grounded in love" (Eph. iii. 17) to the Saviour who died for him; and is ready to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord" (Phil. iii. 8), Nor is the faith of a child of God a barren and unproductive principle. He strives to show by his works. that he is a true member of that mystical body of which his Lord and Master is the head; that he is a fruitful branch of the living vine. His continual endeavour, in dependence on the promised aid of the Holy Spirit, is to show forth his faith by his works; to "adorn the doctrine of God his Saviour in all things" (Tit. ii. 10); to let his "light shine before men," and thus to "glorify his Father which is in heaven" (Matt. v. 16).—*"Parental Character of God," by Captain Sir Edward Parry. Published in aid of Royal Naval Female School.*

## Poetry.

### FRIENDSHIP.

By the Rev. Francis Skurray, B.D.,

*Rector of Winterbourne, Dorset; and Perpetual Curate of Horningsham, Wilts.*

(*For the Church of England Magazine.*)

Professing friends fair promises display,
But very soon their consolations fly,
Just as the shadows of the orb of day
Shrink as the heat increases in the sky.

Like a true friend, the sun's meridian shade
Extends with generosity its lines;
And does not, like the morning phantom, fade,
But spreads and lengthens as the sun declines.

False friends, like insects in a summer's day,
Bask in the sunshine, but avoid the shower;
Uncertain visitants, they flee away,
E'en when misfortune's cloud begins to lower.

Into affliction's cup true friendship drops
Its cordial sweets to neutralize the gall:
True friends, like ivy and the wall it props,
Both stand together, or together fall.

All signs will fail to symbolize the Friend
Who first inspired our frame with vital breath,
And will conduct us to our latter end,
And light a pathway through the shades of death.

Nor quit us then, but will prepare a seat
At his right hand, where endless joys abound;
Where separated relatives will meet
Never to part, and lost friends will be found.

Then let our souls to brighter spheres ascend,
And to our Maker's services be given;
Who through life's pilgrimage will prove a friend,
And by his Spirit make us meet for heaven.

### SUNDAY*.

"I was in the Spirit on the Lord's day."—Rev. i. 10.

After long days of storms and showers,
Of sighing winds and dripping bowers,
How sweet at morn to ope our eyes
On newly "swept and garnished" skies:—

To miss the clouds and driving rain,
And see that all is bright again—
So bright, we cannot choose but say,
'Is this the world of yesterday?'

Ev'n so, methinks, the Sunday brings
A change o'er all familiar things;
A change—we know not whence it came—
They are, and they are not, the same.

There is a spell within, around,
On eye and ear, on sight and sound;
And, loth or willing, they and we
Must own this Day a Mystery.

Sure all things wear a heavenly dress,
That sanctifies their loveliness!
Types of that endless Resting-day
When "we shall all be changed†" as they.

To-day our peaceful, ordered home
Foreshadoweth mansions yet to come;
We foretaste, in domestic love,
The *faultless*‡ charities above.

And as at yester-eventide
Our tasks and toys were laid aside,
Lo! here our training for the day
When we shall lay them down for aye.

But not alone for musings deep
Meek souls their "day of days" will keep:
Yet other glorious things than these
The Christian in his sabbath sees.

His eyes by faith his Lord behold,
How on the week's First Days§ of old
From hell he rose, on death he trod,
Was seen of men, and went to God.

And as we fondly pause to look
Where, in some daily-handled book,
Approval's well-known tokens stand,
Traced by some dear and thoughtful hand:

Ev'n so there shines one day in seven
Bright with th' especial mark of heaven,

* We regret that an incorrect copy of this poem appeared, a few months ago, in our pages. It was forwarded to us without the author's knowledge. We have been indebted to him for that which we now insert, and we are happy to direct our readers' attention to it.—Ed.

† "Behold, I shew you a mystery....we shall all be changed. .... For this corruptible must put on [be clothed with] incorruption; and this mortal must put on immortality" (1 Cor. xv. 51, 53).

‡ "Charity never faileth" (1 Cor. xiii. 8).

§ Not only our Lord's resurrection, but most—perhaps all—of His recorded appearances on earth after it, and, according to some of the fathers, His ascension, took place on the first day of the week.

That we with love and praise may dwell
On Him who loveth us so well:

Whether, in meditative walk,
Alone with God and Heav'n we talk,
Catching the simple chime that calls
Our feet to some old church's walls:

Or, passed within the church's door,
Where poor are rich, and rich are poor *,
We say the prayers and hear the Word
Which there our fathers said and heard:

Or represent in solemn wise
Our all-prevailing sacrifice;
Feeding in joint communion high
The life of Faith, that cannot die.

And surely, in a world like this,
So rife with woe, so scant of bliss,—
Where fondest hopes are oftenest crost,
And fondest hearts are severed most,—

'Tis something that we kneel and pray
With loved ones near or far away;
One God, one faith, one hope, one care,
One form of words, one hour of prayer.

'Tis past.—Yet pause, till ear and heart
In one brief silence, ere we part,
Somewhat of that high strain have caught
"The peace of God, which passeth thought."

Then turn we to our earthly homes,
Not doubting but that Jesus comes,
Breathing His peace on hall and hut
At evening, when the doors are shut†:

Then speeds us on our work-day way,
And hallows every common day;
Without Him Sunday's self were dim,
But all are bright, if spent with Him.

* "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low" (St. James i. 9, 10).

† "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled together.... came Jesus, and stood in the midst, and saith unto them, Peace be unto you" (St. John xxi. 19).

## Miscellaneous.

FORMATION OF THE ISLANDS IN THE SOUTH SEA.—It is still a question whether the polypes originate the stony bodies they inhabit, or whether they find them prepared for their occupation by the hand of nature. Forster, whose experience gives some weight to his opinions on this subject, was inclined to believe that the little creatures actually form the matter which composes the coral masses; and, consequently, that, by their means, new islands are in a constant process of formation. The great captain Cook, after a careful investigation of facts, had arrived at the same conclusion. Dalrymple, on the other hand, thinks that these rocks take their rise at the bottom of the sea; from which they are detached by currents or tempests, and thrown on the sand-banks. This, no doubt, may take place in some localities; but the principle most assuredly cannot apply to those reefs which rise like walls in the midst of the ocean. Around New Holland, for example, the rocks in question ascend, like perpendicular ramparts, from a very great depth. Such structures, it is obvious, must derive their origin from the animals themselves; unless we attempt to account for them on the grounds of a new hypothesis, which intimates that they may grow in a manner similar to the common sea-weed, and that the insects found on them are analogous to those which take up their abode on trees and herbs—a conclusion to which the arborescent appearance of some corals and the fungous forms of others are supposed to give a certain degree of countenance. By some authors these animalcules are called saxigenous or rock-making polypes. They are supposed to begin their operations by selecting a suitable spot, such as the summit of a volcano or the top of a submarine mountain. Having chosen their site—with a reference, it should seem, to an ultimate object—they work with incredible diligence until they reach the surface; above which, as we have already stated, their nature and habits do not permit them to proceed. Mr. Lyell remarks, that the circular or oval forms of the numerous coral isles of the Pacific, with the lakes in their centre, naturally suggest the idea that they are nothing more than the crests of submarine volcanoes, having the rims and bottoms of their craters overgrown with coral. This opinion is strengthened by the conical shape of the islands, and the acute angle at which they plunge on all sides into the surrounding ocean. It has also been observed, that, although within the circular reefs, there is usually nothing discernible but a lagoon, the bottom of which is covered with coral, yet, within some of these basins, rocks, composed of porous lava and other volcanic substances, rise up, resembling eminences of igneous origin which have been formed in an epoch not beyond the limits of human observation.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

A RUSSIAN MARKET.—In one corner all the dealers in images of saints have established themselves. The Russians, who always imagine that they are forsaken by God and all his angels where they have not visible and palpable representations of his omnipresence—where the Almighty has not taken actual possession by the hand of the priest—and who therefore hang their persons, their rooms, their doorways and their gateways, as well as their churches, with images of saints, have occasion, of course, for an incredible quantity of them. In heaps, like gingerbread-nuts, and sold by dozens, little brass crosses, portraits of the virgin Mary, St. John, and St. George, and other amulets, lie exposed before the shops. On the walls of the latter hang glittering figures of false silver and gold of all forms and dimensions; small ones, a few inches in length and breadth, which the servants of great families fetch away by the gross, to supply new built houses, where they are nailed up in every room behind the curtains; large ones, six or eight feet high, for orthodox tradesmen, who, with their wives and children, prostrate themselves before them; others for the use of village churches and city chapels. Some are fitted after the new fashion into mahogany frames; others adorned in the old style with pillars, porches, and whole temples, curiously platted with silver wire. Many are new and fresh painted by pupils of the Petersburg Academy of Sciences; but most of them are antiquated figures, seemingly encrusted and embrowned with the dust of ages, and these the lower class of Russians like best: just as the German peasants prefer old, thumbed, and soiled hymn-books to such as are bran new and fresh bound. They are in particular request when it is known that they have belonged to churches, but less valued if they have grown old in the service of private individuals.—*Kohl's Russia.*

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UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE TRUE CHARACTER AND PRINCIPLES OF PROVIDENT SOCIETIES:

AN ADDRESS,

BY THE REV. F. WHEELER, M.A.,
*Perpetual Curate of St. Chad's, Lichfield.*

No. II.

I SHALL now make a few remarks upon our second head proposed, namely—the conducting such a club as this, not simply with a view to the temporal good of ourselves and others, but also for the glory and the praise of God.

It is written—"Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." Nay, I may say it is commanded—for no scripture is of any private interpretation. What is enjoined upon one body of Christians as a general truth, is binding upon another body; and, if we desire to approve ourselves in any degree worthy of that holy name, we undoubtedly are bound, and should feel ourselves obliged to it. The simple question then is, are we to act as becometh Christians, or are we not? Because, if we are, it is clear that that is not Christianity which is confined merely to the church and our own chamber; but, like the leaven in the meal, it must pervade the whole man, and influence the whole character of the man. It must go with us to our farms, and our merchandize, and our daily work. It must be shown in our dealings one with another, and all our concerns in life. It must make us, whether we eat or drink, or whatever we do, to do all to the glory of God. And O, what a noble aim, what a glorious principle is it, to do all to the glory of God! It is then, when learned, that we begin to fulfil the object of our being. It is then, when commenced, that we show our superiority over every other created animal, and prove our title in some measure to the lofty praise of being made in the likeness of God. It is then that the very kingdom of heaven seems to be brought down to earth, and man, by adopting the same principles, by aiming at the same objects at which the spirits above aim, becomes a fellow-citizen with the saints and of the household of God, and proves himself a Christian indeed: and such would I have those I address to be. I would desire to see you doing all things to the glory of God here, to prove that you are indeed builded upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone, and therefrom shall soon be glorified with the saints hereafter.

But to the more immediate question—how such a society may conduce to the glory of Almighty God?

It will conduce to the glory of God in proportion as its operations are based on Christian principles, and all places and offers to temptation are removed from its members. Be careful, then, in this matter. Guard your society as far as can be from the snares of evil. See that your meetings are held in such place where there will be no disposition excited to drunkenness and intemperance, and be cautious in every respect that you place no stumbling-block of iniquity in a weak brother's way. And further than this: so dependant as you are upon the blessing of a divine Being, I should like to hear that that divine Being was recognised in all your meetings together. I take up the rules of a provident club of a neigh-

bouring town, and I find this as one of its first regulations—"In all the annual and special meetings of the society, before the commencement of any other business, a chairman shall be elected, who, in the absence of a clergyman, shall open the meeting by prayer; and a form of prayer shall be provided by the president which may be used or not, at the discretion of the chairman." And why should it not be so with you? Why should not God's blessing be implored, who, as the Supreme of all beings, should be the most desired of all friends? Why, in this respect, should not your society be as godly as well as friendly society? As it is, you have wisely and well made regulations for the fining of any individual who should presume to use improper language, be guilty of profaneness, or manifest a querulous and angered spirit in your meetings. But here you would employ, in the plan suggested, the best and the most effectual means of preventing any such evil. Your minds and your hearts would be impressed with a sense of the divine presence; your thoughts would be solemnized and sobered; and I believe you would experience a special Providence directing and superintending your proceedings, guiding you in cases of difficulty, and blessing and prospering your directions and work. Let me recommend you to try in this way to do all things in this society to the glory of God.

And then, once again, why not endeavour to promote one another's spiritual good in encouraging each to hallow the sabbath-day? I take up another published report of rules belonging to a friendly society, and I find this as the most prominent of its regulations—"This society shall be composed of persons of a good moral character, who observe the Lord's day by regular attendance at a place of worship." By so doing, the honour of God would be publicly recognised in your institution; you would manifest a higher aim than the alone temporal good of yourselves and others; and you would be acting in direct accordance with the command which I have already said is binding upon all Christians, and is essential in all true Christianity.

But I know the objections that some would raise to such propositions. I know that there are men who will argue that they are quite beyond their purpose; who will say that the inculcating of religion is a minister's business, and not theirs, that their purpose is to have a friendly society, and they can aim at nothing beyond. What! religion a minister's business, and not your business? Have we not then one common Lord? Have we not all one God? Are any more independent of that God than others? Are any less bound to serve him than others? Have we not one faith? Is there not one Spirit which is promised to all, which should influence all? Can Christianity be different in its nature and its kind? Are we to imagine that some are to desire the glory of God, and others may disregard it? Impossible! And then, these principles beyond your purpose! I envy not that man his religion who can plan his rules and regulations for the sick and sorrowing, and thinks it beyond his purpose to have one care for the soul—one rule referring to the eternal world, to which sickness is the usual road, and should be the universal admonisher. I covet not that man his charity who can picture to himself the ravages of disease, can see in imagination the countenance of the sick sufferer gradually become more wan, the eye more glassy, the frame more feeble, the death more sure, and yet consider it beyond his province, though providing for the body, to do anything beforehand to benefit the soul. I desire not that philanthropy which will provide for the widow in her distress, and make provision for the funeral of her loved one, and think (as such considerations must lead one to think) of the open grave, the cold corpse, the gnawing worm, and yet consider it foreign to the question to allow imagination to soar beyond the grave and make one provision for the thoughts of eternity, or offer one protection against the worm that dieth not, and the fire that is not quenched. Call it by what name men will, this is not the charity, not the religion, not the philanthropy I covet; and they who are content with it, I scruple not to say, should fear the consequence, should tremble for such religion as this. But whilst I thus speak in reference to objections that have been made, and may be made again, I "hope better things of you, and things which accompany salvation." I hope that the suggestions which have been thrown out as to the way in which such a society as yours may be conducted, on Christian principles, will be considered. I have recommended no imaginative scheme of my own: the things proposed have been tried, and are working well. In other towns the place of meetings is carefully chosen apart from a public-house; the meetings of committees are commenced with prayer, and a due observance of the sabbath is enforced. It may possibly be that you would have some objections to such regulations, but I am loth to believe it of any I address; at any rate far better would it be for you to lose some few godless members from your ranks, than lose God for your friend; far better for you to confine your operations within narrower limits than widen them to admit un-

godliness and indifference. If it be the command of Jehovah—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," that must be your aim; you cannot neglect it without disobedience and sin.

And now think me not unfriendly to you because I have spoken plainly and pointedly. I shall regard your society with much interest as connected with the parish, and, if in any way I can aid you in the carrying out the suggestions I have proposed, I shall be happy to render you what assistance is within my power. It is morally certain that such a society as yours must materially affect the interests of our parishioners one way or the other. If it leads to drunkenness and to gambling (and be it remembered I speak not now of the members only who have joined you, but those who shall join you), you will be a curse to us and not a blessing; you will be found fighters against God and against his servants; you will be impeders of the work of redemption instead of helpers of the Saviour's joy; and therefore I say, for I do most sincerely feel, that great responsibility rests upon the managers of this society. But if, on the other hand, you are willing and disposed to work with religion for your centre; if you see to it that your rules are based upon religious and not merely worldly principles; if you endeavour in this, as you should in every thing, to conduct your society in such a manner as shall tend to the glory of God, then will you be a blessing and a help to us; you will honour God, and I believe God will honour you, and you will approve yourselves a friendly union indeed, by manifesting a true, because a scriptural, love one for another.

One more word, and I have done. You are going now from this place to festivity, and it may be to scenes of amusement; do not, I implore you, mar the having began the day well by ending the day ill. Beware of excess; beware of intemperance, both in speaking and drinking; beware of anything that may bring disgrace upon yourselves, your society, and offer dishonour to your God. The enemy of souls is ever busy on such occasions as these; beware of him.

I pray God to keep you from evil, I pray him to give you grace to resist temptation, and I offer you for your motto, your guide and rule in the direction of your society, the apostolic injunction we have considered—"Whether ye eat or drink, or whatever ye do, do all to the glory of God."

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## WHO ARE THE GIPSIES?

### No. III.

The habits of the English gipsies were referred to in a former paper, as affording a proof that that class of persons are by no means so degraded as (for want of information concerning them probably) they are usually held to be. But they have a claim upon our regards in a religious point of view. The ancient people of God, the Jews, sinned in connection with the Egyptians. It was this connection which led aside even the man whom God had chosen to be the father of his favoured people. Abraham did not trust his heavenly Protector at the time of the famine in Canaan, though he had recent proof of the favour of God; but he fled to idolaters for support. An intimacy was thus commenced between the Israelites and the Egyptians. It had its beginning in dishonesty, in fraud, and concealment; and, like all intercourse begun under such auspices, it continued, as it was likely to do, in acts of wrong, severity, strife, deception, and enmity. Israelite and Egyptian had displeased God; and both were destined to bear the marks of his displeasure, which he resolved to manifest by keeping both distinct people from all other nations on the earth, while he scattered them through all. The Israelites living in "cities," and the Egyptians in the "fields and desolate places," are enduring living proofs that God is powerful and just. And, lest any should overlook the hand of God in these respective dealings, or ascribe the condition of these two nations to accident, the Lord caused the phenomenon which they now exhibit to be the subject of prophecy. Many centuries before the events came to pass, the lips of inspired men proclaimed that "the mouth of the Lord had spoken it," and he would "surely bring it to pass," that the two nations which had walked contrary to him should witness to all the world that he was a retributive Governor. As far as the Jews are concerned, what has been here said will be allowed to be founded on the authority of scripture, and to have been confirmed by what we have all witnessed during many centuries. And if, as respects the gipsies, any shall stand in doubt, and be unable to decide at once that they are, as clearly as the Jews, a people with whom God is singularly dealing; yet none can hesitate to admit that they are a most extraordinary people, and that not only are their peculiarities so striking as to arrest the notice of all thoughtful persons, but their origin such as cannot be explained but by supposing that God is working in and for them in a way which he is not pleased ordinarily to work. When we consider the peculiar circumstances in which the gipsies were first discovered, and have ever since remained—circumstances so different from what is termed the natural course of events—it appears that their case can only be accounted for, by admitting that the Almighty decreed their continuance in these circumstances, and appointed the means whereby his decree should be executed. The Jews have been dispersed: they are to be recalled, and exalted. Similarly have the Egyptians been scattered; and prophecy leads us to look forward to their restoration also. The prophets who predict the one result, foretel the other also; "and if the Egyptians are not restored to their own country, becoming a kingdom, though (as perhaps, compared with that of the Jews), a base kingdom, and under a Saviour and a Great One, learning to know the Lord, then will the word of prophecy fail as completely as if the Jews themselves were never to be recalled.

"It may be said, we know where the Jews are, and that there is still such a people in existence, ready to be recalled, but where are the Egyptians? Supposing no such people were known to exist, still they must appear from some quarter, or the prophecies must fail; nay, they must fail if those long lost Egyptians

were not found exactly in the state that those extraordinary people the gipsies are now in—a state which, of itself, proclaims a miraculous origin and support—a state that, on any other supposition, is a complete paradox, yet a state that in every feature, extraordinary as they all are, resembles the predicted state of the Egyptians during their dispersion; people coming, no one could tell where from, no one could tell how; dispersed almost at once over the then known kingdoms of the earth, without a home, cast into the *open fields*, never leaving them, despised even by the most despicable; without a God, without idols, without images; with complexions, and, as far as is known, everything resembling the long lost ancient Egyptians. Do we then need to ask where are the Egyptians to be found? Are they not in all lands? Are they not in the open fields of this and almost all the kingdoms of the earth, whither the Lord God hath cast them out, as his prophets predicted, and from whence he will, when the fulness of time shall come, recall them, and, in fulfilment of the same predictions, replace them in their native land, teaching them with all mankind to know and to serve him who constituted them no unimportant link in the long unbroken chain of a wise and merciful Providence? The wonder then will not be that such a people should have been at length discovered, but that, possessing as we have always done, such clear prophecies respecting the ancient Egyptians, and possessing likewise a people so manifestly resembling them, that we should never before have discovered even the similitude, especially when the extraordinary state of the gipsies itself was such as to demand the most strict attention.

"I think that we must not only admit the ancient Egyptians to be somewhere a dispersed people in the open fields of all countries, whither the Lord God, as predicted, hath driven them; but also, that the gipsies are that people so dispersed, and that they, as well as the Jews, probably nearly at the same time, will each be recalled and reassembled in their respective countries; both of them there to be brought, through the instrumentality of a Saviour, to that knowledge of the Lord which is displayed in the Christian scriptures. These two extraordinary people seem, then, as designed to connect the commencement of the postdiluvian world with its termination; constituting, throughout its whole course, perpetual miracles to the confounding of every sceptic who shall dare to deny the existence of such miraculous interference of the Almighty in the government of the universe, and of its inhabitants; for, however they might ascribe the existence of such people, under such circumstances, to natural causes, yet they must admit them to be circumstances such as could not possibly be guessed to be likely to happen before they took place. Now, then, as no one of these sceptics can deny that such incredible, if not impossible, events were clearly foretold by men professing to be prophets, ages before they occurred, they must, one would think, admit an imparted foreknowledge of future events. But it is not with sceptics that I mean to have to do; if I can convince believers in God and in Christ that I am right in my surmisings, I shall be satisfied; nay, if I can rouse them to such a research as shall finally lead to the discovery and establishment of the truth, I shall not only be satisfied, but thankful. The investigation at any rate can neither be misplaced, uninteresting, nor unimproving."

Nothing seems more strongly to support the opinion I have maintained, that the gipsies are a people under the immediate influence of the divine hand, than their extreme reluctance to be disturbed in, or taken away from, their peculiar mode of living. The tenacity with which they cling to their habits is, to myself, an evidence that they are held to their state of separateness by an uncontrollable power. If they were a people that lived together in great numbers, it is quite conceivable that they might take counsel together to remain in those peculiar habits by which they are distinguished. Pride, or the prospect of gain, or the advantages to be derived from clinging together as a corporation, might be motives sufficiently strong to account for their peculiarities being perpetuated by concert among themselves. But that a race of people, "scattered among all nations, and dispersed in all countries," should maintain such a character, is not to be explained in any other way but by "a fiat of the Almighty, impressing it upon them for a particular purpose. All their propensities," continues the writer above quoted, "their habits, and their manners, are calculated for a people doomed to a continuance in such a state, and for such a people only; while so strong are those propensities, those habits, and those manners, that no measures, however severe or violent, have yet been able either to eradicate or weaken them. If the gipsies could obtain a livelihood without ever coming in contact with other people, it seems as if they would rather do so. Nay, they will submit to the greatest and most severe privations rather than be compelled to such an alternative. When they are driven to it, it seems that their object is to retire from it again as soon as the means of so doing can be acquired. If, by the severity of the weather or other causes, they are forced to seek refuge under less penetrable roofs than those of their frail, slight tents, they never resort to the common lodging houses among the depraved vagrants of towns; they obtain a room to themselves, however mean it may be; they dwell as retired and unknown as they can, and they leave their prison house, like the earliest sportive denizens of the air, on the first gleam of sunshine, to enjoy their beloved freedom in the refreshing breeze of the opening spring, erecting their own simple endeared habitation in the verdant lane, under the budding hawthorn, by the side of the sparkling stream, whose banks are sweetened and embellished by the violet and the primrose, while the heavens smile over their heads with renewed splendour, and the whole welkin rings with the awakened notes of love, and harmony, and delight. O! can we hold beings like these in scorn and contempt?

"This unconquerable love of freedom, and of the country, is not felt in the same degree by any other people on the face of the globe as it is felt by the gipsies universally, and has been so, through all the ages since they were first known. It seems inseparable from their nature, and must have been impressed upon it for some good purpose by almighty power. What that purpose is, I think no one can now doubt. There seems likewise to have been given to them a degree of intellectual power possessed by no other people at all in the same low station, with a freedom from cringing meanness, or abject servility, which tends greatly to preserve them a free and independent people. Though they will accept of alms, and even ask for them, it is in general only of such persons as happen to come in their way. They rarely, if ever, beg from door to door, or in towns; and never with whining or fictitious distress. It is an extraordinary circumstance that, however distressed, they rarely apply for that legal relief which they might demand. There is an unaccountable quickness and clearness of understanding possessed by them, which not only enables them to express themselves clearly, but also to turn the failings of others to their own account. At the same time, their language is neither profane nor vulgar, but generally such as is proper and approaching to refinement. Though they cannot be accused of false modesty to those who do not encourage ribaldry, their language is seldom other than decent and unassuming. On all occasions they seem to avoid giving unnecessary offence in conversation. Since they have ceased to be persecuted and hunted

as wild beasts, or to be considered as houseless thieves and vagabonds, few instances of convictions of real gipsies have been known. To these qualities, contributing to fit them for their assigned station in the 'open fields of all countries,' may be added their unprecedented contentedness with the very scantiest, meanest, and even most revolting food. Not, as has been said, because they prefer it; but, as Boswell said, because they are often very ill off for want of victuals of any kind, and must, therefore, put up with such as they can get. Their abstemiousness, and contentedness with little and mean food, is requisite for a people who are doomed, like them, to be cast into, and remain in the 'wilderness and the open fields.' Such a people, one might suppose, would be an idle race. This is not the case, generally speaking; they are industrious so far as they can be so consistently with their decreed stations in the world; so that there are few trades which it admits of which they do not follow: they do not seek to eat the bread of idleness, but they will not drag the chains of slavery. If it were not for their industry, they could not appear so decently clad as they very generally do, nor with the comfortable accommodations which they often possess."

Surely, there is something in this people, when we look at their origin, and their ways of living, which must persuade us that the divine hand has stamped upon them their peculiarities from some cause, and with some view.

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## NIGHT WATCHES.

### No. II.

VII. In the sacred books a great number of events and mysterious circumstances are set forth by the number seven; but let us fix our attention upon the most obvious and important. God, having created the world in six days, rested or rather ceased from his work on the seventh day, which he blessed and sanctified and set apart in a peculiar manner for his worship. The Hebrews, in consequence of this appointment and to preserve the memory and manner of the creation, kept this day holy, according to divine command, by abstaining from all servile employments, and by applying themselves to the service of God, to the study of the law, and to prayer; and it pleased the Almighty afterwards to deliver from Mount Sinai a positive moral and perpetual commandment, by appointing one day in seven to be kept holy. Since wickedness prevailed on the face of the earth, and the true worship of God was corrupted by idolatry, this commandment was renewed by the Almighty soon after the passing of his people through the Red Sea. As our Lord rose from the dead on the first day of the week (the day after the Jewish sabbath), thereby completing our redemption and putting an end to the former dispensation, we, for that reason, keep that day for our sabbath, as the Christian church has continued to do ever since that time.

If we consider only our situation in this world, Sunday is a day of rest and comfort; and, viewing it in this light only, it must be regarded as a wise and merciful institution. By the interruption thus imposed on the active employments of life, the weary body is refreshed, and the exhausted spirits are recruited; but, in comparison with the benefits which it provides in a religious point of view, all its advantages of a worldly nature are not worthy to be named. Placed by the side of the salvation of the soul, every other object sinks into insignificance. Such, however, is man's natural blindness and folly, that there is nothing which he is so inclined to overlook; every trifling worldly pursuit engages or engrosses his attention, while the glories of heaven and the torments of hell are disregarded and forgotten. What then is the end of the sabbath but to counteract this evil? What is the direct tendency of this institution but to rouse man to a consideration of those important matters which he is so disposed to neglect? The observance of this holy appointment is also one of those means of grace, the diligent use of which God has promised in an especial manner to bless. What then have they to answer for who make the Lord's-day a day of idleness, a day of letter-writing, a day of doing odd work, a day of travelling or visiting, a day of loitering about, as if it were a curse imposed upon them to be kept one day in seven from their usual occupations!

To go up into the house of the Lord with the voice of joy and praise, to pour out the heart before God in penitent confessions and earnest prayer, to search the scriptures which are able to make us wise unto salvation, to meditate on the love of Christ which passeth knowledge, to join in edifying and improving conversation, to visit the fatherless and widows in their affliction, to instruct the ignorant, to strengthen the weak, to relieve those that are in want—these are the pure enjoyments which the sabbath furnishes. In these spiritual exercises and holy occupations, in this labour of love, the servant of God experiences a pleasure, in comparison with which all the pleasures of the world are dross and vanity. Calling the sabbath a delight, the holy of the Lord, not doing his own ways, nor finding his own pleasure, nor speaking his own words, he delights himself in the Lord.

VIII. At this stage of time's revolving progress the miraculous preservation of the eight souls in the ark may be brought to remembrance, and all the extraordinary facts connected with that event. Having tried many gracious methods of indulgence with the wicked inhabitants of the world, and sought to reclaim them by every possible means, and having found that his goodness and forbearance, instead of leading them to repentance, only hardened them in guilt, God now saw fit to change his offers of mercy into the sentence of condemnation, and to send a deluge for the destruction of that people who would not turn and live. But it happened in those days, as it has too frequently happened with the sinful and rebellious ever since, that the people believed not the threatenings denounced against them. They despised the faith, and rejected the preaching of Noah, and ridiculed his preparation of the ark; but they could not "make the word of God of none effect." His judgment overtook them in their career, the flood came at the appointed time, desolation was spread over the face of the earth, and all its inhabitants, with the exception of one family of eight individuals, were involved in the general ruin. The deluge is a subject of the most awful consideration, not merely in itself, as sweeping away into perdition almost all the human race, but also as being a resemblance and emblem of other visitations of an offended and avenging God: in the first place, of the overthrow of Jerusalem and the miserable destruction of its rebellious people. "As the days of Noe were, so shall the coming of the Son man be—so unlooked for, so amazing, so disastrous to his enemies. This event may also be regarded as typical of another period, infinitely surpassing all the rest in terror and in awe—the coming of Christ to judge the world, to execute his final vengeance upon those who would not be reclaimed by his mercy. The face of nature will then be destroyed by another process—by a dreadful and universal fire. This will indeed be a day of desolation, of "lamentation and mourning and woe;" of which no words, no example, no past event, nor even imagination itself, can afford a correct representation.

IX. The conduct of the ungrateful lepers, which induced our Lord to exclaim—"Were there not ten cleansed, but where are the nine?" will answer the present purpose.

In the hour of their affliction, under the pressure of their misery and infirmity, they had recourse to Christ for mercy; but when that mercy was exerted in their behalf, and they felt themselves healed of their leprosy, neglectful of the gracious Being who had effected the cure, by far the greater part of them unthankfully went their way. One of them only, when he saw that he was healed, turned back to give him thanks. This is indeed not a pleasing representation, but it is too true a representation of human nature. Out of the multitudes of those who receive blessings at the hand of God, how small is the portion of them who receive his blessings with gratitude, and return them with thankfulness! With respect to the most common which we enjoy—our life, our health, our strength, the food which we eat, the garments which cover us, the air which we breathe, and the sun which cheers us with its beams—all these things are conferred upon us by a bountiful Providence; but do we receive them as the gracious gifts of him from whom all good things do come? Is the man who has been raised from a bed of sickness the same devout and humble being that he was? Is he still possessed of the same lowly sense of his own feebleness, and of his dependance on an Almighty arm? Is the petition of mercy in the time of need changed into the song of thankfulness, in return for the mercy that has been bestowed? To all of us is preached through Jesus Christ the forgiveness of sins, the cleansing of our spiritual leprosy, and we are assured that "all that believe are justified from all things from which we could not be justified by any righteousness of our own." But are the good tidings of salvation through faith in a crucified Saviour received by all of us with those sensations of gratitude, with that desire to promote the glory of God which blessings so incalculably great should excite? Do we all of us with a loud voice glorify God, and fall down on our face at his feet, giving him thanks? Or rather, may not the words of the Redeemer of the world be repeated to us—"Were there not ten cleansed, but where are the nine?"

X. The ten commandments are justly considered as the grand outlines of the holy law of God; and what we may learn from them is well summed up by the church catechism in our duty towards God and our duty towards our neighbour, which will assist us materially in a serious self-enquiry at this hour; for we are authorised by the example of Christ to interpret every one of them in the strictest, most spiritual, and extensive sense of which it is capable. Though we neither hear the thunders, nor see the lightnings, nor witness the awful circumstances with which the holy law was given; and though we are not appalled by the voice of God himself, speaking to us from the top of blazing Sinai, yet, if we attend to the things then spoken, we shall perceive that we have as much occasion to tremble as the Israelites had when they stood at the foot of the mountain. This law—which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it—will be the rule of the future judgment of God, as it is of the present conduct of men. Comparing the state of the world with its spiritual requirements, we see, most evidently, that man is a fallen creature; for his character, disposition, and conduct, so far from being perfectly conformable to this holy law, are quite contrary to it. Examined by this rule, our own past lives appear a continued series of transgressions, our best actions defective in their principle and defiled with sin. Thus the law shows men their lost condition, guilt, and danger, and effectually demonstrates to their consciences that their own righteousness cannot justify them, their own arm cannot save them. Blessed be God, through the obedience and atoning blood of Christ, we have access to a reconciled Father, notwithstanding our guilt and unworthiness. If we view the character of Christ in human nature, in the midst of temptations and sufferings, even unto the death upon the cross, we shall learn that he was perfectly obedient to this law in its fullest extent; and on this obedience his divine nature stamped infinite value. "Do we then make void the law through faith? God forbid; yea, we establish the law." All rational creatures are bound by its authority, and all transgressors are under its condemnation; but, since Christ has fulfilled its righteousness and borne its curse, all who hear the gospel are under a dispensation of mercy, and have forgiveness proposed to them; and all true believers are pardoned and justified, and are required to render a sincere, unreserved, habitual obedience to the law, though not able to obey it perfectly.

XI. It is true that the Jewish mode of reckoning time does not correspond with our own, but the eleventh hour may serve to recall the well-known parable, which is all that in this instance is required. Observe what is implied in the question—"Why stand ye here all the day idle?" Whoever is not employed in the Lord's service, in the working out his salvation, in preparing for eternity, and in doing all to his glory, is, in the judgment of his Maker, idle; and, busy enough as he may be in other matters, will receive the portion of the slothful and unprofitable servant. None of us can plead the same excuse as the Gentiles, whose case was probably uppermost in our Lord's view when he uttered the parable. We have been engaged from our very birth to the service of God, through Jesus Christ; and those who have been standing idle have not stood idle for want of business to perform. He said to us at our baptism—"Go ye into my vineyard, and whatsoever is right ye shall receive." He repeats the same to us by the suggestions of the Holy Spirit, and by the voice of his word. His ministers are continually pressing the same truths upon us; and so is the flight of time, and so is the approach of death, and so is the daily disappearance of our neighbours from this earthly scene. We therefore, if we are standing all the day idle—idle as to the most important thing, though perhaps busy in worldly affairs, and even pleading that excuse—we cannot allege the pretext that no man has hired us. The parable gives occasion to remark the danger of delay in turning to the service of God. It is not for us to prescribe to God, or to limit the extent of his mercy: the question is not what he may do, but what may sinners warrantably expect according to the declaration of his word, and the unchangeable principles of his government. Now, while the scriptures contain the most gracious invitations and promises to engage sinners to repent and believe the gospel, not the least encouragement is given to justify delay. Here and there one may be saved at the eleventh hour; here and there a brand may be snatched from the burning, but where is the great mass of sinners? Where is the great body of those who have lived without God? They have died as they have lived; they have sown to themselves corruption, and they have reaped the same; they have lived without God here, and they are left to pass an eternity without him in the unseen world, amidst weeping and wailing and gnashing of teeth.

XII. The hour of midnight may summon before us, not the terrific ghosts of superstition, or the fairies of childish fiction, but the glorious company of the apostles. The twelve were plain, humble, unpretending men, of low birth and low occupations, without learning or education, or anything to recommend them but their simplicity, integrity, and purity of manners. With what hopes of success could men such as these set about the most difficult of all enterprises—the reformation of a corrupt world, and the conversion of it to a new faith? Yet we all know that they actually did

accomplish this end, and that on the foundations they laid, the whole building of the Christian church has been raised, and the divine truths of the gospel spread through all parts of the civilized world. How then is this to be accounted for? It is utterly impossible to account for it in any way but that which Christ himself points out in his charge to the apostles. It was by the powers with which they were invested, the miracles they were enabled to perform, the Holy Spirit accompanying their preaching, that they made such multitudes of converts. The people saw that God was with them, and that therefore every thing they taught must be true, and by the power of divine grace they were turned from darkness to light. The doctrine of the apostolical succession, so overlooked and undervalued in the present age, is one of considerable importance; for, unless the ministers of the gospel are sent by Christ, what right have they to act in his name? As the Lord Jesus was sent by the Father, so were the apostles sent by him: as the apostles were sent by Christ, so did they send the first race of bishops: as the first race of bishops was sent by the apostles, so they sent the second race of bishops; the second the third, and so down to our present bishops, who can thus trace their spiritual descent from St. Peter to St. Paul, and prove their divine authority to govern the churches over which they are appointed to preside. Like the apostles, they have the right to appoint under them inferior ministers; and so the clergy of England can establish their right by commission from Christ to minister in sacred things. Taken individually, the characters of the twelve, and some of their remarkable actions, will lead to various trains of reflection. For instance, the call of the fishermen and of the publican, Peter's denial, the treachery of Judas, and the unbelief of Thomas.

David's recollection of past protection and deliverance, which occupied his thoughts as he lay sleepless in his bed during the silent hours of the night, encouraged him, not only to rely on the power, truth, and love of God in his greatest danger, but to rejoice in this confidence under his sharpest afflictions. May we, like him, "commune with our own heart upon our bed." May our meditations be acceptable in God's sight, for the Redeemer's sake; and may he teach us "so to number," not only our days, but our hours, "that we may apply our hearts unto wisdom."

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## THE BOOKS OF THE LAST ASSIZE*.

The apostle adds in the text, "the books were opened." But you ask—"What books will be opened?" I reply, many: the book of the divine law—that perfect, immutable standard of good and evil; the book of providence, stating the talents committed to the stewardship of each individual, the advantages and disadvantages of his situation, and the dealings of God with each all his life through; the book of God's omniscience, developing all the particulars of every man's conduct, and the very motives and thoughts of his heart. From that book will be read the words which were whispered in the ear in secret, and by it the hidden things of darkness will be proclaimed. It will rend every veil of hypocrisy, and cause every man to be seen and known as he really is. This will be a terrible book to the impenitent sinner, for another book will be opened which will prove a counterpart of that which will be published, and attest to the criminal with a power altogether damning—"Thou art the man"—I mean the book of conscience. Nor shall it only prove that such and such things were, but that they were committed in spite of its reproofs—in the very teeth of its warnings. "I smote, I exhorted, I cautioned, I advised," shall be found written in the margin of the records of conscience. Awfully will such notes rack the terrified criminal, yet the page of conscience must be turned over, and the ungodly be shewn as without excuse. In that day a man's self will be his own chief tormentor—the sinner will be proved to have been his worst enemy. The worm that shall never die will be busy at his excruciating gnawings.

Another book will be opened—the book of the gospel. Then that which was ordained unto life shall prove to have been, as regards thousands and thousands, unto death. The Lamb slain, the opened fountain of his all-cleansing blood, every most gracious message of his free and full salvation—all neglected through unbelief, put away from them through the love of sin—will set a seal to the justice, the truth, the wisdom, the love of the Father, on the one hand, and to the condemnation of the despiser, on the other; and who shall gainsay or resist? Now in their life-time—alas, what is life-time itself!—but, I say, now in their life-time men may count it a light thing to hear and to neglect the gospel of Christ; but then will they discover that that very neglect has armed even those glad tidings with thunders against their souls for ever. "He," says the apostle, "that despised Moses's law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God? We know him that hath said, Vengeance belongeth to me; I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Heb. x. 28-31). Men and brethren, "how shall we escape if we neglect so great salvation" (Heb. ii. 3; xii. 25)?

But, blessed be God and the Father of our Lord Jesus Christ, "another book was opened," or no flesh could be saved; it is "the book of life." It is the register of the souls which Christ redeemed, with the evidences of their repentance, their faith, and their love. It is a book written in the blood of Jesus; no name could have found a place in it but for that blood shed upon the cross. This record of the "multitude which no man can number" is, at the same time, a record of the infinite love of the Father, the Son, and the Holy Ghost. This is a roll of the names of those whom Jesus describes as "given him of the Father," and of whom he said—"This is the Father's will, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John vi. 39). They were sinners—some of them of the grossest and vilest character—even as others; but they have been washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. vi. 10, 11). Free grace chose them and called them, free grace justified and sanctified them, and the same free grace now glorifies them. They set up no claim derived from themselves, they make mention of nothing wrought in their lives; but this one thing they did—they judged themselves while living on earth, lest they should be judged of the Lord; they found themselves condemned in *foro conscientiæ*, how then should they escape the condemnation of God (1 John iii. 20)? "What can I do to be saved?" had been their timely inquiry; nor had it been made in vain. God had provided a lamb for a sacrifice; they were taught by the Holy Spirit to believe the record that in Jesus there is salvation and life. A door of hope was set before them; they fled to it, and found Christ a refuge. They had not believed in vain—they are

* From "The Great Assize:" a sermon on Rev. xx. 11, 12, 15, preached at the assizes held before sir John Patteson, knt., one of the justices of the court of Queen's Bench, and Cresswell Cresswell, esq., one of the justices of the court of Common Pleas, in the cathedral church in Gloucester, on Thursday, March 31, 1842, by the rev. Alan Gardner Cornwall, A.M., rector of Newington Bagpath, and of Beverstone, and chaplain to the right hon. Lord Suffield. Published at the request of Thomas Kingscote, esq., high sheriff of the county, and others. Gloucester: T. Jew. Bailey, Wotton-under-edge; Goodwyn, Tetbury; Blackwell, Nailsworth. 1842.

saved; they have experienced that whosoever believeth in Jesus does not perish, but has everlasting life (1 John v. 10-12; John iii. 16-20).

The closing words of my text (Rev. xx. 11, 12, 15) declare that, "whosoever was not found written in the book of life was cast into the lake of fire." I will make but one brief remark on it, and hasten to a conclusion. That remark I couch in the language of bishop Jeremy Taylor. "Wonder not," says he, "that God, who loves mankind so well, should punish him severely; for therefore the wicked fall into an accursed portion, because they despised that which God most loves—his Son and his mercies, his graces and his Holy Spirit. And they that do all this have cause to complain of nothing but their own follies, and they shall feel the accursed consequences then, when they shall see the Judge sit above them, angry, severe, inexorable, and terrible; under them an intolerable hell; within them their consciences clamorous and diseased; without them the world on fire; on the right hand those glorified whom they persecuted or despised; on the left hand the devils accusing—for this is the day of the Lord's terror, and who is able to abide it?"

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## THE CHRISTIAN'S CONFLICT AND THE CHRISTIAN'S STAY:

## A Sermon,

By the Rev. G. H. Pedlar, M.A.,
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1 Peter i. 6.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations."

In the freshness of youthful spirits we are apt to regard life as a possession assured to us for very many years, and the world as a treasury of happiness on which we cannot often draw in vain; but, as we grow older, experience alters our estimate of both. We look around us, and lo! everywhere we discern the ravages of change. Do we regard the inanimate world? We recognize in blighted leaves, borne hither and thither by fitful gusts, the poor remains of summer's gay foliage: we watch, with a mournful interest, the last rays of the sun as they become veiled in the mists of evening, and acknowledge the force of nature's evidence that "this earth is no abiding-place." Or is our attention arrested by the busy scenes of society? Little else is remarkable there besides universal change and varied affliction: we see men one by one dropping into the tomb, and others in rapid succession occupying their places; here is industrious and honest poverty strangely baffled and trampled down; there contemptible worthlessness is pampered with earthly wealth and honours; in other cases, again, worth earns its just distinction, but cares and sorrow and disease make no exceptions. Men's happiness may seemingly vary, their positions in life may be widely different, their real history is nevertheless one and the same: "Man is of few days and full of trouble."

Now, brethren, why is this? God, we know, is infinitely merciful; in truth, "his mercy is over all his works," and his wisdom or his justice who can for one instant doubt? Why then this universal shortness of existence, this prevailing tendency to suffering? Unassisted reason might have suggested that there was a holy and wise cause for both, and that they must form a part of some gracious scheme whereby lasting happiness is placed within man's reach. This, I say, unassisted reason might have suggested; but, thanks be to God, we are not abandoned to the inferences of reason. He has been pleased to reveal to us so much of the particulars of that gracious scheme as shall suffice to establish hope, to quicken love, and to call forth piety in us: enough of it he has revealed to show to us the depths of his providence and the immensity of his solicitude for the children of men. All doubts and difficulties melt into adoring wonder before the transcendently glorious gospel of our redemption in Christ Jesus. It tells us how sin first came into the world, and death by sin, and so death hath passed upon all men, because all have sinned. It informs us how our Lord brake asunder the bonds of death for us, in order that "whosoever believeth in him may live, though he die; and whosoever liveth and believeth on him, shall not die eternally." It accordingly bids us, when startled by the painful spectacle of dissolution, or wrung with the anguish of separation, not to "be sorry, as men without hope, for them that sleep in him." And, when we can ill suppress our murmurs at the crosses and the distress that so unsparingly pursue us through the active scenes of life, it sets before us our divine Redeemer, perfected by sufferings himself, and predicting, as necessary to their eternal welfare, the exposure on his disciples' part to similar though less acute sufferings. "In this world ye must have tribulation:" "Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Therefore it urges on us this appeal—"No man should be moved by these afflictions, for yourselves know that we are appointed thereunto." And, beyond the fact that we are "appointed thereunto," it also sets our minds at rest respecting the Almighty's motive: in very faithfulness (not wantonly, not from cruelty, not with angry intent) he afflicts us; for "God," it teaches us, "doth not afflict willingly, neither grieve the children of men." His chastisements are destined to accomplish our amendment and our salvation: the Lord "chasteneth even as a father the son in whom he delighteth." "I will be his Father," says God to man, "and he shall be my son; if he commit iniquity, I

will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart from him."

Such is the general teaching of scripture concerning our position in this changeful world. "Tribulation," it assures us, "worketh patience, and patience experience, and experience hope." Plain, however, as its teaching is, we are often slow of heart to apprehend, and are still oftener so to practise, what holy writ sets forth. So long as its expressions are viewed in a general light, so long as its promises and cautions are propounded as extensively applicable, we can all of us profess some sort of credence, because we can lose sight of our own characters, together with the anxieties and misgivings engendered by them, in the throng; but apply its precepts individually: let sorrows, disappointments, and dangers, "ghostly or bodily," gather fast upon ourselves, and we are apt to "stagger to and fro" in search of worldly consolation, and to be "at our wits' end," and to forget alike the Author, the object, and the prescribed remedy of them all. So mighty is the flesh, so weak is the spirit, in most of us. God grant that we may derive edification and encouragement by contemplating together the true nature of the Christian's conflict and the Christian's stay.

The apostle, in the verse to which I have invited your attention, places prominently before us the trying circumstances which mark the Christian's conflict—"in heaviness through manifold temptations." Manifold indeed! They are numerous as the hours that comprise our existence, and as varied in their nature as the occupations that consume those hours. It matters not what may be our station in the world, or our attainments in wisdom, or our progress in grace, or our years; be we high or low, rich or poor, wise or unwise, young or old, righteous or evil in our generation, they haunt us at every step: in active life they boldly meet us; in the closet they are beside us, ready to occupy any inlet of imagination, and to convert a momentary unguardedness of thought into an opportunity for assaulting the soul. And it is in vain that men attempt to shun foes whom it is their duty to face with fortitude: they pursue the monk in his cloisters, and distress the hermit in his solitary cave: no seclusion is beyond the reach of "the devil and his works, the pomps and vanities of the world, and the sinful lusts of the flesh." It was not always so. Once man was holy, and, so long as he inclined to holiness, was happy; but when, in an unguarded hour, he preferred Satan's service and promises to God's, a retributive change passed over him and his; and justly so, for his Maker had given to him from the first a power of free will, had blessed him with both the judgment to discern the path of duty and the ability to pursue it, and had also endowed him with forethought enough to distinguish the consequences of his conduct, and with a conscience to guide his decisions. His sin was, therefore, against knowledge, and he deserved the bitter increase of trial that awaited him when "his own nature inclined to evil."

There is the curse that is even now, brethren, clinging to us all; therein consists our trial: we are "inclined to evil," and Satan tampers with the inclination. Each wavering pause between obedience and sin, each passionate desire when momentarily checked by conscientious scruple, the doubt, the fear, despair, and unbelief, the hour of thoughtlessness, and the wild outbreak of dissipation, are all turned by the tempter to mischievous account. He may not proceed by violent means; he may not, perhaps, attempt to cause a hasty and immediate downfall; his progress, scripture tells us, is on the contrary often slow, but it is, if unopposed, deadly. He will sow tares among the holy principles which our Creator graciously implanted in the soul, and both will grow together until the coarse rankness of sin chokes the word; and this is generally a work of time, so that the victim is not shocked by a display of the results of sin, which might have effected his recall to duty and godliness; he is hoodwinked, and sees not the precipice to which he is advancing apace; a captivating plausibility covers his temptations, and the tempter himself bears, as occasion may require, the assumed form of an angel of light. Hence Satan's deceitfulness will sometimes entrap the best of men: he provoked Job to murmur in the depth of misery; he seduced David to sin against God in numbering Israel; he extorted blasphemy and denial of his Lord from holy Peter, whose devotedness to his Master had on other occasions earned the Saviour's blessing. He is described by the Son of God as "taking away the word that is sown in the heart," and so harassed his inspired apostles that one of them, at a time when he could triumphantly exclaim, "Our weapons are not carnal, but mighty to the pulling down of strongholds," was driven to confess the presence in his heart of a messenger of Satan to buffet him. From these instances, and others of a similar nature that abound in holy writ, we gather that his assaults are indiscrimate, varying in manner, but extended to all classes. From the traitor into whom he entered at the last supper, to those holy men over whom he could and can attain no final advantage, all have been, or

are, "for a season in heaviness through manifold temptations," directed by the arch-fiend and his fallen angels.

But other temptations there are that bring "heaviness" to the Christian in his spiritual conflict: "the pomps and vanities of this wicked world" are before him, pregnant with seductiveness and danger; these, accordingly, supply the props on which Satan's influence over the mind mainly rests. Their power of attraction is easily accounted for, since men see and feel them, whereas of eternity they have but a feeble conception; and, because "eye hath never seen, nor ear heard" its pleasures, we are all the more exposed to the influence of attractions that are present and visible. Satan, therefore, makes ample use of "the kingdoms of this world, and the glory of them." Wealth, honour, power, luxury, and unbridled gratifications, and the pride of wisdom, glitter (some, or all of them) in the perspective of schemes which his subtlety recommends: "All these things will I give thee," is his language, "if thou wilt fall down and worship me."

Add to these external sources of "heaviness" to the Christian his own internal corruption, "the sinful lusts of the flesh," and you will find a cause for watchfulness indeed. As I took occasion to observe just now, we come into the world tainted with a corruption that, however it may be restrained by religious principles, doth continue to exist, "yea, even in them that are regenerate." Hence we are all prone to cling to some evil habit or other, which, if fostered, will become a ruling principle of action difficult to check, and perhaps, in the end, beyond subjection. Such was Pharaoh's pride; such was Korah's gainsaying; such was the young ruler's worldliness; such was the avarice of Iscariot.

What imminent hazard, then, besets each of us when the incentive whisper directs our thoughts, my brethren, to objects connected with our besetting sins; when visions of wealth, or of fame, or of unholy pleasure are made to float in our minds just in proportion as we are prone to avarice, or to ambition, or to sensuality, and we are thus almost unconsciously led so to dwell on the object, irrespectively of the means whereby it is to be attained, that every act of devotion or of godly conversation is weakened by thoughts wholly at variance with our spiritual interests! Danger, indeed, my brethren, there is lest the poisonous creeper at last destroy the tree, to the fruitful branches of which it so clearly clings, lest the thought which now merely impedes our faith eventually stifle it altogether; and in encountering that peril the Christian must endure "heaviness:" it must occasion a war between the Spirit and the flesh, for the health of the soul demands a crucifixion of the material self. "Let him take up his cross and follow me," is the Lord's bidding to his disciple; and "I die daily" will be that disciple's grateful experience. His life will abound in self-restraint; in watchings oft, in prayer and fastings oft, in distresses and persecution, must he seek his God. "Hereunto also were ye called," writes St. Peter, "because Christ also suffered, leaving us an example that we should follow his steps." Thus does the Christian find treason within as well as enemies without: "without are fightings, within are fears;" and hence arises "heaviness."

But another source of this feeling there is that springs neither from Satan's enmity, nor from the world's attractiveness, nor from the weakness of our nature: it springs from the Almighty's tender care—as a father he pities, as a father he also chastens us. "The Lord," it is said by the psalmist, "will judge his people," and "he judgeth not according to man's judgment." "His eyes behold, and his eyelids try, the children of men; and their ways are not hid from him." To his all-seeing gaze not merely the events of the present moment, but futurity, with all its secret consequences, are manifest. He therefore regulates his dispensations with reference to ends with which our short-sighted comprehension is unacquainted. His outstretched arm wields the afflictive rod; and we, perhaps, murmur, or, at all events, are "for a season in heaviness," because we fail at such a moment to remember that, as in the natural, so in the spiritual constitution of man, disease must be removed by remedies which may neither please the taste nor be unaccompanied with temporary pain; but, whether we will hear or whether we will forbear, Jehovah's admonitory and merciful voice is conveyed in these chastenings. It proclaims—"Build not up treasures on earth, but build up for yourselves treasures in heaven." Our hearts, naturally of the earth earthy, would, without such warnings, even if untempted by Satan, seek ungodliness; and, even when thus warned, are apt, God being with us, to set us against our ownselves. To such beings as we are troubles are, consequently, requisite: it is indispensable, if not to a man's own immediate benefit, at all events to the well-being of Christians at large, that examples of affliction should be presented; that sudden reverses of fortune, for instance, should, by proving the instability of earthly things, warn many whose souls are engrossed thereby; that unlooked-for sicknesses should alarm those

who, counting on years to come, are carelessly indulging in the pleasures of sense or in the pursuit of gain, and are postponing to an uncertain old age the great work of making "their calling and election sure;" and —more appalling than either or all of these sorrows—that the solemn lesson of death should be inculcated on us, when suddenly, in the circle of our acquaintance, or it may be of our nearest and dearest friends, a void is made, the accustomed features are missed, the well-known voice is heard no more. Long, perhaps, we have been wont to go to the house of God together as friends; and we now, a sorrowing company, traverse for the last time together its hallowed aisles, in order to bury for ever from life's anxieties what "the Lord gave and the Lord hath taken away."

The ungodly regard these and the many other crosses and hindrances which constitute the Christian's trial, as mere occurrences of course, and in the natural order of things; but the bible bids us look deeper—"Affliction cometh not forth of the dust, neither doth trouble spring out of the ground:" "Despise not the chastening of the Lord, for he maketh sore and bindeth up." "Think it not strange, then, brethren," to borrow St. Peter's language, "concerning the fiery trial which is to try you, as though some strange thing had happened." Are you in heaviness? It is because there is need. Do manifold temptations environ you? It is in order that "the trial of your faith might be found unto praise and honour and glory at the appearing of the Lord Jesus Christ; whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable."

Herein behold the Christian's stay under his trials. It is the very knowledge, love, and belief "wherein," says the apostle, addressing believers of every age, "ye greatly rejoice; though now, for a season, if need be, ye are in heaviness through manifold temptations." The bible has assured the Christian of the sufferings and death of a divine Redeemer, who is even now pleading in his behalf arrest of judgment; he has, in the scenes of Calvary, received an earnest that death has lost its sting, and that the grave has victory no longer; glad tidings of salvation he has read in every page of the blessed gospel; and he has daily risen from its perusal more than ever convinced that if, for the trial and perfecting of his faith, the Almighty does see fit to "suffer him to be tempted," he will also "with the temptation make a way to escape," that man, weak though he be, "may be able to bear it." It has taught him, too, that "blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life." Therefore he will be wedded to the interests of eternity; earth will be regarded by him as a road to heaven, not as an abiding-place; and, in consequence, he will regard every occupation and course of conduct, to which he is by circumstances invited, as bearing upon his future happiness; and gratitude to his Redeemer, as well as dread of eternal misery, will urge him to self-restraint, to a watchful obedience, to close imitation of his Lord and Master; and, because "he casts his burden upon God," God will sustain him. The blessed Spirit will to such an one be a protector and guide; though troubled on every side, he will not be cast down. Though to the eye of men an object of pity, though lacking, it may be, much that they deem essential to happiness, though a stranger to the pomps and vanities of the world, he has, nevertheless, a treasure; it is in heaven. In heaven, accordingly, are his hopes: his delight it is to hold communion with his Father, who is in heaven; to trust that his offences are, for Jesus's sake, forgiven; to experience a gradual growth in spirituality, and to contemplate that solemn hour when, amid the crumbling of this world's greatness and the despair of its deluded followers, a voice shall proceed from the great throne of judgment, pronouncing this gracious invitation to all who have loved their God—"Come, ye blessed children of my Father, inherit the kingdom prepared for you from the beginning of the world."

Brethren, we all must endure the Christian's conflict. Would we also experience the Christian's stay? Then must we seek it through repentance and faith and prayer and self-mortification and holy communion; then must we deny ourselves, take up our cross, and follow our blessed Lord. God grant us grace to do so effectually. May we in life be victorious over temptation; may death have for us no sting; and, when the great judgment-seat is set, may we find in him who sits thereon supreme, a sure refuge from the wrath to come!

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## MINISTERIAL CIRCUMSPECTION*.

WITH great wisdom, indeed, does the apostle enjoin the minister to take heed to his doctrine by first taking heed to himself; the clearness of our perceptions of

* From "The Sermon before the Bishops, Clergy, and Laity of the Protestant Episcopal Church, in the United States of America, in General Convention, at the consecration of the rev. Alfred Lee, D.D., to the episcopate of the diocese of Delaware, in St. Paul's chapel, New York, on Tuesday, October 12, A.D. 1841." By the right rev. Charles P. M'Ilvaine, D.D., bishop of the diocese of Ohio. Published by order of the Convention. Cambridge: printed at the University Press, for T. Stevenson, Cambridge; and J. W. Parker, London. 1842.

truth depending so greatly on the purity of our affections towards it; the vigour and simplicity of our study of Christian doctrine depending so essentially upon the submissiveness of our hearts to the will of God, and our abiding sense of the infinite value of his every word. "There is," says bishop Taylor, "in the things of God, to them which practise them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. So long as we know God only in the ways of man, by contentious learning, by arguing and dispute, we see nothing but the shadow of him. But, when we know him with the eye of holiness and the intuition of gracious experiences, with a quiet spirit and the peace of enjoyment, then we shall hear what we never heard, and see what our eyes never saw; then the mysteries of godliness shall be opened unto us, and clear as the windows of the morning—for, though the scriptures themselves are written by the Spirit of God, yet they are written within and without; and besides the light that shines upon the face of them, unless there be a light shining within our hearts, unfolding the leaves and interpreting the mysterious sense of the Spirit, convincing our consciences and preaching to our hearts; to look for Christ in the leaves of the gospel, is to look for the living among the dead*."

How much reason have we to suppose, as we read the history of the church, that it is to a heart inexperienced in divine things, insensible to its own corruptions, and its need of the sanctification of the Spirit, having never "tasted that the Lord is gracious," and therefore having never desired, "as a new-born babe, the sincere milk of the word;" or, if essentially given to God, living in a perpetual winter of spiritual life, with all its spiritual appetites and discernment in bondage to a spirit of self-indulgence and worldliness, so that pride and ease, and the fear of man, and the easily-besetting sin, have had much to say on every question of doctrine and duty, how much reason to suppose that to such an unheeded self are to be ascribed the most lamentable errors of doctrine which have plagued the church, as well as much of the confusedness and feebleness with which the truth has been often held and preached.

"Keep thy heart with all diligence," saith the wise man, "for out of it are the issues of life." Yea, minister of Christ, "with all diligence," for on the state of thy heart depend all the issues of life in thy miuistry. The minister, in his public work, is in a great degree what, as a Christian, he is in his secret exercises of heart with God. Out of his praying and watching comes his effectual preaching. As he takes heed to his own soul, will he see carefully, faithfully, to the souls of others.

But let us bring the injunction of the text within more definite bounds. Our first application of it then is—"Take heed to thyself" that thou be a genuine disciple of Christ, truly converted unto God. What an awful thing for a man to say that he trusts he is "inwardly moved by the Holy Ghost" to this office and ministration, if he have no reason to trust that he has ever so far received the Holy Ghost as to have repented of his sins and become, except in sacramental profession, a child of God. But that such cases do occur, it were not charity, but blindness, to question. Alas, to preach to others, and even be instrumental in bringing some of them to Christ for ever, and then ourselves be cast away! Did even St. Paul feel the need of the greatest care lest such should be his case? How much more should we take heed that it be not ours! "Examine yourselves whether ye be in the faith." There are circumstances which render a minister peculiarly liable to put a favourable estimate on his state; that busy employment and familiar contact with spiritual things which, if we are alive towards God, promotes our growth in grace, will, if we are living in a merely formal state, but confirm our formality. That which one may be doing only as a minister, he may easily be persuaded is done also as a Christian; mere professional consistency may easily appear as if it were pious obedience; a certain degree of interest in the ministry and love for the church, for her dignified order and venerable forms of worship, which may arise from no higher source than our being personally identified therewith, or their being associated with a long retrospect of centuries and the history of a noble army of martyrs; this, joined to a reverential familiarity with the scriptures, a blameless life before men, a ready sympathy in the cause of humanity, a zeal for what we think true doctrine, and to bring others to its adoption, and then its being taken for granted by those around us that we are truly Christian men because Christian ministers—all this may easily persuade us that all is well within, while in the sight of God there may be no spiritual life in us. O, let us fear lest, while distributing bread to the poor, we perish with want; lest, while inviting sinners to put on the righteousness of Christ by faith, we should not touch so much as the hem of his garment. To worship an unknown God, preach an unknown Saviour, and yet be answerable for the whole work of an ambassador of Christ, what a fearful state! Our Lord has warned us that in the great day there will be many who will be found in this condemnation—men who, when the door is shut and they shall be standing without, dreadfully dismayed, will plead their ministry: "Have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" but to whom will issue the irrevocable sentence, "Depart, all ye workers of iniquity." Their fall will be from "the pinnacle of the temple;" their plunge the deeper into everlasting fire. God grant unto us, not only that we may always preach the whole gospel, but in doing so, we may speak what we do personally know, and testify what we have seen, and felt, and followed.

But the minister of Christ must take heed unto himself that he be not only a man of true piety, but of eminent piety; not only in grace, but growing in grace—a lively and flourishing Christian. I would, therefore, urge the unspeakable importance that men of God, standing in the holy place of his temple, and charged with all his messages to mankind, should aim at exalted attainments in grace. And in doing this, I would confine my remarks to the necessity of high attainments in piety for the faithful, persevering, successful prosecution of the various duties of the ministry.

The tide of our faithfulness, in the main channel, and in all the minor branches and inlets of duty, will ebb and flow precisely as the well of living water which is in us, from Christ, shall spring up feebly, or vigorously, unto everlasting life. Is the heart of our piety beating strongly for God? Every sermon, every pastoral duty, will feel its bounding pulse. Baxter said: "I publish to my flock the distempers of my own soul. When I let my heart grow cold, my preaching is cold; and, when it is confused, my preaching is confused. We are the nurses of Christ's little ones: if we forbear taking food ourselves, we shall famish them; if we let our love decline, we are not likely to raise theirs*." It requires but little reflection to perceive not only that all the parts of divine truth must be greatly affected in our conceptions, and representations, and applications of them by the state of religion in our hearts, but that a very large and most interesting portion of the subject-matter of our preaching must be presented so formally and artificially, except our religious affections be in a tender, earnest, growing state, that for the most part it will be left out, and other matter, more easily treated

* Taylor's Sermons for all Sundays of the year.

* Reformed Pastor.

by a cold heart, will be substituted. To exhibit the commandments and penalties of the law, with the great outlines of the way of salvation, by the gospel; to depict in general terms the wisdom, excellence, and benefit of a religious life; to warn the impenitent by the terrors of the Lord; to vindicate Christian doctrine, exhort to diligence in all duty, speak of the shortness and uncertainty of human life, and describe the awfulness of an unforgiven sinner; to do all this, and much more of the same kind, with force, feeling, plainness, usefulness, is comparatively easy where there is a real piety, though it be not a piety of much life. But when we come to the more secret ways and dealings of the Lord with his people; when the object is to lead the Christian believer within the inner veil, and show him that interior sanctuary of the grace of God into which the natural man cannot look; when the promises of God, in all their fulness of love and consolation, and the privileges of the sons of God in all their glory, are to be displayed; when, not in the thunder, nor the earthquake, nor the blast of trumpet, the Christian is to be made to hear the words of his covenant God, but in "the still, small voice" of divine compassion and tenderness; when the duty is to encourage the timid, revive the desponding, strengthen the weak, persuade the unwilling, by such arguments as spring from the amazing love of Christ to sinners, and his being "able to do for us exceeding abundantly above all that we ask or think, according to the power that worketh in us;" then to speak "the truth as it is in Jesus" requires a kind of intimacy therewith which nothing but close, habitual, affectionate intercourse of heart can give. These are notes which only the higher strings of our harp, and those fresh-tuned and high-strung to the praise of God, can reach. These are the secrets of the Lord, of which words can only reveal the types and shadows, and of which we can only speak as the Lord would have us speak, in proportion as, like the angels, we are constantly "desiring to look" into them, and for this purpose are much "with God in the mount," and so become "filled with the knowledge of his will in all wisdom and spiritual understanding." Hence it is that we have not a larger proportion of such preaching; that the tenderness of God's compassion and love to draw the hearts of sinners is not oftener used, instead of the awfulness of his wrath; that Christian duties are not oftener set out in the company of the Christian's privileges; that divine commandments are not more enforced by divine promises; the barrenness of the wilderness of our pilgrimage displayed as connected with the fulness of that rock that follows us, and which makes streams in the desert; the duty of implicit obedience and daily self-denial, associated with the equal duty of rejoicing in hope of the glory of God, the shepherd often ascending with his flock to some mount of blessing, and contemplating with them "the rest that remaineth for the people of God." A heart in spiritual dulness and languor has no skill for the handling of such themes, and is afraid of them. There may remain all our wonted powers of reasoning, force of description, liveliness of imagination, readiness in exposition; but all lacking the only wing that can float in that higher element of spiritual truth. Many a popular and awakening preacher never attains that height. But what a large part of the whole counsel of God must needs be kept back, or delivered most defectively; how much of the glory of God, which it is his people's privilege "with open face" to behold in the gospel, must be held in reserve; how much of the bread provided of God for the daily feeding of his people must be kept under the hand of the priest within the veil, if there be not an unction, an aptness of heart, for the treatment of these themes, arising out of a near intimacy of experience with them.

What is most required for such views, and their appropriate exhibition and cordial enforcement, is a deep experience of the power of divine things upon our own affections, hopes, and spiritual enjoyment; a deep sense of the preciousness of the several parts of gospel truth, as they all centre in Christ. Eminently is it true of such views that "they are spiritually discerned." According to St. Paul we must be "rooted and grounded in love," that we "may be able to comprehend what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge" (Eph. iii. 17, 18, 19). The deep places of contrition and of humility are most needful aids in such contemplations. We see the stars in the day-time by going down into a pit. How full of instruction concerning the preparation of spirit for the bearing of the message of the gospel is that chapter wherein Isaiah speaks of his seeing the Lord, with the seraphim standing before him (Isaiah vi.). The Lord had a message to be delivered to his people Israel. But, before the prophet could be prepared to be the bearer thereof, he must be cast down in self-abasement as a sinner, unworthy of any such honour. The way to this was a view of God in his infinite majesty and holiness. He "saw the Lord high and lifted up," his train filling the temple, and before him the winged and veiled seraphim, crying one to another, "Holy, holy, holy is the Lord of hosts." The prophet could not bear the view; self-abasement at once appeared: "Woe is me," he cried, "for I am a man of unclean lips." His next preparation for the message was hope and peace with God, through the sacrifice of atonement. One of the seraphim came down, and took a live coal from the altar of sacrifice and touched his lips, and his sin was purged. Then was he ready to say, "Here am I, send me." O, my brethren, the more we see of the holiness of God, and the more we are led by the view to humble ourselves before him as miserable sinners, and continually to find consolation in the sacrifice of Christ alone, through the coming down of the Holy Spirit, taking of the things of Christ, and showing and applying them to our hearts, the more shall we be prepared for the work of the Lord, and be ready with alacrity of spirit to say, in view of any duty, "Here am I, send me."

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## SUNDAY REFLECTIONS.

### By Mrs. Riley.

#### For Christmas.

"Good will toward men."—Luke ii. 14.

There is probably no day of the year on which joy prevails so generally as that of Christmas, and much of it seems in perfect accordance with the proclamation of the angelic messengers—"Peace on earth, and good will to man." "Merry Christmas" is hailed by all; nor is domestic joy, that sweetest portion of earthly happiness, confined to the dwellings of the superior classes of society: to the home of the poorest cottager this day brings rest and peace, and, while the rich add to their own happiness by imparting comforts to their poorer brethren, they feel that both are equally dependant upon God for the bestowal of those spiritual blessings which are promised to "the poor in spirit." To the young, Christmas brings relaxation from the discipline of study; to the old, happy recollections of former enjoyments, enhanced by the assemblage of beloved forms and smiling countenances; and, while the mutual congratulations of affection are exchanged, we feel how much happiness is permitted

to us even here, and what a "joyful and pleasant thing it is" for families to meet and "dwell together in unity."

In how many circles is this day the point of reunion, when the scattered members of the family congregate around the paternal hearth, or unite together at the table of the Lord; thus presenting a type of that time when, after a longer but still comparatively brief separation, they shall assemble around "the great white throne," and sit down at the supper of the Lamb, to part no more for ever. Now they take sweet counsel together before commencing a fresh stage in the journey of life; then they will recount the loving-kindness which conducted them in safety through the dangers or difficulties of the way, and brought them to their heavenly Father's house in peace.

That earthly happiness is at once the safest and the sweetest which is mingled with our heavenly hopes; and it must always enhance the rational enjoyments of Christmas to see how they are connected by religion with promises that can never fail, and pleasures that shall endure for ever.

The parent who gazes with tenderness on his assembled family, and feels that he would yield his all to promote their well-being, can commit them and himself to the care of "our Father" in heaven, whose love for his extended family on earth has been witnessed by the most costly sacrifice. The mother whose heart is overflowing with love, and who exclaims as she kneels at the footstool of mercy, "Behold me, and the children thou hast given me," repels the very supposition that she could forget or forsake her loved ones; but, should she forget, "yet will not I," saith the Lord. Every member of the family who rejoices in the exercise of fraternal affection is assured in scripture that "there is a friend that sticketh closer than a brother," nor is the Son of the most high God ashamed to own his followers as brethren.

Home, the scene of our highest happiness, is also an emblem of that house, eternal in the heavens, where God will welcome his redeemed children. The rest of Christmas is an earnest of that which remaineth for his faithful servants; and the general feeling of good-will is a foretaste of that union of feeling and occupation which pervades the heavenly mansions. The various charities of domestic life are so many different streams of happiness, flowing from one source —the love of God in Christ Jesus—a subject we are this day led especially to contemplate. The festivals which commemorate the sufferings and triumphs of our Lord and Saviour excite mingled feelings of humility and gratitude; but this seems consecrated to love. An infant is always an object of love, but an "infant Saviour," what mystery is comprehended in that appellation!—a mystery which the wisest philosopher cannot fathom, yet a truth imparting comfort to the soul of the most unlearned Christian. On one, who is "equal to the Father as touching his godhead," we can implicitly rely for protection and support. What temptations can environ us which Omniscience cannot penetrate? What dangers assail, which Omnipotence cannot remove? But can we expect the "mighty God" to sympathize in the troubles of creatures of the dust? We turn to a Saviour who took our nature upon him (sin alone excepted) felt the pains and infirmities of manhood, and was in all points tempted as we ourselves are; and feel that with such a High Priest we may come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need; and to him the trembling heart will fly in the hour of weakness or apprehension, convinced that he is both "able and willing to save."

Christian perfection is of slow growth: but, as the fruitful tree when planted in congenial soil makes steady progress, so the good seed when sown in a regenerated heart will take root downward, and bear fruit upward to the honour of him who planted it: the tree is dependant upon the sun and dews and refreshing breezes of heaven; the precious plant is equally indebted to the beams of the Sun of Righteousness as the dew of God's blessing upon the means of grace, and the invigorating power of that spiritual influence which "bloweth where it listeth." To be regenerate, to be made the children of God by adoption and grace, and daily to be renewed while on earth by the power of the Holy Spirit, are privileges purchased for us by God's only begotten Son when he assumed our nature. Are they not worth securing upon the terms of "repentance towards God, and faith in our Lord Jesus Christ?" O, let us approach the throne of grace at this accepted time; let us place upon his altar the only offering God requires—a humble heart; and he will pour into it such peace and joy and love, as will prove an earnest and a foretaste of the happiness to be perfected in heaven.

## The Cabinet.

Essential Doctrines.—There is a proportion of faith, because there is a body of faith; a system of faith, with a beauty of symmetry in the whole as well as the parts; a harmony of relation, without a discernment of which the full value of no one member can be understood. In one sense, it is right to say that all parts of a system of revealed truth are essential: essential to the complete integrity of the system they certainly are. In another sense, it is right to say that all parts are not essential: essential to the vitality of religion they certainly are not. There are truths without the confession of which the soul can live unto God, though it may suffer loss; and there are others without which it cannot—just as there are members of our bodies without which we can survive, and others without which life must be extinct; all essential to integrity, not all to vitality. The pattern of the tabernacle which was shown to Moses in the mount had its various parts, from the network of the outer court to the most fine gold of the inner sanctuary; and every cord of that network was as essential to the perfect integrity of the pattern, as any crowning of gold about the mercy-seat. But who can say that the ark of the covenant and the mercy-seat within the veil were not more vitally important than the whole framework around them? So, in the doctrine of the gospel, there is a proportion of importance; some parts more prominent, more necessary, while none can say to any—"I have no need of thee;" all "compacted together by that which every joint supplieth," all nourished by the same central fountain, animated by one pulse, depending on one head, even Jesus Christ, "from whom all the body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." To preach the truth in this its right

shape and proportion, is a great duty. All we say may be scriptural; we may keep back no single feature of the whole body of revealed truth; and yet our representations may be so confused, disjointed, unshapen, the greater points so hid in the undue prominence of the less, means so confounded with ends, the stream of life with its channels, the symptoms of health with its properties, outward motion with inward life, the mode of professing with the mode of obtaining grace; no separate statement untrue, but each in its relative bearing so confused as to leave an impression scarcely better than that of positive error. —*Bishop M'Ilvaine.*

THE HOLINESS OF GOD.—Had not the covenant of mercy been infinitely holy, man could never have been saved. We stand in need of holiness as well as mercy. The grace of God in the child of God is infinitely more glorifying to God than the sun which shines by day, or the moon and stars which govern the night. Holiness raises man more highly above his fellow-men, than reason elevates him above the brute creation. The holiness of God reigns in hell, and ever will reign there: nor is the holiness of God less glorified in the condemnation of the wicked than in the salvation of the righteous. The law which executes the criminal is just as holy as the law which declares, "thou shalt not kill."—*Rev. W. Howels.*

CONTENTMENT.—I have a rich neighbour that is always so busy that he has no leisure to laugh: the whole business of his life is to get money, and more money, that he may still get more and more money; he is still drudging on, and says that Solomon says—"The diligent hand maketh rich;" and it is true indeed; but he considers not that it is not in the power of riches to make a man happy; for it was wisely said by a man of great observation, "That there be as many miseries beyond riches as on this side them;" and yet God deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another abound with riches; when, as God knows, the cares that are the keys that keep those riches, hang often so heavily at the rich man's girdle that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness; few consider him to be like the silkworm, that, when she seems to play, is at the very same time spinning her own bowels, and consuming herself. And this many rich men do; loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for healthened competence, and above all for a quiet conscience.—*Izaak Walton.*

OBEDIENCE THE EFFECT OF A SENSE OF PARDON.—There is such a strong sense of gratitude and obligation in the hearts of all who have obtained the remission of sins as binds them to the easy yoke of Jesus Christ, and their sense of abiding in him makes it most delightful to "walk even as he also walked." When the conscience is purged from guilt, the service of the living God follows at once. Sin has no more power to charm: its guilt and odiousness are seen in their proper colours, and this induces a desire to flee from the wrath to come. This is what we may call the natural effect of a sense of pardoned sin; for, naturally, we love to please those to whom we are obliged.—*Rev. R. Sankey's sermons at Farnham.*

PRAYER.—Prayer draws all the Christian graces into its focus: it draws charity, followed by her lovely train—her forbearance with faults, her forgiveness of injuries, her pity for errors, her compassion for want: it draws repentance, with her holy sorrows, her pious resolutions, her self-distrust; it attracts faith, with her elevated eye; hope, with her grasped anchor; beneficence, with her own hand; zeal, looking far and wide to serve; humility, with introverted eye, looking at home. Prayer, by quickening these graces in the heart, warms them into life, fits them for service, and dismisses each to its appropriate practice. Cordial prayer is mental virtue: Christian virtue is spiritual action: the mould into which genuine prayer casts the soul is not effaced by the suspension of the act, but retains some touches of the impression till the act is repeated.—*Hannah More.*

## Poetry.

### LINES UPON ONE OF THE DESERTED CITIES IN CENTRAL AMERICA,

LATELY EXPLORED BY MR. STEPHENS; AND SUPPOSED TO HAVE EXISTED LONG BEFORE THE DISCOVERY OF AMERICA BY COLUMBUS.

*(For the Church of England Magazine.)*

GRAVE of the mighty dead! gigantic tomb—
What awful desolation reigns in thee!
Thine only tenants now, the aged tree,
And the wild beast that haunts thy dreadful gloom.
Soulless city, what caused thy fatal doom?
Why widow'd thus? Thus solitary, lone
In the dark forest's depth? The shrill wind's moan,
And screech-owl's cry, the only sounds that are
To break the silence of thy sepulchre.

Silence—unbroken by a human sound—
A thousand years has kept dominion here.
"No storied urn," nor ancient tale is there,
To tell what all this greatness was: around
Indeed are monuments, noble ones abound—
The amphitheatres, th' embattled walls,
The stately palaces, the spacious halls,
These speak thy former grandeur—but thy name
Not one is there to tell, thy people, or their fame.

What wast thou, mighty shadow of the past?
Who were thy denizens? What race, or form?
Came they eastward, driven by some angry storm
From their own land, and, scarce alive, at last
On the wild shore as shipwrecked sailors cast?
Or did the wandering Jews from the north-west—
Finding at length their weary feet to rest—
Build here these lofty works, mindful of th' old
Magnificence that graced Mount Zion bold?

Who wast thou? Were thy people warriors brave,
Famed in their time for many a gallant deed,
As foremost in the righteous cause to bleed,
As raise the fall'n and the vanquished save?
Had they their navies on the flowing wave,
To spread their name abroad from shore to shore,
To vanquish distant Indies, and command,
With a small number of their gallant band,
Millions, who patiently their mild yoke bore?

Had they their poets, and their minstrelsy,
Who sung heroic deeds in chieftain's hall
And lady's bower, in lays entrancing all,
Tuning their harps for immortality?
Had they their list of proud nobility—
Names handed down from their great nation's prime,
Bearing the date of some old conqueror's time,
But now all past away? Ah, human pride,
How these great ruins thy best works deride!

And such shall be the lot of this world fair,
With all therein. We expect the awful day
When earth's best glories shall be swept away,
And nought remain to tell what once was there.
But, no; one monument shall time yet spare—
The good man's deeds—the prayer, the sigh, the tear
Of penitence when none but God was near;
The humble mind, the kind, the pitying eye,
The Christian heart—these, registered on high,
Although the world perish, these, these shall never die.

H. M. L.

## Miscellaneous.

LOVE OF JEWS FOR JERUSALEM.—With all this accumulated misery, with all this insult and scorn heaped upon the Israelite here, more even than in any other country, why, it will be asked, does he not fly to other and happier lands? Why does he seek to rest under the shadow of Jerusalem's wall? Independently of that natural love of country which exists among this people, two objects bring the Jew to Jerusalem—to study the scriptures and the talmud; and then to die, and have his bones laid with his forefathers in the valley of Jehoshaphat, even as the bones of the patriarchs were carried up out of Egypt. No matter what the station or the rank—no matter what, or how far distant the country where the Jew resides, he still lives upon the hope that he will one day journey Zionward. No clime can change, no season quench, that patriotic ardour with which the Jew beholds Jerusalem, even through the vista of a long futurity. On his first approach to the city, while yet within a day's journey, he puts on his best apparel; and when the first view of it bursts upon his sight, he rends his garments, falls down to weep and pray over the long-sought object of his pilgrimage, and with dust sprinkled on his head, he enters the city of his forefathers. No child ever returned home after long absence with more yearnings of affection; no proud baron ever beheld his ancestral towers and lordly halls, when they had become another's, with greater sorrow than the poor Jew when he first beholds Jerusalem. This, at least, is patriotism. "It is curious," says the learned author from whom I have already quoted, "after surveying this almost total desertion of Palestine, to read the indications of fond attachment to its very air and soil, scattered about in the Jewish writings; still it is said, that man is esteemed most blessed who, even after his death, shall reach the land of Palestine, and be buried there; or even shall have his ashes sprinkled by a handful of its sacred dust. 'The air of the land of Israel,' says one, 'makes a man wise;' another writes, 'he who walks four cubits in the land of Israel is sure of being a son of the life to come.' 'The great wise men are wont to kiss the borders of the Holy Land, to embrace its ruins,' and roll themselves in its dust.' 'The sins of all those are forgiven who inhabit the land of Israel.' He who is buried there is reconciled with God, as though he were buried under the altar. The dead buried in the land of Canaan first came to life in the days of the Messiah." It is worthy of remark, as stated by Sandys, that so strong is the desire this singular people have always manifested for being buried within these sacred limits, that in the seventeenth century large quantities of their bones were yearly sent thither from all parts of the world, for the purpose of being interred in the valley of Jehoshaphat; for the Turkish rulers at that time permitted but a very small number of Jews to enter Palestine. Sandys saw shiploads of this melancholy freight at Joppa, and the valley of Jehoshaphat is literally paved with Jewish tombstones.—*Wild's Travels.*

HOLLAND.—The Hollander has a decided taste for the romantic; great amateurs are the mynheers of the rural. Every Dutchman above the necessity of working to-day for the bread of to-morrow has his garden-house (buyteplaats) in the suburbs of his town—for the Dutch population lives very much in towns surrounded by wet ditches—and repairs to it on Saturday evening, with his family, to ruralise until Monday over his pipe of tobacco. It is the main extravagance of the Dutch middle-class man, and it is often an expensive one. This garden-house is a wooden box, gaily painted, of eight or ten feet square; its name—"My delight," or "Rural felicity," or "Sweet solitude"—stuck up in gilt tin letters on the front, and situated usually at the end of a narrow slip of ground, enclosed on three sides with well trimmed hedges and slimy ditches, and overhanging the canal, which forms the boundary of the garden-plot on its fourth side. The slip of land is laid out in flower-beds, all the flowers in one bed being generally of one kind and colour; and the brilliancy of these large masses of flowers, the white and green paint work, and the gilding about the garden-houses, and a row of those glittering, fairy summer-lodges shining in the sun, upon the side of the wide canal, and swimming in humid brilliancy in the midst of plots and parterres of splendid flowers, and with the accompaniments of gaily dressed ladies at the windows, swiftly passing pleasure-boats with bright burnished sides below, and a whole city population, afloat or on foot, enjoying themselves in their holiday clothes—form, in truth, a summer evening scene which one dwells upon with much delight. I pity the taste which can stop to inquire if all this human enjoyment be in good taste or bad taste, vulgar or refined. I stuff my pipe, hire a boatman to row me in his schuytje up the canal to a tea-garden, and pass the evening as Dutchly and happily as my fellow men. Holland is the land of the chivalry of the middle classes. Here they may say, in honest pride, to the hereditary lords and nobles of the earth in the other countries of Europe—"See what we grocers, fish-curers, and ship-owners have done in days of yore in this little country." But, alas! this glory is faded. In the deserted streets of Delft and Leyden and Haarlem, the grass is growing through the seams of the brick pavements; the ragged petticoat flutters in the wind out of the drawing-room casements of a palace; the echo of wooden shoes clattering through empty saloons tells of past magnificence, of actual indigence. This has been a land of warlike deed, of high and independent feeling; the home of patriots, of heroes, of scholars, of philosophers, of men of science, of artists, of the persecuted for religious or political opinions from every country, and of the generous spirits who patronised and protected them. Why is the Holland of our times no longer that old Holland of the sixteenth and seventeenth centuries? Why are her streets silent, her canals green with undisturbed slime?—*Laing's Notes of a Traveller.*

### ERRATUM.

Page 158, No. ccclxii., note, *for* "Visitation Sermon, preached in the parish church of Stevley, by rev. J. B. Sumner, now bishop of Chester," *read* "of Henley-on-Thames."

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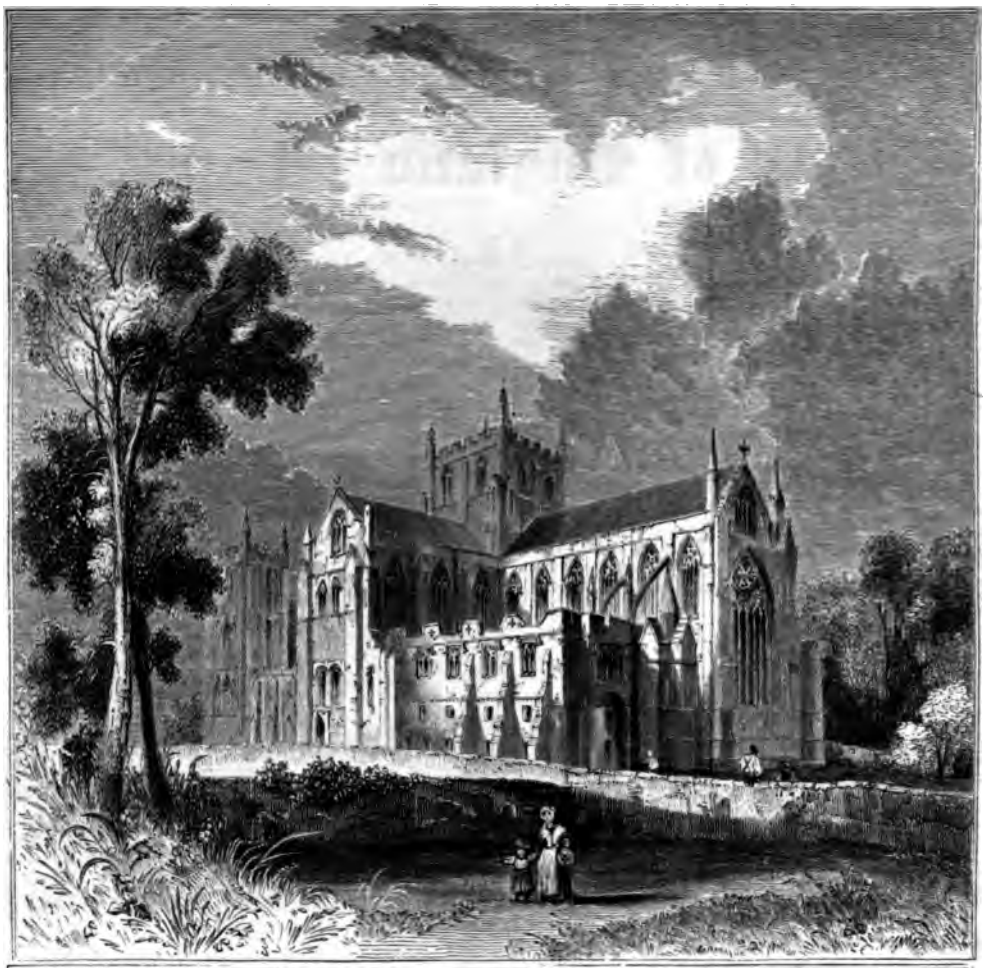

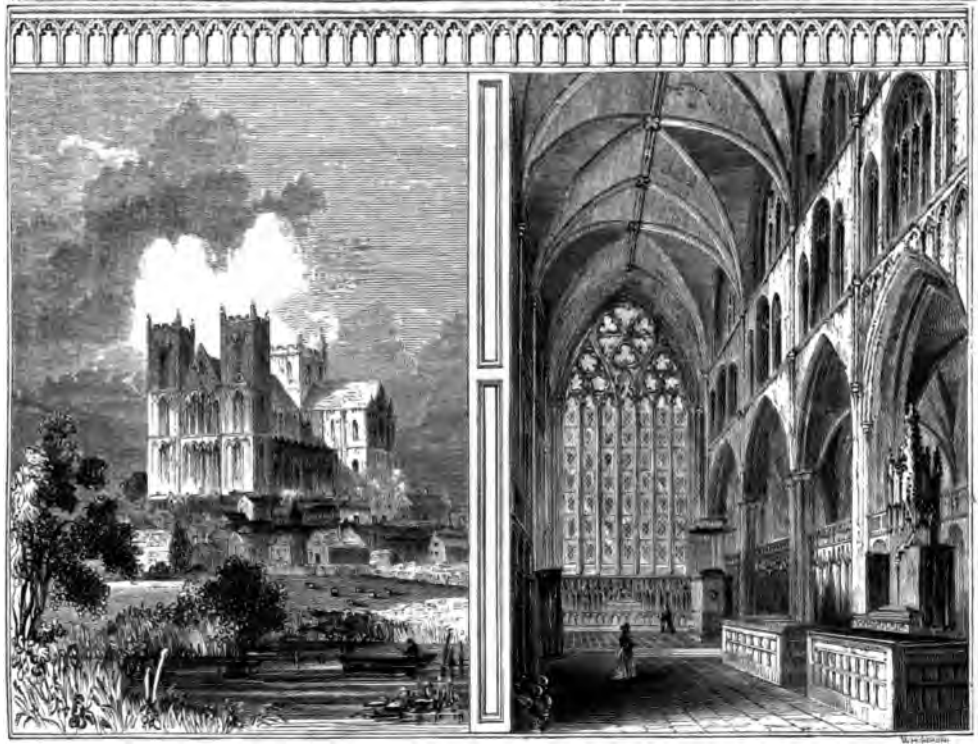

RIPON CATHEDRAL.

WEST VIEW CHOIR

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THE

# Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## RIPON CATHEDRAL*.

THE city of Ripon is supposed to have derived its name from its situation on the bank or *ripa* of the river Ure, near its confluence with the Skell. Its place in history is prominent from the circumstance that it was here the negociations in 1640 took place between Charles I. and the Scottish invaders, but which was subsequently removed to London. A monastery (of the Benedictine order) appears to have been founded here, by grant from Alchrid, king of Northumbria, about the middle of the seventh century (A.D. 661), by Eata, abbot of Lindisfarne and Melrose. After the controversy concerning the keeping of Easter, decided at the synod of Whitby, A.D. 664, while Hilda was lady abbess, and at which Oswy, king of Northumberland, presided, a decision favourable to the Romish see having been given, to which the monks refused to submit, the monastery with the town, consisting of thirty houses, was given by Alfred, king of Northumbria, to Wilfred, archbishop of York (expelled from that see A.D. 678), by whose munificence it was greatly enlarged. He erected a stately structure, which, according to William of Malmsbury, was "celebrated for its curious arches, its fine pavements, and winding entries." He presented it also with a copy of the gospels and other rare books. The monastery became the resort of the northern nobility, by whom it was endowed with extensive possessions; and it is stated that, in 678, the archbishop entertained in it the king of Northumbria, with his whole court. It was also made a sanctuary by king Athelstan. Wilfred was the founder of the abbey of Hexham, in Northumberland: he died A.D. 711, in the seventy-sixth year of his age. His remains, by his express desire, were interred on the south side of the altar of Ripon; but the bones were removed to Canterbury by archbishop Odo, A.D. 940. The town of Ripon to this day honours the memory of its benefactor by an annual feast, which continues for nearly a week. On the Saturday next after Lammas-day, the effigy of the prelate is drawn into the town, preceded by music: the people go out to meet it, and with every demonstration of joy commemorate his return from exile. The following day is called St. Wilfred's Sunday. The bishop of Lindisfarne and clergy, who were stationed at Guncasestre (now Chester-le-Street), on the advance of the Danes, took refuge at Ripon.

Ripon and its monastery underwent many changes. In the ninth century it was plundered and burnt by the Danes. It was incorporated, however, a royal borough by Alfred the great, A.D. 886; but it shared in the destruction which Edred, in suppressing the insurrection of the Northumbrian Danes, carried through the province; and it suffered much from William the conqueror, who entirely laid waste the town. Of the monastery no vestiges now remain. Archbishop Thurstan, in the reign of Stephen, had rebuilt the church; but being overthrown by the Scots under Robert Bruce, in the reign of Edward II., who destroyed the town by fire, it remained a ruin, but was again rebuilt from its foundations by the exertions of archbishop William de Melton, in the reign of Edward

* See "Beauties of England and Wales," "Farrer's Hist. of Ripon," &c. &c.

III. Within the church were nine chantries: their situation, however, cannot now be ascertained. These chantries were not dissolved till the last year of Edward VI., when they were annexed to the duchy of Lancaster, though Henry VIII. almost wholly stripped the church of its revenues. James I., in the second year of his reign, and at the request of his queen (Anne), constituted it to be a collegiate church for ever, for a dean, six prebendaries, &c., and added a sub-dean in 1607*. In the civil war it was taken possession of, and held for the parliament, by the troops under the command of sir Thomas Mauleverer, who injured many of the monuments and ornamental parts of the church, but who were driven from the town by a detachment of the king's cavalry, under the command of the distinguished sir John Mallory, of Studley Royal, who lies buried within the cathedral.

By the late ecclesiastical arrangements, Ripon became again (for it had formerly been an episcopal see) a separate bishopric, formed out of certain portions of the dioceses of York and Chester. This separation took place when, on the translation of Dr. Allen, the present bishop of Ely, the dioceses of Gloucester and Bristol were combined into one, and the diocese formed under the episcopal authority of Dr. Charles Thomas Longley, D.D., formerly student of Christ church, Oxford; the fixed stipend of the bishop being 4500*l.* The first stone of a palace for an episcopal residence was laid by his lordship himself, Oct. 1st, 1838, by an order in council, ratified by the queen, for the purpose of purchasing Bramley Grange farm, in North Stainley, for a site.

In the first report made by the ecclesiastical commissioners, it was proposed that the diocese of Ripon shall consist of those parts of the county of York which compose the deaneries of Richmond, Catterick, and Boroughbridge, in the diocese of Chester; of the deanery of Craven, and of such parts of the deaneries of the Arnsley and Pontefract, in the county and diocese of York, as lie to the westward in the following districts, namely, the liberty of the Arnsley, and the wapentakes of Burkston, Ash, Osgoldcross, and Staincross.

The canonries are to be reduced to four.

The archbishop of York has for centuries exercised important jurisdiction in Ripon. The officers of a court military have been appointed by him, by a prescription before the conquest, subsequently confirmed. Justices of the peace for the liberty have been appointed by him. He has also a criminal court and prison. What changes may be made in this respect by the separation of Ripon from the archdiocese, this compiler does not know.

The cathedral church of Ripon, according to the late dean Waddilove, presents an edifice more nearly approaching the just rules of architecture than perhaps any other structure of its kind in the middle ages, and appears to have been rebuilt from its foundations by William de Melton, archbishop of York, in the reign of Edward III. It is dedicated to St. Peter and St. Wilfred. It is a large cruciform building in the Gothic style, with two square towers at the west end, each 110 feet in height, embattled and surmounted with pinnacles, and in the centre the great tower of St. Wilfred of the same height. On each of these was a spire of wood, covered with lead, 120 feet high. The spire on the great tower, however, being blown down, A.D. 1660, damaging the arched roof of the choir, the others were removed shortly after for safety. The whole of the west front, with the middle tower and transept, and part of the choir and aisles, are supposed to have been the work of archbishop Thurstan, in the reign of Stephen. Built and altered at different periods, it exhibits specimens of Saxon and Gothic architecture.

At the west end of the choir are the stalls for the dean, sub-dean, and canons, in regular order; on the south side stands the episcopal throne. Other stalls are appropriated to the mayor and members of the congregation. The east window, formerly filled with stained glass, was greatly mutilated by the rebel troops in 1643; but, through the exertions of dean Waddilove, it was most beautifully restored by the late Mr. Pecket of York. The vestry and chapter-house are in the south side of the choir, and with the Norman crypt beneath appear to be the most ancient part of the building. A handsome monument, after Bacon, is erected in the chapter-house to the memory of Mrs. Waddilove and two of her children. Above the chapter-house is the library, containing a good collection of old books, and portraits of many of the kings and queens of England. St. Wilfred's needle is a passage leading to a small chapel under the pavement of the great tower.

By the energetic exertions of dean Waddilove, not only was the east window restored, but, in 1797, he added the open battlements to the towers, with the pinnacles above referred to at each corner; and, in 1804, repaired the inner walls of the church. The floor was also much repaired.

Through the lapse of time Ripon minster

* The net revenue of the chapter is 633*l.* The dean has a stipend of 93*l.* 6*s.* 8*d.* as dean, and 70*l.* as residentiary; sub-dean 35*l.*; and the six canons 23*l.* 6*s.* 8*d*; surplus divided into nineteen shares—four to the dean, three to the sub-dean, and to each canon two. O, the grasping church of England!

had not only become mutilated, but many of its beauties were defaced by needless circumstances. Some years ago, however, it underwent considerable renovation. The long and beautiful nave was open to the huge beams and rafters of the roof; the windows of the choir, nave, and transept were in a dilapidated and patched state; an inconsistent miserable ceiling hung over the choir, several feet below the apex of the arch, terminating the choir at the great tower; and the east window was destroyed in its proportions by a painting over the communion table. These were removed, and replaced by new workmanship of a cathedral style by Mr. Blore. Instead of the flat ceiling in the choir, there is a groined roof, with mouldings and carved oak knots of various characters. A new roof in the nave, with new panels, has been substituted for the old, ornamented with fluted mouldings. The windows in the choir and nave are new. The east window is now seen to its base; the pointed altar screen which concealed it some years being removed, and being replaced by a handsome stone one. The improvements reflect the highest credit on the persons connected with them, and testify the truth of dean Waddilove's remarks already adverted to. Much, however, still remains to be done.

There are numerous monuments in the church, belonging to some of the principal families in the neighbourhood. In the south aisle of the nave near the wall, is an altar tomb of grey marble, on which are sculptured the figure of a man and a lion, in a grove of trees; and which is supposed to cover the remains of an Irish prince, but there is no inscription upon it.

The following are stated to be the dimensions of the cathedral:—

| | Length. ft. in. | Breadth. ft. in. | |
|---|---|---|---|
| Nave..... | 171 0 .. | 87 0 | with side aisles. |
| Choir ..... | 99 0 .. | 67 0 | |
| Transept ..... | 132 0 .. | 36 0 | |
| Vestry ..... | 28 0 .. | 18 6 | |
| Chapter-house.... | 34 8 .. | 18 8 | |
| St. Wilfred's tower | | 33 6 | from east to west. |
| Ditto..... | | 32 5 | north to south. |
| Height of nave to ridge .... | 88 6 | | |
| ——— choir to ridge .... | 79 0 | | T. B. |

## LECTURES ON THE SEVEN CHURCHES OF ASIA.

ORIGINALLY DELIVERED IN THE ENGLISH CHAPEL AT ROME, DURING THE LENT OF 1836.

BY THE REV. RICHARD BURGESS, B.D.,

*Rector of Upper Chelsea.*

### No. V.

### SARDIS AND PHILADELPHIA.

"He that hath an ear to hear let him hear what the Spirit saith unto the churches."—Rev. iii. 22.

WE are told by the apostle St. Paul that all holy scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; and St. Peter declares that no prophecy of the scripture is of any private interpretation. Agreeable to this view of interpreting God's word, we have hitherto considered the apocalyptic epistles as addressed to all Christian churches, and to all individual members of Christ's universal church at all times; for, if St. John spake as he was moved by the Holy Ghost, and his revelation be considered as a part of our canon of scripture, however it may partake of the nature of prophecy, or however mysterious it may be in many of its sublime representations, still, as far as we can discover the real meaning of it, we must hold it to be of general application, and never omit to accompany the unfolding of its mysterious language with this universal proclamation—"He that hath an ear, let him hear what the Spirit saith unto the churches." The epistles to the seven churches were, no doubt, peculiarly applicable at the time they were written, to their respective conditions (and so were the epistles of St. Paul to the churches to which they were each addressed); but, when all these epistles are joined together, they form a perfect and sufficient admonition and encouragement to the church of Christ in all succeeding time; and therefore we are authorised to say to every man who openeth the words of this book of revelation, that he will find something in its warnings, or its promises, or its splendid representations, which will come with power to his mind if he seeks humbly to know the will of God; and this is summed up in the comprehensive admonition of St. John, which so frequently occurs in the epistles, "He that hath ears to hear, let him hear."

Four of the seven churches have now passed before our contemplation; and, although we have but feebly drawn from their history a few of the practical lessons they exhibit, enough has been learnt to shew us how eminently serviceable they are calculated to be to the church of Christ. We now propose to pass in review the history of a lifeless church, with mere forms and professions; whose works were no longer acceptable, and whose very existence as a spiritual family was just on the point of expiring. This character is found in the church of Sardis.

Sardis (now an almost deserted village) may be reached from Smyrna in a journey of about sixteen hours. It was once the capital of the famous kingdom of Lydia, and the residence of the celebrated king Crœsus. Upon the immense plain which is watered by the river Hermus, and which was accounted the most fertile in Asia, the innumerable hosts of the Lydians were accustomed to assemble; but it is now abandoned to the possession of a few wandering Turks, whose tents are pitched in the broken valleys at the foot of the acropolis. About 500 years before the Christian era, this renowned metropolis was taken by Cyrus; of whom the Lord said by the mouth of his prophet, "He is my shepherd, and shall perform all my pleasure." The capture of Sardis, and of its rich but unfortunate king, put an end to the Lydian power; and, when that event is taken in connexion with the subsequent acts of Cyrus, especially the taking of Babylon during the reign of Belshazzar, we shall find that it formed an important link in that chain of Providence which restored the captive sons of Judah to their own land, and prepared the way of

the Lord. After passing under the yoke of the Macedonian and Roman conquerors, Sardis, from the fertility of the region in which it stood, and the convenience of its rivers, remained a place of considerable importance, and was a populous city when the gospel of Christ was first introduced into Asia. Its central situation with reference to five of the seven churches which lay on the north side of mount Tmolus, renders it probable that the first Christians of Sardis received the gospel through one or more of those five, and not from Ephesus; for the direct communication with Ephesus was cut off by the lofty chain of mount Tmolus, which extends from the source of the Hermus to very near the gulf of Smyrna; and judging from the relative situation of the churches, and, the comparative facilities of access, together with some hints to be gathered from the epistles, I should not hesitate to believe that the churches of Sardis and Philadelphia were formed later than the others.

They are first brought to our notice in the epistles we are about to consider, that is to say, about forty years after their original formation. In that short period of time, from causes which we cannot now pretend to know, the religion of Jesus at Sardis had dwindled down to a mere lifeless profession, and the little godliness which was left—the remaining sparks of spiritual life which the Holy Spirit had once kindled into a flame of divine love in the church—were just upon the point of expiring, and the general conduct of the professed disciples of Christ was found lamentably deficient: "I know thy works," said the Spirit to this church, "that thou hast a name, that thou livest and art dead: the things which remain are ready to die; for I have not found thy works perfect before God." It is evident from this language that the Christians of Sardis had maintained a religious reputation in the Christian world; they had a name that they lived, and only he who had the searching seven spirits of God could draw aside the specious veil of profession, and discover the real inward character. It is further evident that this language applies not only to the angel of the church, but to the great body of the members, because the Spirit only acknowledge a few names even in Sardis "which had not defiled their garments." We have, therefore, the case of a church which was in all the enjoyment of Christian privilege, and had both received and heard the truth as it is in Jesus; a church which had in all probability a form of sound words, for it had a reputation of real piety, and no doubt had the sacraments duly administered, and a competent knowledge of the way of salvation; and yet within the short space of forty years it had lost its spirituality, fallen from its palmy state of divine favour, and was declared, with all its outward forms and pretensions, to be dead.

I do not know a more humbling view of human nature in the word of inspiration than this. That men who have never been brought to a sense of their lost condition, should continue to live as if there was nothing to be apprehended from a just and holy God, is not surprising; that those who have never "tasted of the good word of God and the powers of the world to come," should think lightly of those *blessings, is not to* be wondered at; but that he who *has lamented his sins before* God, and has been induced to accept with a thankful heart the pardon which is offered in the gospel of Jesus—that he who has been zealous in the cause of Christ, and has felt constrained to say unto others, "Come, ye children, hearken unto me, and I will teach you the fear of the Lord;" that such a one should grow cold and lifeless, and finally become dead to spiritual things, does indeed show the inveteracy of our natural enmity to God. Again, if even we conceive such a case as this to happen once or twice in our experience, we might take some comfort in the reflection that there must have been something extraordinary—either that the faithless servant had never been truly faithful, or that he had been contending on unequal ground, and the devil had got the advantage over him; but here is a case of a whole church, with but a few honourable exceptions, a whole body of professing Christians, who in the short space of forty years have retrograded from the life of righteousness to the death of sin. Doubtless there must have been some serious defect in the beginning; doubtless, you will say, the seed must have been sown in an ungrateful soil; but whatever be the cause, the case is made out, and the lesson which it teaches is too awful and important to be lost upon us.

There was a time, nor is it much more than forty years ago, when this exhortation might aptly have been addressed to our own church—"Be watchful, and strengthen the things which remain that are ready to die;" for at that period, and for nearly a century previous, it might with much truth be said of us, that we had only a name to live. Our excellent forms and the frame-work of our doctrines, through the wisdom of those who rescued them from death, were preserved; the formal church-goer might be seen once a day at least in his place; and the preacher might be heard extolling the perfection of the Christian morality, without enforcing the principle on which it could be effectually exhibited. On one side we were assailed by the writings of infidels, and unbelief began to rear its head with effrontery: on the other side we were undermined by enthusiasts, but enthusiasts who had caught something of the spirit of the godly zeal, although not the knowledge, of our first reformers: the ministers and stewards of God's word were cold and feeble, and only took shelter beneath the name which they had to live. And verily the little life that remained in our venerable edifice was ready to die, but, blessed be the God of our fathers, some were raised up who began to strengthen the things that remained, and permitted not that we, like the church of Sardis, should finally be put out. The spirit of true religion revived amongst us, and now we can point to our church as the beacon which the Lord has raised up to the nations from afar, and which is destined, in the hands of Providence, to fill the earth with the knowledge of God's truth. Truly it is a goodly sight to see so many faithful labourers in the vineyard of Christ, and to witness that spirit revived in the midst of us which animated our eminent reformers. But let us not forget that the same short space of time which has sufficed, through God's help, to restore us to life, may, through our own neglect or conduct, bring us again into a lifeless profession; and therefore we are to hear what the Spirit said unto this

church, "Remember, therefore, how thou hast received and heard, and hold fast and repent."

But even in Sardis there were a few who defiled not their garments, and this fidelity to the cause of Christ was transmitted to another generation. More than sixty years after St. John had addressed the church of Sardis, and recognized (as he was inspired to do) the few faithful names which it still contained, we find another angel of the church more faithful than his predecessor; and it is not improbable that in his time a revival of true religion took place in his flock. The name of this bishop was Melito. He addressed to the emperor Marcus Aurelius one of those pleadings in behalf of the Christians called "apologies;" and from it we learn that the Christians were then undergoing persecution in Asia Minor. Melito's apology was presented about the year 177, and we are indebted to Eusebius for having preserved a large extract from it. "The servants of God," says the bishop of Sardis to the emperor, "are persecuted, and by the authority of new decrees (these were no doubt popular decrees) are evilly treated throughout all Asia, in a manner that has not happened before. Of all the Roman emperors," he adds, "only Nero and Domitian have shewn enmity to our religion. From them have proceeded the evil reports concerning us that are received and propagated by the vulgar. These have often been checked by your ancestors, who have restrained by edicts those who have troubled our religion. Witness your father," he adds (meaning Antoninus Pius), "he wrote to several cities that they should not give us any vexation, and among them to the Larissæans and the Thessalonians and the Athenians and to all the Greeks. And we are persuaded that you, who cannot but have the like regard for us, and are yet of a more humane and philosophical disposition, will grant all we desire." Besides the valuable information which this extract affords on the state of Christianity immediately after the apostolic age, we see in it the firmness of one whose conscience is void of offence; and such, we have every reason to believe, was this bishop of Sardis. Besides his apology in behalf of the Asiatic Christians, he wrote several works on Christian doctrine and practice; and he is the first Christian writer who has given us a catalogue of the canonical books of the Old Testament, which (omitting only the book of Esther) is exactly what we now acknowledge. He was accounted in the churches of the east as a prophet: he took an active part in the controversy with the churches of the west, respecting the proper time to observe the festival of the resurrection. He died and was buried at Sardis, and there can be no doubt, from all the ecclesiastical records we have, that he was amongst that happy number who had not defiled their garments, and whose names were not blotted out of the book of life. There are various ways in which it pleases the Lord to exhibit the power of his grace; but to preserve, in the midst of apostacy and lifeless form of religion, some few who cherish the seeds of eternal life in their hearts and remain faithful unto the end, is perhaps one of the most signal interpositions of God on behalf of his own cause. When we are surrounded by error, and constantly liable to hear the corrupting maxims of indifferent or unfaithful men, it is then when we should particularly take heed to ourselves, and to watch and to strengthen the things that remain. We are so prone to run with the multitude; the omnipotence of custom so easily overcomes us, that he may be said to keep his garment of righteousness and peace from defilement who effectually resists the deadening influence of worldly conversation. Happy is the man who, like Melito, not only defends the people of God from harm, by boldly appealing to the justice of "the powers that be," but who recounts the sacred oracles, and meditates on the doctrines of Christianity to his individual profit, and finally sleeps in peace in the midst of those of whom he has obtained a good report through faith. I would not say that Melito was the last of those who even in Sardis defiled not their garments: for we lose sight of the state of the church; but the name of Christianity must have flourished for many generations after the age of Melito. On each side of a stream which runs at the foot of the acropolis hill to join the Pactolus, are the remains of two churches. They appear to have been both built about the same period; the one is said to have been dedicated to the virgin, the other to St. John. The fragments of edifices which have belonged to heathen temples are discovered in the construction, and I could not but conclude that those churches were erected after the destruction of pagan worship; not improbably in the reign of Theodosius, or even as late as Justinian. If this be so, we may trace the profession of Christianity in Sardis to as late as the sixth century, and perhaps those ruins are the only ones remaining that can, with any degree of certainty, be said to belong to the primitive churches of Asia. I need hardly remark that the sense in which St. John uses the word church, and the sense in which it is used for the two or three first centuries, has seldom any reference to a building, but to a body of Christians in the enjoyment of the privileges of a Christian church. Sardis, with its ruins of baths, temples, and churches, is now a portion for foxes; in the broken valleys at the foot of the acropolis, and amidst the pasturage on the Pactolus, a few Turcomans occasionally fix their tents or erect a temporary hut of mud. A single family, bearing the name of Christian, resides at the mill which is worked by the water of the stream, once so renowned for its alluvial gold; and I would humbly hope that the three solitary representatives of the church of Sardis, in the midst of the solemn desolation, will not be blotted out of the book of life. None can tell when the destruction came upon Sardis, and removed the word of life; the fact is concealed in the obscurity of ages: and thus was the Spirit's warning accomplished—"I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

We now turn to the church of Philadelphia. This city is twenty-seven miles from Sardis, and may be reached by ascending that branch of the river Hermus which descends from the chain of the Tmolus. Philadelphia is now called Alla Sher, or the beautiful city; and perhaps it owes much of its prosperity to its situation being on the high road of the Persian caravans. Of the seven churches it was addressed as the most faithful; and there is a remarkable connexion between its subsequent history and the promises made by the Spirit to its fidelity. From the tenor of the

apocalyptic epistle we are led to infer that it was singled out for the purpose of spreading the gospel in Asia, and for rebuking the errors of those who attempted to subvert the faith. When St. Paul spoke of his intention to tarry at Ephesus until pentecost, he said that "a great door and effectual" was open unto him, but there were many adversaries. The church of Philadelphia appears to have been placed in the same situation—"I have set before thee an open door," says the Spirit, "and no man can shut it." The situation of Philadelphia was very favourable to the missionary cause, and there can be no doubt that many of those merchants who passed through that city on their way to the Euphrates, heard the tidings of salvation from those faithful servants of Christ. We are not told how the church of Babylon was formed, nor how those Christians whom St. Peter addresses as scattered throughout Pontus, Galatia, Cappadocia, and Bithynia, became acquainted with the truth. All these countries lay to the east of Philadelphia, and, as in all probability those scattered strangers had been Jews, we may suppose that, in the course of their traffic with the Greeks passing from the Ionian coasts back to those countries in Asia Minor, they might have heard during their passage through Philadelphia the gospel of our Lord Jesus Christ. The open door certainly intimates a wide field of usefulness, and such as no potentate by any persecution or decree could prevent, for no man, says the Spirit, can shut this door; and I think this may coincide with our supposition that no authority could possibly have prevented the travellers of the east from hearing the words of life as they passed on their way with their caravan through Philadelphia. The honourable office of propagating God's word was especially given to a people who are described as "keepers of God's word," and confessors of his name; and to whom shall the task of spreading God's word be assigned except to those who keep it faithfully, and honour it as his word? The Spirit would never have committed this office to Ephesus, who had left its first love; nor was the poverty of Smyrna adapted to such an enterprise: he gave it not to Pergamos, which was fast inclining to the doctrine of Balaam; nor to Thyatira, who could suffer a false prophetess to teach; the cold formality of Sardis would never have had sufficient zeal; Laodicea was neither hot nor cold: and, in short, not one of the churches had all the necessary qualities for a missionary church except that of Philadelphia; it possessed the zeal, the fidelity, the courage, and the means, and its local position was such that it could propagate the truth with the least possible effort.

Now if we were to look to the present period of the world, where should we find the missionary church? Not in a church, I conceive, which has not kept the word; nor in a church which denies the holy name and divinity of our Lord, as many of the reformed churches on the continent of Europe now do. The church of England took the lead in sending missionaries to the distant parts of the earth. Our favoured country, like Philadelphia, has the command of many countries, and a vast power is entrusted to us (surely for some wise purpose). We *have not to complain* of poverty like Smyrna; nor can we, God be thanked, be charged with suffering those that teach idolatry. The means, the commanding position, the fidelity in keeping the oracles of truth unmixed with the traditions of men, and, I trust I may add, the courage, are ours; we want but the zeal, we want but the ardent desire to spread the knowledge of the truth on earth, and then we may humbly trust that the Lord will open, as we hope he has opened, a door which all the world, in human strength combined, will not be able to shut. But the church which is faithful to its trust, and becomes the honoured instrument of spreading abroad the light of God's truth, will sooner or later command the respect of all those who are of the contrary part. The bishop of Philadelphia is told that the false professors of religion which infested some of the neighbouring churches, will be brought to own the authority of that church which kept the truth. St. John alludes again to those of the synagogue of Satan, who pretended to be real Christians, and were not; and, for the encouragement of the faithful in Philadelphia, he tells them that even those depraved sinners who were lost to all sense of truth, and heeded not the brightest examples of faith and purity, would be compelled by an overpowering influence, as Balaam the prophet was compelled, to come and worship before their feet, to acknowledge that God was in the midst of that church, and to be convinced that he loved the members of it with the love he bears his people. Yes, an ungodly world may affect to despise the humble demeanour of the Christian, but there is after all a sentiment in the human breast which cannot be utterly quenched—a feeling of respect for that which is truly good; and, although the careless world may keep as far away as they can from the reproach which a godly man or a pious institution silently casts upon them, the moment will come when they will voluntarily kneel before the pattern of goodness, that is, they will respect it, and they will feel that the favour of heaven reposes only upon the righteous. That this happened to the church of Philadelphia we cannot doubt, because, amidst the dangers which beset and ruined the other churches, we shall see it stood firm, and found the promise faithful, which it remains for us to review. The Lord is said to be a rewarder of them that diligently seek him; and it must often excite the admiration of the careful reader of God's word to find that there is a promise invariably attached to every faithful discharge of Christian duty. No one can lay claim to those promises but he in whom the Spirit bears witness that they belong to him. Moreover, every promise is made analogous to the duty or the faithful regulation of the principle. So it was in the case of the Philadelphians: "Because thou hast kept the word of my patience," saith the Spirit, "I also will keep thee from the hour of temptation which shall come upon the world to try them that dwell upon the earth." We know that this universal trial of the churches did really take place: we may either fix upon the general persecution in Asia, of which Melito complains, or the more general one which took place under Decius or Diocletian, or any of the persecuting emperors. But to whatever period we chose to refer the words of St. John, it will be equally true that the hour of

temptation fell upon the whole Christian world to put the very existence of the faith to the trial; but it does not appear to have come near the church of Philadelphia. The first account we have of it after the death of St. John, is in the epistle of Ignatius, which he wrote from Troas, when on his way to Rome; this epistle was conveyed by the hands of the bishop of Philadelphia, who went to visit Ignatius at Troas; and, as this transaction took place only about twelve years after the date of the apocalypse, there is no reason why the bishop should not have been the very angel of the church addressed in the apocalyptic epistle. However that may be, we find Ignatius praising the fidelity of the people at Philadelphia, and exhorting them to continue stedfastly in the faith; and, although we cannot follow up the history of this church, so as to know in what manner and to what extent it was kept in peace, we know from the flourishing condition in which it was found when final destruction overwhelmed the rest of the Asiatic churches, that the promise had been faithfully fulfilled. An historian whose inclinations never lead him to speak too favourably of a Christian church, and much less to acknowledge anything like the fulfilment of a prophecy, is compelled to give in his testimony to the singular fate of Philadelphia. When the provinces of Ionia and Lydia were finally lost to the Greek empire in the beginning of the fourteenth century, the captivity or ruin of the seven churches was consummated. Upon this awful event I shall make some reflections in my next and last lecture; but, although Ephesus, Sardis, and Laodicea are become as a wilderness, and Thyatira and Pergamos fallen a prey to the religion of the Arabian impostor, whilst Smyrna is supported by foreign trade, Philadelphia is still considered as a Christian city, and has never been brought yet to desolation, as all the rest have. The historian to which I have alluded says of it—"Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above four-score years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins—a pleasing example that the paths of honour and safety may sometimes be the same."

A traveller of the 17th century, equally struck with the fate of this city, observes—"However it may be, it has pleased God to preserve in this place the profession of the Christian faith; for the Greeks inhabit here in very great numbers, and have not less than twelve churches."

It is true we cannot now say to the angel of that church—"Thou hast kept my word," although there is no place in Asia Minor where the scriptures are so valued; but I think these testimonies are sufficient to show that he is faithful who promised, and that whatever is wanting in the felicity of this people must be attributed to their own blindness and hardness of heart. This is, perhaps, the only church to which we may yet hope the promise remains to be finally fulfilled. It possesses the elements of regeneration, if ever its members can be induced to look back upon their wonderful destiny, and feel the goodness and forbearance of God.

The bishop which now presides over this church is favourable to a distribution of the scriptures; and it is not uninteresting to reflect that those scriptures are supplied by faithful servants of God, who come from a world that was unknown to the primitive believer—I mean from America. The situation of Philadelphia is still favourable to the propagation of God's word; and who knoweth whether it will yet please the Lord Jesus "to open a door" again "which no man can shut," and make the corrupt teachers of a fallen church bow at the feet of truth and holiness?

Thus have we brought, as it were, before our eyes the accomplishment of the divine counsels, whether it be viewed in the solitude of the once populous Sardis, or the freedom and prosperity of the once feeble Philadelphia. There is, however, one thing which must strike the most ordinary observer in reviewing the present condition of the two churches in question. Their respective lots show the great importance of first principles, and intimate to all who approach to look upon them, that the elements of a true faith, and the truth without any mixture of error, can never be too much insisted upon; and, although the strength of Philadelphia was but a little, yet, because it was of a pure kind, it stood. We look upon the church of Sardis in its infancy, and we see its lifeless formality, its barren profession; we are for a moment cheered by the hope that the little truth and godliness which remain may yet be the salvation of the whole, that the spark, which is not yet quite extinct, may yet be fanned into a flame. But, alas! we soon begin to see too well that the principles of true godliness have given way, and we discover no anxiety to readjust the pillars of the edifice. The character which the epistle stamps upon Sardis was its character in after ages: it had a few undefiled names, but the great body of the people had but a name to live. We look upon the church of Philadelphia, and we are refreshed with the view. The character is that of fidelity and patience: a little strength to be sure; but the principle is erect, the energy is remarkable. We view it again at the end of thirteen centuries, and although it had been sorely beset with danger, both from without and within—although it is, as the historian describes it, but "a column in the midst of ruins"—still we read in it something of its primitive character, which scarcely the utmost perversity of man can utterly efface. These I call the visible and the wonderful effects of first principles. Why do I look upon the miserable village of Sardis, and see but three poverty-stricken beings, with the name of Christian? Why do I go to a distance of twenty-seven miles, in a country less favoured by nature, and see a populous city, with the profession at least of Christianity triumphant? I open a book which has been abroad in the world for 1700 years, and in which I read what the principles of the churches were when both the cities started, as it were, from the same point to run the course of time. I find the one had a name to live, but was dead; I find the other praised for having kept the word, and not denied the name of

Jesus. A thousand vicissitudes may be alleged in favour of the one and to the prejudice of another; a thousand subtleties may be advanced to blind my eyes, and turn them away from seeing the hand of God in the fate of the nations; but none of those things will satisfy my inquiries so well as the knowledge of the first cause, which accounts for all the difference there was in first principles.

O, it is wonderful how tenaciously error, when once impressed upon the mind, clings to it; and it is not less wonderful how far sound principles, when timely inculcated and impressed on the tender mind, will carry the responsible creature. The manner in which the character holds on from youth to age with the same defects or the same excellencies, ought to make us earnestly contend for the best instruction, both public and private, that can be obtained for our generation. We must have been but superficial observers of mankind if we have not remarked that when once error and vice have got a footing amongst bodies of men, or in national institutions, they are faithfully transmitted from one generation to another with no difference except that they gradually become worse. To contend for principles is the highest stage of virtue, because upon the establishment of a principle often depends the fate of millions. We need not confine our views to Sardis and Philadelphia to confirm this assertion: the world itself will bear us witness; and it is because men are slow to recognise the importance of principle, providing that for the time being they are well; and because that others, taking advantage of this apathy, put the consideration of first principles aside for their own convenience, that error and vice and despotism and superstition, and all the national evils that afflict mankind, are propagated and maintained from age to age.

As members of a community which has recognized these great truths; as members of a church which challenges inquiry, and says to all her members—"Prove all things," we ought to be grateful; but never should we allow those principles to be invaded, and, above all, the religious instruction of our children to be contaminated with error and delusion. We have had good proof how long time a good foundation will keep an edifice together, even when the superstructure begins to fail. We have a testimony of this at Philadelphia. But let us never allow, as long as we have breath to defend the cause, the foundations to be destroyed; because, if they remain, the edifice may always be reared anew. And, however the machinations of Satan's synagogue may for a while prevail, they shall never be able to touch those who fight the good fight of faith and finally overcome. They shall be like the saints of Philadelphia—pillars in the temple of the living God: they shall have a place assigned them in that everlasting sanctuary from which they will need to go out no more. The Lord has promised his faithful people that he will write his name upon them; and the new Jerusalem, which cometh down from heaven, shall also be written upon the brow of the candidate for glory. Not only may the proud Sardis become dust, but the earth itself may be removed, and yet the pillars in the *everlasting temple* will stand. O that we may be of that happy number to whom it will be said—"Ye have not defiled your garments; therefore shall ye walk with me in white, for ye are worthy. Ye have overcome the wicked one; therefore enter into the new Jerusalem, and become living pillars in the sanctuary, which is to endure for ever, eternal in the heavens!"

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## THE PURPOSE OF THE SAVIOUR'S NATIVITY:

## A Sermon,

(For Christmas Day),

BY THE REV. THOMAS BISSLAND, M.A.,

*Rector of Hartley Maudytt, Hants.*

HEBREWS ix. 26.

"But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

THE first advent of our blessed Lord—an advent in deep humility — the subject to which the church has more particularly direct our attention at this season, as preparatory to a proper celebration of the festival of the nativity—cannot fail powerfully to affect the man who rightly estimates the value of that gift of God's well beloved Son with emotions of the most heartfelt gratitude. He will delight to trace the gradual development of the plan of goodness, whereby Jehovah, rich in mercy and plenteous in redemption, designed to restore his creatures to that favour which they had forfeited by wilful disobedience, to bring them to that inheritance which they had lost. He will delight to meditate on that great salvation so fully revealed in the gospel—on the exceeding riches of God's grace shown in his kindness towards us through Christ Jesus. If the mission of Jesus be to a certain extent a theme of devout consideration even to him who, derogating from his divine character, denies that he was in the highest sense the only begotten Son of God; who robs him of that glory to which he is entitled—a glory unceasingly ascribed to him by the heavenly host; and who perceives in his character nothing higher than that of a creature endowed with supernatural gifts, and chosen by Jehovah to be the revealer of his will to man more perfectly and more fully than other prophets who were sent as messengers before his face to prepare the way before him; with what feelings must he meditate on the subject who acknowledges Jesus to be God over all, blessed for ever—blessed for ever, the mystery hid from ages and generations, but at last made manifest to the saints—the man who can exclaim, on a review of the Saviour's perfections, in the words of the admiring Thomas, "My Lord and my God!" and whose hopes of deliverance from the wrath to come, and of

admission to the joys of the heavenly kingdom, rest not on any supposed righteousness of his own, but on the merits of his cross and passion, the one sacrifice, oblation, and satisfaction offered for the sins of the world.

For the more minute consideration of the apostolic declaration in the text, the first point which deserves our notice is the fact that Jesus, the Saviour, appeared "in the end of the world;" the second, that he appeared "once;" the third, that he did so "to put away sin;" the fourth, the means by which he accomplished this—"the sacrifice of himself."

Humbly do I pray, brethren, that we, receiving Jesus as the Saviour held forth to us in the gospel, may be enabled to look back with gratitude to his first advent in great humility, and with vivid hope that at his second advent in glorious majesty we shall be raised to the life immortal, through him who liveth and reigneth with the Father and the Holy Spirit now and for ever.

I. The apostle declares to us that "in the end of the world" Jesus appeared. There may seem to be some little difficulty in the expression, but it arises solely from the manner in which the original language is translated. We are not to understand by it "the end of the world," properly so called, but the end of the Mosaic dispensation—the ages, as the original expresses it—the ages during which the Most High saw fit that the incarnation of the eternal and divine Word should be shadowed forth in types and sacrifices, and be only imperfectly made known even to the great majority of the chosen people. It is not for us here to inquire why so many ages should elapse before the advent of that Redeemer, emphatically styled "The Lamb slain from the foundation of the world," and in the atonement made by whom, those who lived before his sojourning on earth were as much interested as those who beheld him expire in agony on the cross; or those to whose acceptance he is now offered as a Saviour from the guilt and dominion of sin, possessed of full authority to bestow on them all spiritual blessings, and to raise them to the participation of those joys which he hath prepared at his Father's right hand—of those mansions whither he hath gone to prepare a place for them. It were not difficult to show, indeed, that the period of our Lord's advent was on many accounts the most suitable. Of this, we are assured, that it was the precise period which infinite wisdom deemed the most proper. It was the fulness of the time when God sent forth his Son, "born of a woman—born under the law;" and though it may on some occasions be not only not improper, but even necessary, for the refutation of the sneers of the infidel, and the confirmation of the faith of the wavering, to show the wise and beneficent arrangement of the Divine Being, in determining that so many ages should elapse before "the day-spring from on high" should visit the earth, and the glad tidings of redeeming mercy be proclaimed by the angelic host of heaven, yet it is the province of faith to rest assured that whatever Jehovah willeth must be right, that much which we cannot fully understand now will be more clearly revealed hereafter, and that the various dispensations of that Father, whose love to perishing man was such that he delivered up his Son for us all, must be directed by the tenderest compassion for the wants and necessities of his children.

II. In the second place, Jesus appeared but "once." Under the Jewish law, indeed, wherein the sacrifices could not make them perfect for whom they were offered, the priests were compelled to stand daily ministering, and presenting oftentimes the same sacrifices, and to offer them year by year continually. But it was not so with the Saviour. The sacrifice he made needed not to be repeated, but was offered once for all. In accordance with this, we are elsewhere taught in the sacred volume, that he was once offered to bear the sins of many; that by his own blood he entered in once into the holy place; that he hath once suffered for sin; and that there remaineth no more sacrifice for its remission. It is on this account that in the communion service our church feels herself warranted in declaring, that by his one oblation of himself, once offered upon the cross, Jesus made thereby a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; that, while she thus unequivocally condemns the Romish church in maintaining that the mass is not only a sacrifice of praise and thanksgiving, or a bare commemoration of the sacrifice finished on the cross, but a perpetual propitiatory sacrifice of the divine justice, and that he who denies this is accursed, she comforts the penitent believer with the assurance that no more sacrifice for sin is required, that every impediment between him and the divine favour is removed as far as the Most High is concerned, and that he who draweth nigh unto God through the merits of the Saviour will not be cast out. Comfortable, indeed, is the assurance that they who are once purged by the blood of Jesus, have no more conscience of sins; that the fountain opened to the men of Judah and inhabitants of Jerusalem for sin and for uncleanness, is open still; that its healing and purifying and life-giving streams are now flowing in rich and salutary and copious abundance; and that they are des-

tined ultimately to cover the earth, even as now the waters cover the channels of the great deep: so that if any fail to benefit by a boon so unmerited, to themselves alone must the fault be referred. Jesus hath by one offering for ever perfected them that are sanctified; and, if any man be excluded from the mansions of glory, it will be, not because a sufficient propitiation was not made, that God was not waiting to be gracious, but because, enamoured by the love, and led captive by the power of sin, he was unwilling to take upon him the yoke of the Saviour; because, through pride, or ignorance, or hardness of heart he would not draw near tc the Saviour that he might have life.

III. For observe, thirdly, the great end for which the Saviour appeared was "to put away sin"—to deliver those from merited punishment against whom the accusation that they were sinners might with too much justice be advanced—to emancipate them from its bitter, its destructive bondage. When we view the mission of Jesus as designed to reveal more perfectly the purposes of God with respect to man—to deliver a code of morals, in simplicity and purity infinitely surpassing any code which man, however virtuous or wise, could have framed—to remove those doubts under which the most enlightened must have laboured respecting the immortality of the soul, and more especially the resurrection of the body—we form a just estimate of some of the purposes of his appearance; but, confining ourselves to these, we lose sight of the grand end for which he divested himself of glory, and became of no reputation—for which he humbled himself to death, even the cross—we ascribe to him a certain degree of merit, but not the merit to which he is entitled, and which he justly claims as his own. The apostle tells us that Jesus came into the world "to save sinners." On higher authority, even his own, we are informed that he came "to seek and to save that which was lost;" and it is difficult to conceive how in any sense he could be said to save them from their sins—the reason, in fact, why he was "called Jesus"—had he not procured a free pardon for the guilty, a full emancipation from the bondage of sin. Jesus is a Saviour, not simply as the revealer of the ways of God to man, as the teacher of a more perfect code of morals, as the proclaimer of final victory over the grave and death and hell; but he is a Saviour because he frees man from that punishment which as a sinner he deserved, and which the law of a just and righteous God demands; because he stays from going down to the pit, having found out a ransom; be*cause* he hath opened the kingdom of heaven to all believers, and to the joys of that king dom there is now a ready welcome. Jesus is a Saviour because all who trust in him shall never be confounded; because, being made unto believers "wisdom and righteousness and sanctification and redemption," he will raise them from the power of the grave, will deliver them from the terrors of hell, will exalt them to the glories of his kingdom, will share with them the honours of his throne, will confer upon them the high and holy dignity of kings and priests unto God. How much is comprehended in the expression, Jesus appeared "to put away sin!" Are we burthened with a guilty conscience? Do we feel that we are transgressors against the law of a holy God; that no good thing dwelleth in our flesh; that we are continually breaking those commandments which we know to be sanctioned by God, and erring from those paths which alone God approves? Are we cast down, afflicted, grieved, tormented? Does every way of escape appear to be blocked up; and does the anticipation of that day when God shall enter into judgment, and demand an account of the deeds done in the body, weigh upon our spirits? Let us be of good cheer. Jesus hath appeared "to put away sin;" and the same gracious invitations which he uttered to the multitude among the Jews he now addresses to us. He now invites us to come to him. He now promises that we shall not be cast out. Yes, brethren, go to Jesus in penitence, in humility, in faith, in prayer. Cordially embrace his offers of pardoning mercy. Go to him as humble suppliants; and, though your hearts be broken, they will be bound up. You shall have "beauty for ashes": "the garment of praise" will be given you for "the spirit of heaviness," "the oil of joy for mourning." Washed, justified, sanctified, and saved, your sins will be cast into the depths of the sea; there to remain even while the sea shall give up its dead—remain to be remembered of God no more, for ever and ever.

IV. Observe, fourthly, the means whereby Jesus accomplished an end so important as the putting away of sin: it was by the sacrifice of himself. Such was the love of Jesus for the souls of men—of men who deserved nothing but wrath and condemnation—that he not only divested himself of glory, but suffered the agonies of a crucifixion, that the rebel might be restored to his Sovereign's favour—the apostate child be welcomed to his Father's house—the lost and wandering sheep be brought back to the shepherd's fold: "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die." The

death of the Lord Jesus Christ was a proper sacrifice for sin: the blood shed upon the cross was shed in man's behalf. Jesus was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed; and it is only through the merits of that sacrifice for many ages typified by the sacrifice of bulls and of goats, and not made known unto the sons of men, as it is now revealed through the Spirit, that the sinner can expect to escape from the punishment due to his offences. This is a fundamental doctrine of the word of God: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." It is intimately interwoven with the whole scheme of Christianity. It is not a doctrine about which men are at liberty to differ, and which, like others not revealed with equal clearness, they may reject without endangering their eternal salvation; on the contrary, it is of the essence of that faith which the scriptures set forth as requisite for eternal salvation. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." With those who deny this doctrine the church of England can hold no communion; to them she can offer no compromise in her formularies. She addresses Jesus as an object of divine worship—coequal and coeternal with the Father; and she directs her members to that blood of sprinkling whereby alone the conscience of the sinner can be cleansed. She pulls down all those vain imaginations whereby the sinner hopes to put away his sins by balancing against them his supposed virtues. She reduces her members to the humiliating condition — humiliating enough, indeed, to the natural heart—of men who, destitute of every plea to the divine favour, and having nothing whereof they can boast before God, must seek to be found in Christ, not having their own righteousness. Can any thing, indeed, be more explicit than the declarations of scripture on this very point, that Jesus hath "put away sin by the sacrifice of himself;" that no one took away his life from him, but he laid it down of himself; that he gave it, an offering and a sacrifice to God, for a sweet smelling savour? God, we are told, has reconciled us to himself by the death of his Son; through whose blood we have remission of sins. His blood cleanseth from all sin: by him we are justified from all things from which we could not be justified by the law of Moses. In him God hath forgiven us all our trespasses. Need I quote more passages? These fully explain what is meant by the expression in the text that Jesus hath "put away sin by the sacrifice of himself." They clearly and unequivocally declare that his death upon the cross was designed not merely as an example of patient submission, of beautiful resignation, or as a confirmation of the sincerity of his character, and his intrepid boldness in suffering for the truth, but a proper sacrifice for human transgression.

Brethren, let me ask with what feelings do you read such passages as that to which our attention is now directed? What emotions arise in your minds at the return of that season wherein your thoughts are more particularly directed to the humiliation of the Son of God —that Son who, "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich?" These feelings and these emotions will materially differ, according to your views of the necessity of his tabernacling, a sinless being in a sinful world, on the earth, and on your notions as to his exalted character and dignity. Where there is any error in these respects—any inadequate conceptions of the redemption procured by Jesus — there will be a corresponding coldness in your feelings, a corresponding dullness in your emotions; the flame of gratitude, if indeed kindled, will burn but dimly—not so as to shine before men, to lead them to "glorify your Father which is in heaven"—a flame easily extinguished by the love of the present world. "If the love of God be felt by us in all its importance, and in all its power, it will constrain us to accept the boon it has provided for us at such a costly rate and to prize the salvation which comes thus recommended to us as of inestimable value. It will stir us up to love God in return; to feel for him a love which will fill and pervade the heart, which will lead us to seek and delight in holding spiritual intercourse with him, and which will be embodied in our life and conversation, determining us to devote ourselves wholly and constantly to the service of him who in his love and in his pity hath provided that we might be to him a holy people." The lukewarmness so lamentably observable in so many professing Christians, even in those who fancy themselves to be in the faith, and who would reject with disdain the accusation that they were not orthodox members of the church, generally may be traced to an evil heart of unbelief—unbelief respecting the economy of human redemption, man's absolute need of a Saviour to put away his sins; and, on examination, it will almost universally be found that he whose heart overflows not with holy gratitude, whose religious services are cold and formal, whose mind is obviously little under the influence of Christian principles, has low

views of the Saviour, and high views of himself; that he is unwilling to admit the correctness of those scripture statements which represent man's salvation as solely by grace through faith. "If I feel myself a sinner, deserving nothing but condemnation; if the natural pride of my heart has been humbled by the Spirit of God, by whose mighty agency alone it can be humbled; if I do discover that I am destitute of any claim to God's pardoning mercy; and at the same time that Jesus the Son of the Eternal hath loved me, and given himself for me, say, shall I not be grateful; shall not my soul magnify the Lord, and my spirit rejoice in God my Saviour? To whom much is forgiven, tho same loveth much." How beautifully was this exemplified in the case of the poor penitent who entered into the house of the pharisee, and washed with her tears the feet of her adorable Redeemer! and how beautifully did that Redeemer from this transaction describe the true nature of the gospel dispensation, and of the motives which will effectually lead men to embrace its offers with gratitude. "Simon, I have somewhat to say unto thee: there was a certain creditor which had two debtors; the one owed five-hundred pence, and the other fifty; and when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most; and he said unto him, Thou hast rightly judged."

Brethren, if there be any one here present who feels not that he is a debtor to his God; that of himself he cannot pay the debt; any one who palliates sin, or sees not his need of the atoning merits of Jesus—then such a one cannot spend a truly joyous Christmas; such a one will see but little when told that "once in the end Jesus hath appeared to put away sin by the sacrifice of himself": but let him at the same time bear in mind that the state in which he now is is one of the most imminent danger; for it is precisely that state which will prevent his embracing that salvation so freely and so fully offered in the gospel.

## OUR BLESSED LORD'S NATIVITY*.

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the fields, keeping watch over their flocks by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

"And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying,

"Glory to God in the highest, and on earth peace, good will toward men."—LUKE ii. 6-14.

WHAT is it that scatters the midnight gloom with a light, as if the sun had risen at once in noonday brightness? What sounds have suddenly broke in upon the silence that had reigned for hours in the fields of Bethlehem, except when occasionally interrupted by the gentle bleating of sheep and lambs? And the shepherds, at what are they gazing so intently, in an attitude of mingled admiration and fear? My friends, this must have been one of the most glorious scenes the world ever saw, and it was closely connected with an event the most wonderful. That event was the birth of Jesus Christ. The strange light which flooded the hills and valleys near his birthplace was the glory of the Lord. In the midst of that glory stood an angel, who delayed not to make known the glad tidings that Messiah was now an inhabitant of the earth. And no sooner has that message been delivered to the shepherds, than a host of heavenly beings is seen in the regions of the air, who follow up the blessed communication with melodious hymns, singing, "Glory to God in the highest, on earth peace, good will toward men."

But I have not yet given the words in which the angelic messenger declares to the humble rustics the object of his coming. "Fear not," he exclaims, seeing them greatly alarmed, "fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And then he mentions a circumstance by which they may identify the babe—the remarkable circumstance of his lying in a manger!

What an honour was put upon these poor shepherds in being the first to receive information of an event that had caused so prodigious a sensation in heaven, and was the actual commencement of that great redemption which Jesus, the Son of God made flesh, was to accomplish for mankind! If they did not receive it most gratefully—which, however, we have reason to think they did—their hardheartedness and sin were great indeed. But I consider this announcement made to men of so lowly a condition to be a practical declaration of this divine feature of the gospel, that it is especially preached to *the poor*. Wo, then, unto those poor men and women who wilfully stand aloof from this Saviour, though he seeks them out so particularly, as the sheep of his election, to make them rich in faith, and heirs of his kingdom.

"Fear not." That is the manner in which the angel encouraged the shepherds, whose dismay at the wondrous spectacle, on every side of them, had almost

* From "Sunday Readings for the Family and the Closet." By J. N. Pearson, M.A., incumbent of the district church of Tunbridge Wells. London: Hatchard, 1842. We strongly recommend this interesting volume; it would furnish a very useful Christmas present—but we will not add more. The name of Mr. Pearson, as the author, will sufficiently indicate the value of the contents.—ED.

overpowered their faculties, and rendered them little capable of attending to what was spoken. But "fear not," says the benevolent messenger, "you have far more reason to rejoice than to tremble. I bring you good tidings of great joy." By this assurance, the Spirit of God, doubtless, setting it home to their hearts, the timorous watchers are tranquillized. They cannot but open their ears to drink in a communication which promises to be one of singular benefit to themselves. But was this address, "Fear not," designed for them only? No, surely; it was meant for mankind at large. It seems to be a proclamation in two short words, designed to convey that blessed effect of the dispensation of grace—the cleansing of our consciences from guilty fear, and making God known as a reconciled Father. "Fear not," for Satan, your powerful enemy, is about to be overcome by a far more powerful being, who is your friend. "Fear not," for death, that terrible event to unpardoned sinners, will soon be the gate of life to as many as embrace the gospel. "Fear not," for God, who is seen under the law incapable of pardoning the smallest offence, is about to be made so gracious by the satisfaction of the cross, as to blot out sins red as scarlet, and countless as the sands on the sea-shore.

My dear readers, do your hearts burn within you at the recollection of this great event? Great event! May I not say the greatest of any known to us children of earth? For what so astonishing as that God, the eternal, almighty God, should take upon him our nature, become a creature of flesh and blood, and thus make himself the brother of worms? After he had stooped to this abasement, all that he henceforth submitted to of shame and violence, may raise comparatively little surprise. Do you then—I repeat the question—feel your hearts inflamed with the recollection of this event? Is Christmas-day a very sacred and delightful day in your esteem? Alas, how many there are, who, instead of sanctifying this season of the year, and this particular day, make it a time for giving loose to a more than ordinary sensuality! And is the period on which we commemorate the Son of God's incarnation, and his putting off all his heavenly greatness and glory, to make himself of no reputation, and to enter upon a course of hardship, ignominy, and suffering—is that period to be devoted by us to worldly festivities? Are we to celebrate the Redeemer's birthday, not with holy hymns such as the blessed cherubim chanted on the occasion, but in revellings and banquetings, and other excesses of carnal mirth? Is this the sort of feast by which Christians ought to express their gratitude for that salvation from sin and its consequences, which dawned upon the earth when the virgin's child, conceived of the Holy Ghost, was born in Bethlehem? There is something monstrous and horrible in testifying our joy at our Lord's coming into this world, by doing to the utmost, on the festival of his birth, precisely what he came to abolish. For his object in his humiliation to the manger, the cross, and the grave, was "to put away sin;" it was "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works."

Are we then, you ask, to be sad and gloomy on Christmas day? Not so: we are to "rejoice and be glad;" neither are we forbidden to "eat and be merry." But the apostle tells us that holy mirth will best express itself in singing psalms. And certainly the joy of true believers in meditating on Jesus Christ's advent will be softened with emotions of self-reproach and contrition, when they reflect how unworthily they have hitherto treated such a benefactor; and they will earnestly pray that he may be "formed in" them; without which they will not be acknowledged for his brethren, when he shall come again, not in weakness, but in the mighty power of God.

THE PRAYER.

O Father of mercies, and God of all consolation, how shall we render thee praises worthy of the greatness of thy love, in sending thine own Son into the world, to take our nature upon him, and to die upon the cross, that we might be redeemed from endless misery. O vast and wonderful compassion, enough to excite the astonishment of angels, and to make all heaven break forth into rapturous hymns of adoration to God! What a doom must ours have been hadst thou not devised a scheme to rescue us from the grasp of the law; and then to cover our nakedness with the righteousness that is by faith, and to relieve our famine with the meat that endureth unto life everlasting. Lord, enable us to receive into our hearts the precious gift of a Saviour. May it be our constant endeavour to concur with him in the holy work he came to accomplish. As he came to propitiate the Father, let us beware of incensing that Mighty One by rejecting the gospel atonement. As he came to abolish guilt and sin, may we thankfully cast our burden of guilt upon the cross, and strive to crucify that old man of sin, who dwells by nature in our souls, and makes our members servants of unrighteousness. And may the good tidings of peace upon earth through the Word, made flesh and sacrificed, spread far and wide, and take possession of people after people, and heart upon heart, till every tongue is united in singing glory to God in the highest, through Jesus Christ our only Lord and Saviour. Amen.

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## MARTYRDOM OF ST. STEPHEN.

By the Rev. John Grant, B.A.,

*Curate of Monkstown, county of Dublin.*

The first mention of St. Stephen occurs in Acts vi., when he is enumerated among those appointed by the apostles to distribute the charitable funds of the church. The apostles had required that those selected for this office should be men of honest report, of well-ascertained integrity, "full of the Holy Ghost;" manifesting the power of the Spirit in their daily conversation, and men of wisdom also, by which we may here understand discretional prudence. The appointment of St. Stephen is a sufficient proof that these qualifications were possessed by him. It is impossible here to dwell at the length it deserves on the character which the sacred history has given of this disciple. But I cannot omit to mention the union in his character of strict well-proved integrity with religious principles. I invite my readers to observe this union—not as if there was any thing uncommon in it, or as if religious principles could in ordinary cases exist without producing this effect, but that those of sterling integrity and honesty, but who are at the same time without religious principles, may observe this union in a character which the Spirit of God has recorded for our instruction, and which the piety of our church delights to honour; and also, that such as are without integrity of principle and conduct, and yet think themselves in possession of religious principles, may be led to distrust the sincerity of opinions which do not produce this fruit. And let me also direct attention to the quality of prudence and discretion in the character of this disciple—a humble and little-regarded quality with many, and yet one on which the Spirit has placed his mark of approbation. I do believe that it would be difficult to overrate the value of this quality; that, next to a desire for the glory of God, Christians should fervently pray for wisdom to direct its operations; for many and lamentable are the mischiefs which the church and religion have sustained from the efforts of zeal without knowledge, of sincerity not controlled and directed by discretion. This has been the case when

outward observances of little value have been exalted to the rank of essentials; and doctrines, respecting which the wisest and best men have differed, are made articles of faith, essential to salvation; and when men of lively imagination have promulgated crude and ill-considered and novel opinions; and, in cases less marked, in the common and social intercourse of life, instances are of frequent occurrence wherein the want of wisdom has been found to mar the efforts of a sincere desire to do good. And therefore I may repeat, that to pray for a right judgment in all things is not less the duty of the Christian, than to pray for zeal for God's glory. But when I speak of prudence, let me not be understood to mean that quality which, for the sake of some present advantages, basely adopts what is wrong, or abandons what is right. I mean that quality which is associated with an unfeigned regard for the divine will and glory—such a principle as every attentive reader must have observed in the history of Christ and his apostles.

Proceeding with the scripture accounts of St. Stephen, we find him also employed in the more sacred duties of a teacher. It appears that the miracles he performed, and the hearing of his preaching, called forth the opposition of the Jews assembled from various places at this time at Jerusalem. But they were unable, according to the promise of the Saviour to his disciples, to resist the wisdom and the spirit by which he spake; and, exasperated by the ill success of their attempt to silence Stephen, they resorted for his destruction to means the most unprincipled; and, having suborned men who said they had heard him speak blasphemous words against Moses and against God, they succeeded in stirring up the people and the elders and scribes, and brought Stephen before the great council of the nation, whose office it was to inquire into charges involving the crime of blasphemy. The charge against Stephen was his having taught that Jesus would destroy the temple and change the customs which Moses had delivered to the Jews. Now, in his defence, he does not deny that his preaching had been correctly reported; he does not deny the charge of having said what was stated. The principal object of his defence was to shew that his doctrine did not contain any thing injurious to religion and dishonourable to God. The main drift of his address was to prove that divine worship may be acceptable to God, without the visible temple or the outward pomp of the Levitical ceremonies; and if so, it would at once appear that his language was not inconsistent with the honour due to God. On looking to his defence, it will be found that the chief part—from the commencement to the thirty-sixth verse—is occupied with the history of the Jewish people, from the first call of Abraham to their departure from Egypt. Now during this long period, Abraham and his descendants had enjoyed many tokens of the divine favour, and their worship had been acceptable to God; and yet during a part of this time the rite of circumcision had not been instituted, and during the whole, neither the tabernacle or temple had been built, or the Levitical law appointed; and the natural inference which Stephen would have them draw from these circumstances appears to be, that unless the Jews could produce some declaration of God to the contrary, there was nothing dishonourable to the divine Being in the supposition that, under the dispensation of the Messiah, a religion should prevail which required neither the temple, nor the ceremonies of the Levitical law. And, if the speaker had not been interrupted, it is probable he would have distinctly stated this inference, and pointed out at length, as St. Paul has done in the epistle to the Hebrews, the typical character of the ceremonial law. We have seen that Stephen had been charged with blasphemy because he had said that Jesus would destroy the temple; and to justify this language, having adverted to the building of the temple by Solomon, he immediately quotes the passage from Isaiah, in which the prophet condemns the notion that the glorious Jehovah, the maker of all things, could be circumscribed by any place. And the inference he would have them draw from the passage was, that, unless so far as the temple was appointed by God to be the place where his people should perform their public acts of worship, it did not possess any sanctity.

In the course of this address, Stephen quotes the prediction of Moses respecting the prophet like himself who was to appear—a prediction, it may be remarked, universally understood by the Jews to refer to the Messiah. And if he had not been interrupted, it is likely he would have vindicated the claims of Jesus, whom he preached, to be considered the prophet of whom Moses had spoken. From the 39th to 43rd verses, he adverts to the rebellion and idolatry of their ancestors, and the punishment they had suffered in the Babylonish captivity, with the purpose of leading them to consider that their rejection of God's message by his Son, would provoke at least judgments equally severe. In the fifty-first and two following verses, this undaunted servant of Christ, moved with holy anger by the continued unbelief of his hearers, addresses them in very plain and severe language, accuses them of imitating the rebellion of their fathers, charges them with the murder of the Messiah, and with great hypocrisy, because, while they made their boast of the law by their sins they dishonoured the law. These faithful though severe rebukes excited their malice in the highest degree: "they were cut to the heart, and gnashed upon him with their teeth." In this trying situation, when death seemed just at hand, the Master, for whom he counted not his life dear, wonderfully supported his servant: "Being full of the Holy Ghost, he looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son or man standing on the right hand of God." And now, provoked beyond measure by what they considered his daring impiety, they ran upon him with one accord, and cast him out of the city and stoned him.

Here we may consider the remarkable scene which this favoured servant of God was allowed to witness. We need not enquire whether this prospect of the divine glory and of the Saviour was seen with the eyes of the flesh, or whether it was only a visionary representation, similar in its nature to that which Ezekiel had of the glory of the Jehovah while he sat in his house, and the elders of Judah sat with him; it is of more importance to consider the intention of God in this transaction. It was given to the saint in this hour of human desertion and cruelty, when there was much to depress his spirit, for his comfort and encouragement. With this gracious purpose he was permitted, even while on earth, to look beyond his prison walls and behold the glory to which he was soon to be removed, and the Saviour by whom he would be preserved from unfaithfulness, and by whom that glory would be bestowed; and it may well be conceived that, as the disciple beheld his Master on the right hand of God, there to intercede for him and obtain for him support and heavenly strength, his heart would be lifted up with holy confidence, and he would be strong in the Lord, and in the power of his might. We can well conceive that, as he contemplated this glory, all the earthly advantages he lost by his faithfulness would be considered worthless, and even death in its most cruel aspect welcomed as an angel of God which came to conduct him to his Father's house and the presence of his Saviour. If we are indeed Christians we are engaged in the conflict with the world and the devil and the flesh; self-denial and the cross are inseparable from this conflict,

nor is it without comfort and encouragement; and this we may possess, though it be not given to us, with the first martyr, to behold the same wondrous scene. This, with the eye of faith, the Christian beholds—the glory of God, and Jesus on the right hand of God; and doubtless in proportion as the Christian is enabled to fix his eyes on that glorious scene, in proportion to the clearness and fixedness of his gaze will be his cheerfulness and stedfastness in the Christian conflict. They who can see Jesus as their advocate cannot doubt their success; they who behold the glory of God will be strengthened to receive the prize. The Christian's prayer will be then, that, in all his sufferings here upon earth for the testimony of the truth, he may know more of the Saviour's unfailing power and love, and the infinite superiority to all earthly advantages or afflictions of the glory which shall be revealed.

The prayers offered by Stephen in his dying moments were "Lord Jesus, receive my spirit;" "Lord, lay not this sin to their charge." Here may at once be perceived the correspondence of these petitions with those offered by the Saviour on the cross. And the first remark I make on these petitions is—the indisputable proof they afford of the divinity of the Lord Jesus Christ. Divine worship is appropriated by God exclusively to himself: he will not give his honour to another. "Thou shalt worship the Lord thy God, and him only shalt thou serve," is his command. Now the prayers of Stephen were addressed directly to Jesus. The word *God*, printed in italics, has been improperly supplied—it is not in the original; and, if any word had been introduced, it should have been *Jesus*, implied from the petition which immediately follows. His prayers there were addressed directly to Christ; and these are beyond dispute acts of the highest worship. In the first he committed his soul to the Saviour, and supplicated his protection and favour; and did so without the least intimation that he considered Jesus as the instrument only of the supreme God in dispensing these blessings. This prayer is a direct appeal to Christ as himself the author of the blessings which he desired. In the second petition he plainly ascribes to Christ an incommunicable power of forgiving sins. We have already seen that these were the highest acts of worship; and these acts do not admit of degrees.

The charity of this dying saint may be also observed If any circumstances could justify an unforgiving spirit, the malice and cruelty of his murderers were sufficient. But Stephen was "full of the Holy Ghost:" he had been taught the love of Jesus to sinners. The mantle of his Master's gentle spirit had fallen on him, and he therefore prays for them who despitefully used him. In a world like this, which contains so many of the selfish and proud, and wherein occasions will frequently occur to exercise Christian forbearance, and when disposed to return evil for evil, railing for railing, cursing for cursing, the Christian should remember Stephen's dying prayer for his enemies; and, if tempted to think that provocations can justify an unforgiving spirit, should weigh them against those which he patiently endured.

Lastly, this martyr's peace of mind, in the prospect of approaching death, is worthy of notice. United to the Saviour by a living faith, he enjoyed the assured confidence that his spirit would be received by the Saviour, and safe under the shadow of his wings he could look into eternity without apprehension; for Christ was there, and he was Christ's. We need not to be told that the summons, "Thy soul is required of thee," will go forth from him in whose hands are the issues of life and death for each child of fallen Adam. It is possible for the unconverted to pass from this world without any bands in their death, and first to discover in eternity the ruin which awaits them. There is a peace which is the peace of death—a stillness which is that of those dead to the faith and hope of the gospel. Awful insensibility, alas, too common! But, if the offers of mercy are rejected, a dying hour may be a fearful time; conscience, which has long slept, may awake; sins long forgotten be remembered; opportunities and privileges despised come forward to reproach the trembling sinner; and, as the dying man looks into eternity, no sights but those of terror may meet his eye, and even in the present life he may be made to feel something of the punishment which he must bear for ever. Dying beds are sometimes fearful; clouds and darkness rest upon them—terror, confusion, and despair. If men would die the death of the righteous; if, with the dying saint whose history has been considered, they would contemplate another world without fear; if, as they stand on the confines of the dark valley, they would enjoy the sweet assurance that Jesus is their friend, ready to receive their spirit, to raise the body from the dust to bless them for ever in his kingdom, they must receive him now by a living faith, and love and honour and obey him.

## Poetry.

### SONNET.

#### TWIN CHILDREN.

*(For the Church of England Magazine.)*

Two buds with life from the same root supplied;
From the same crystal fount two singing streams;
Two stars, that kiss each other with their beams;
Two snowy swans that in the sunshine glide;
Two turtle-doves, that nestle side by side;
Two butterflies, when earth with beauty teems;
Two lambs one mother bare; two silver gleams,
When the moon's face is mirrored in the tide;
Two rosy doves without one wounding dart;
Two shrines of bliss, that deck one holy spot;
Two earthly beings, with one human heart;
Two heirs of sorrow, with one common lot;
Two mortal bodies in corruption sown;
Two angels, harping near one golden throne!

### THE DEATH OF INFANTS.

(For the Innocents' day.)

BY REV. J. S. BROAD, M.A.

"In Rama was there a voice heard, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not."—MATT. ii. 18.

SOUNDS of bitter lamentation
Burst from Ramah's hapless plain;
Rachel mourns her desolation,
Pours her sorrows o'er her slain.

Wherefore weepest thou, fond mother,
O'er thy children's early tomb?
Sainted, they have found another,
And a better, happier home.

Safely, through their Saviour's merit,
They have reach'd the glorious land;
Now thy little ones inherit
Pleasures at the Lord's right hand.

Wafted through the heavenly portals,
They his fostering care have known;
Many a band of young immortals
Hover round his emerald throne.

Some, like blessed martyrs, dying
By a tyrant's envious rage,
In their lofty state outvying
Many a soul of riper age.

Some by fell diseases blasted,
Like a beauteous flower, decay'd;
Weary of this world, they hasted
Heavenward, where no beauties fade.

Few of years, yet ripe for glory,
Not in vain they pass'd their days;
Learn we, from their simple story,
Babes may bring Jehovah praise.

Babes in years, and babes in spirit—
These the Saviour loves as his;
Meek and lowly, they inherit
All his purchas'd, promis'd bliss.

Weep not, then, ye tender-hearted,
O'er your children's early tomb;
Only for a season parted,
Ye shall meet again at home.

*Newcastle-under-Lyne.*

## Miscellaneous.

THE CATACOMBS OF ROME.—I was exceedingly interested, a few days ago, by a visit to the catacombs of St. Agnes. I went in company with Mr. ——, the American consul, and Mr. ——, lately a member of parliament. You have read that the early Christians of Rome were subjected to a series of violent persecutions, particularly under the reigns of Severus, Decius, and Valerian; when Irenæus, Victor, Fabianus, Cyprian, and others of great eminence, as well as innumerable private Christians, received the crown of martyrdom. These catacombs are the places in which they interred their dead, and, in the time of those dreadful persecutions, sought refuge. For a long time, indeed, the ceremonies of their religion were performed in these dark and subterranean chambers, which had been used for sepulture. The Campagna of Rome is formed almost entirely of volcanic ashes, which is called Pozzolana; and Tufa Rock, which appears of the same material, but hardened into soft kind of stone. In this latter the excavations of the catacombs were made. Into the catacombs we descended from a vineyard, two miles outside the walls of Rome, by a flight of steps. The catacombs are now being opened, and rubbish, &c., removed. The padre who accompanied us has the superintendence of the work. We then entered narrow excavated passages, extending and ramifying in every direction. In the sides of these passages are cells excavated; some large enough for a human body to be laid, others for several bodies, and many smaller ones for children. Here we saw the mouldering remains of those whose great grandfathers saw the apostles. Many of the bodies—of course the bones only—rest as they were laid 1600 years ago. Many of them are now fast mouldering away since the admission of the air, and the marble slabs or tiles which closed their cells have been removed. Each of their cells—which are ranged one above another, and within a foot or two of each other, in every part of the catacombs—were closed after the body was deposited; and a piece of marble, or more generally several large tiles, were used for this purpose, sealed up with cement, so that the air could not enter, and this accounts in some measure for the perfect preservation of the bones. Many of these have been taken down, yet some of the cells are sealed up, and remain just as they were at first, and the mortar that was used appears as if it had only been spread a few weeks ago; the marks of the trowel are as fresh as ever; and in this mortar, inscribed while it was yet wet, is frequently to be found the name of the individual interred there, and the words "*in pace*" (in peace, or sleeps in peace)—an epitaph simple, but, in those times of trial and tribulation, wonderfully expressive. There are the bodies of many of the early martyrs; they are known by having a small lamp at their feet, inserted in the mortar whilst wet, and a small vase or vial at the head; this vial contained their own blood, which it was the custom of the surviving friends to obtain from the body, and preserve in this manner. Some of the lamps remain; but the vials have been removed, but the impression in the mortar in which they were set yet remains. There are also impressions of the coins of the time in which the bodies were interred: by these the date of the interment is known. There are several small chapels, which are extremely curious; the walls are painted, and many of the pictures are quite fresh; the subjects are, in general, scriptural. I was pleased to see these pictures, which were painted in the early part of the third century; and the fact will be a good argument in favour of pictures in churches. We remained in this city of the dead two hours, walking at least an hour and a half of the time. There must be thousands of bodies. The extent of the catacombs is not yet known. In these gloomy regions the early Christians took refuge in times of persecution; and the mind is overwhelmed with the multitude of associations that arise. We ascended: the sun was shining gloriously, and the mountains that surround Campagna looked bright and calm, as they did when the dead thousands sleeping beneath our feet gazed upon them."
—*New York Churchman.*

DINNER PARTIES*.—On different occasions I have had to remark the lavish expense attendant upon dinner parties. In the houses of professors it is unwarrantable; in all it is unnecessary, uncalled for, and unprofitable. The dress, too, of professing Christians is very extravagant and costly. Testimony ought to be borne against both; but those whose bounden duty it is to reprove are often very guilty in this respect. Singularity is not to be courted; but, after all, it is with difficulty avoided when life and practice are to be regulated by holy scripture. The sums of money, which are expended upon dress and entertainments by those who talk about the gospel, would go a considerable way in alleviating the miseries of those in the west of Ireland who are not far from famine. O, how little is Christian love in exercise! How abundant is "faith without works!" Lord, grant that the remark may never be made with reference to me; but that I may be enabled, for the remainder of my course, to exhibit the fruits of righteousness, so as to bring praise and glory to God.

* From "Memoir of Rev. Peter Roe, Kilkenny," by rev. S. Madden. Dublin: Curry and Co., 1842. As far as we have yet looked into this book, we are pleased with it. We shall again bring it before the notice of our readers.—ED.

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THE

# Church of England Magazine.

UNDER THE SUPERINTENDENCE OF CLERGYMEN

OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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## THE UNCERTAINTY OF LIFE:

## A Sermon,

BY THE REV. THOS. NEVIN, M.A.,

*Incumbent of Christ Church, Mirfield, Yorkshire.*

PSALM ciii. 15, 16.

"As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

THERE is something peculiarly melancholy in the scene which everywhere presents itself of the perishable nature of all earthly things; and which is strikingly emblematical of man's existence, who is described as "altogether vanity," even at his best estate. The friendships and the joys of life's spring-time soon pass away: the more laborious toil and labour of life's summer soon come to an end; and man finds himself in life's autumn, scarcely crediting the fact that he is rapidly approaching the end of his course, scarcely allowing himself to believe that the fading tints which manifest themselves in his countenance are the sure marks that the winter of life is at hand, and that, if he is spared yet a little longer, the hoary head, and the tottering step, and the enfeebled frame, will proclaim that he too must be swept away to the noiseless tomb, the house that is appointed for all living.

My brethren, you are frequently reminded from the pulpit, and still more frequently and more eloquently reminded by the unforeseen incidents and contingencies of life, how uncertain is the tenure upon which every thing mortal is held. The hale man becomes sick, and the robust man becomes weak: the bloom of beauty fades like a flower, and the dew of youth evaporates: the messenger of death knocks at the door of the rich, and enters the cottages of the poor—he humbles the pride of the arrogant, and turns the laughter of fools into consternation and tears. The father sits around his domestic hearth, with his wife and his little ones, all dependent perhaps upon his industry and economy for their daily sustenance and support. To such a man the message is—hitherto thou hast been relying solely on the strength of thine own arm, and the vigour of thine own frame, and in the confidence thereof thou hast been going forth to thy work and labour, from day to day, and year to year, heedless of him in whom alone thou livest, who has the preservation of thy being and the continuance of thy strength; but now thy course is arrested, and thou art taught how vain and weak is man who trusteth in himself, and taketh not the Lord for his strength. Set thine house in order: in spite of the moans of the widow, and the cries of the orphan, "thou shalt die; for the word of the Lord cometh up from the wilderness, and the spring of thy life shall become dry, and the fountain of thy life shall be dried up."

Again, my brethren, picture to yourselves a daughter, the dew of whose youth is yet fresh upon her; and, from the glow of health in her countenance, the sparkling of joy in the eye, and the bloom on the cheeks and lips, there arose a strong presumption that years and years would roll along ere the canker-worm could steal upon her; that she should advance to womanhood, and, as she grew in stature and in years, would grow more and more in favour with God and man, and be as the apple of a mother's eye, the pride of a father's hopes, and the idol of

the friend with whom she was wont to take sweet counsel and companionship. But all is changed and desolate, and not one of these fond anticipations is to be realized. The dew that seemed so fresh is now gone and dissipated; the glow of health that was put forth has changed its hue, and the countenance has become flushed and hectic, and death has hurried her away to a premature grave. And what was it but the bloom of a flower that budded in the morning, that shone and blossomed at the noon-day, and all of whose magnificence and loveliness had departed ere the shades of evening arrived; so verifying the truth of scripture concerning all the species in general, that it "cometh up, and is cut down like a flower;" and though fresh as the morning dew, and growing as the lily of the valley, all must perish, and wither as the grass of the field.

Look again, my brethren, at the aged—those who have passed the meridian of life, and whose grey hairs and enfeebled frame give solemn and emphatic warning that the longest life has an end—that, "though men be so strong that they come to fourscore years, yet their strength is but labour and sorrow; so soon passeth it away, and we are gone."

We are all, therefore, susceptible of the impressions which the scenes and memorials of mortality present; and these impressions are rather connected with a sense of our individual liability to death, than to any of the circumstances which may or may not accompany it, and invest it with an adventitious importance. In the receptacles of the dead, where the dust of many generations is contained—and wherever the eye wanders it lights upon some grim emblem of death—a sentiment of awe will be experienced not necessarily connected with thoughts of our individual mortality. But, when we stand by the bed of the dying, and witness the throes and convulsions of expiring nature, or when we meet a company of mourners carrying their dead to interment, we may be sure that the sentiment which we then feel owes its existence to the consciousness that we ourselves must one day follow; that the silent tomb must receive us all; that our life is as a vapour; that the wind passeth over us, and we are gone; and that, in a few short years, our very existence will be forgotten.

But, though we are deeply concerned in the scenes to which death is the prelude, it is not the aspect of the great destroyer, nor the pains which he inflicts, nor the separation which he brings with him from all that we have loved on earth, nor any and all of the agitating circumstances of the death-bed, which invest mortality with awe; but the *thought* of the distant and shadowy realms which are beyond, upon which the soul enters when it quits the body. Here we learn the importance of the revelation which speaks to us from on high, that dissipates the clouds which would otherwise settle on futurity, that lights up the precincts of the tomb, and shows the glittering path that leads from it to glory. The gospel of Jesus Christ certifies us of the perfection which awaits the righteous hereafter, and proclaims that they that die in the Lord are blessed. Such a revelation we stand in need of to reconcile us to death, and to fit us for death. However coldly we may look on the gospel when we have removed sorrow from the heart, and are living in health and prosperity, still, when we are called to lament the death of those who are dear to us, or when we have cause to anticipate our own, the most thoughtless and secular of the sons of earth turn to this inspired book to glean from its pages some intimations of the state upon which those who are dear to them have entered, and on which they are expecting to embark themselves. And, though it is often with an uncertain hand that they turn its pages—being little acquainted with its glorious contents—and the passages that they take for comfort are not always such as suit their case, yet it is a blessing that they have access to a volume which opens to them the secrets of the future world, and shows them how its threatened curses may be averted and its promised blessings may be obtained. Every day's experience convinces us that death must lay us in the grave; but, at the same time, the gospel of Jesus Christ informs us that it has no power to retain us there beyond the appointed period. He may and he will put his cold damp finger on every one of us; but a hand that is stronger than his will deliver us from his grasp: and these bodies of ours, reduced to dust, must be reanimated with the warmth of life and thought.

The dust of every Christian is sacred. It matters not where that dust may be found; whether it repose in the sepulchres of its ancestors, or be buried in foreign and far-distant lands, without one friend to close the eye, or to shed one solitary tear. It matters not if it has been consigned to the depths of the unfathomable ocean, unknelled, uncoffined, and unknown; it matters not if it has been consumed on the funeral pyre, and scattered solemnly and sadly to the four winds of heaven; for there is an eye that watches it, there is a mind that knows it, and there is a power that protects it; and not one of those who have been bought by the blood of Christ shall be found wanting at the appointed time of revival and of glory.

The church-yard has been called "the

abode of silence;" and silent it is to those who occupy it. But, though remote from every earthly sound—though they hear not the chimes of the church-going bell, and feel not the tread of the church-going people—there is a sound and a voice that, ere long, they *shall* hear. And when the Lord Jesus Christ shall descend from heaven with a shout, and the voice of the archangel, and the trump of God shall pour its thunder into the recesses of every tomb, all that are in their graves shall hear his voice and shall come forth and live.

Since, then, this is the fate that awaits every one of us, ought we not to exert all our energies to make our calling and election sure? If we would reign with Christ on a throne of glory, we must first meet him at the cross, and in his atonement find the redemption which alone can entitle us to dwell in the realms of bliss. The cross is the beginning of that avenue which leads to heaven: it is crowned with a vision of glory that opens into the celestial kingdom. We must go where the Redeemer shed his most precious blood: we must trace the footsteps of Christ in his humility, when he sunk beneath the cross and died for our sins. He is the appointed propitiation for our sins, and the means for deliverance and salvation; and, if we come to him in faith, he will conduct us to the promised blessedness and happiness of heaven. And, if we do not meet him at the cross, we shall be compelled to meet him at the judgment, when his office will be to judge and fix our everlasting destiny. And, if we would escape the worm that dieth not, and the fire that is not quenched, and the sweeping tempest of the curse of the Omnipotent, we must lead the life of a true Christian on earth, that we may be as the angels in heaven. We must now seek to enter in at the heavenly city, where there are pleasures at God's right hand, and where the splendours of his glory shall mantle our spirits for ever. Whether prepared or unprepared, you and I must very soon meet our God. So certainly shall we see the hour of death, the morning of the resurrection, and the day of judgment, that it is highly incumbent on us ever to have these scenes in prospect, being in expectation of our latter end, and becoming fit and ready to see our God in grandeur and our world on fire; "for he cometh—he cometh to judge the earth." As we must then meet our Judge, let us meet him as a reconciled Father and a pardoning Saviour; that, when the fiery trial shall be instituted, we may join the ranks of the angelic hosts, and sound the harmonies of praise through the revolving ages of eternity.

It ill becomes a creature so short-sighted as man, to pronounce on the future condition of those who have departed this life—whether on the head of such the crown of glory shall or shall not be imposed. Christ is the judge of all men, and he is the only one to whom this awful power belongs. Man, therefore, must not assume his province to whom all arbitration has been, for most wise and salutary reasons, committed. No man can, or ought to be, the judge of his fellow-man, or to expatiate upon the character of the departed. If their outward conduct has been exemplary, and as far as we can perceive they have sought the Lord and found him; if, through the assistance of God's Holy Spirit, they have found grace in life, and peace in death, then may our latter end be like theirs; and may we, like them, be enabled to exclaim with confidence, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and, though after my skin worms destroy this body, yet in my flesh shall I see God."

And now, my brethren, in conclusion, I can only exhort you to redeem the time. Let every passing day and week be a day and week of preparation for the inheritance among the saints in light, daily dying unto sin, and living unto righteousness. Let us watch and pray, and be diligent in the use of the appointed means, so that when the Redeemer shall beckon us away—whether it be at the cock-crowing, or in the morning, at noon, at even-tide, or at night—our work may be done. The period is but short that we have to serve God on earth; but how happy will the result be when, quitting this scene, we are enabled to say, "I have finished my course with joy; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." How happy will be the result when, in proportion as the outer man decays, the inner man is sustained by the assurance that, if my "heart and flesh fail, God is the strength of my heart, and my portion for ever."

By the kind providence of Almighty God I have been spared once more to come among you; I behold around and before me many whom I have long and intimately known—with whom I have mixed in the days of boyhood and youth. To many of you, in all human probability, I shall never speak again, and we may never more meet until Christ comes to judgment. I would, therefore, warn you to take heed betimes, and prepare for that day when we shall all stand before the Judge of the quick and dead, to receive the reward of the deeds done in the body, whether they be good or bad.

## LETTER FROM THE BISHOP OF ILLINOIS TO THE EDITORS.

*United States, North America, Jubilee College, Illinois, Sept. 12th, 1842.*

REVEREND GENTLEMEN,—When I came from England, and landed on the shores of my native country, in the year of our Lord 1824, after thanking God for his merciful protection, my first wish was to make known the reasons I had for being very grateful to the members of the church of England for their great goodness to me: this I did by statements both in public and in private.

The facts which I adduced, however, were thought too magnanimous—too greatly benevolent to be fully credited in this naughty world; so that in this matter I must needs for a time, like Bruce in his account of the discovery of the source of the Nile, be content to be discredited; and for the same reasons, because of the minuteness as well as the importance of the details.

In this way I have suffered, and in this way have the English worthies who befriended me been deprived of a tribute of praise and grateful remembrance which is justly due to them from the American church.

To remedy this evil was one of my motives for publishing my "Reminiscences." The original writings which I had in my possession when brought to light would, I well knew, dispel the clouds which counter-statements had spread around my path.

My labours and my sufferings from another and an unexpected quarter had well nigh defeated all; till at length God hath enabled me amidst countless difficulties to bring my work to the end of the fourth number, embracing the whole of my first visit to England; and the same has found its way from this my station in the *Far West* to the Atlantic states. And happy am I to find it has fully answered my first design. It has removed the veil which envy and disappointment had woven to cover the fair beauties of our Alma Mater, the venerable church of England, and exhibited to view her countless graces. That I am not mistaken in this my view of things, and that the English may know full well in what light their good deeds are held by all American episcopalians, especially the clergy who read the work alluded to, I send you an extract from a letter which I have just received from a rev. D.D. and rector of one of the most respectable churches in New York:—

"*St.* —— *Rectory, New York, Aug.* 29, 1842.

"RIGHT REV. AND DEAR BISHOP CHASE,—I have just laid down the third and fourth numbers of your "Reminiscences," and cannot *refrain from* thanking you for unsealing such a packet, or rather for breaking such 'an alabaster box of precious ointment': the whole house is filled with the odour of the ointment.

"I do not allude to any unhappy differences of opinion which incidentally appear, but simply to the revelation of English character and English churchmanship which is therein made. * * * * * * *

"I am in love as I never was before with the English; and venerate names which before passed before my mind with very scanty associations of respect. And I grieve to think that a Gambier and a Marriott are to be seen no more on the earth.

"Dear bishop, I thank you from my heart, and with my dear wife and family am most cordially and reverentially your humble friend, B. C. C."

Now, dear Mr. Editor, by inserting this communication in your useful miscellany, you will much oblige your sincere friend,

PHILANDER CHASE,
Once of Ohio, now bishop of Illinois.

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## A RUSSIAN WINTER*.

WITH us the sufferings of the poor in cold winters are extremely severe. There is no doubt that in Petersburg they have far superior means of protecting themselves from cold. The public precautions taken in their behalf, the warm rooms established for them in various parts of the city, where the poor may find shelter from the cold all day for nothing, and the fires in iron cabins near the theatres, for the carriage-drivers, when the cold is intense, are among the least effective of those means. But the thick furs and garments which the very beggars are in possession of; the close dwellings which, even huts not exceptedt, are all water and air-tight, constitute the best defences. When the cold is at 25 degrees, all the sentries in Petersburg are supplied with pelisses; and it is quite a new sight to a foreigner to see these soldiers muffled up in thick furs, marching to and fro, as if in masquerade, before the palaces. Nevertheless it is a matter of course that, in such cruel extremities of cold as sometimes prevail in Petersburg for weeks together, many a human body, full of health and life, is congealed by the chilling breath of Boreas into a statue of ice. But such accidents are not so much owing to the scantiness of the means of defence as to the manners of the people, and more especially to three causes—the laziness of the lower classes, the intemperate use of ardent spirits, and the hard-heartedness, or, to speak more correctly, the recklessness of the rich. The Russians, full as they generally are of spirits, dislike every kind of exertion, and intellectual and physical gymnastics are alike hateful to them. In cold weather, therefore, they creep behind the stove or load themselves with furs, and quietly submit to their fate, instead of doing what every one who is not a Russian would do, defending themselves tooth and nail against the cold. The butschnik slinks into his hut; the soldier, if he thinks he can do it unpunished, into his sentry-box; and the drivers roll themselves like a tortoise, into a ball, under the mats of their vehicles. Many of them are, of course, surprised in

* From "Kohl's Russia."

† Even the temporary habitations which the excise searchers run up before the gates of the towns, with rafters, straw, and clay, are always provided with double doors.

these positions, and carried off by the cold—the sentry is lifted out a statue, the butschnik a mummy, and the driver a petrified cripple. The immoderate drinking of spirits increases the danger. Intoxication and sleep which it induces are, as everybody knows, the surest ways of perishing by cold; and, as the cold is never severe in Petersburg but a great number of persons are to be found drunk and asleep in the streets, it may easily be conceived that the sacrifices which winter demands are not few. The utter insensibility of the wealthy in regard to their servants increases this number. It is incredible what is required of these poor fellows, footmen, outriders, and coachmen. In visiting they are left for hours in the street, no matter what the weather may be. Many, when they go to the theatre or into company, make them wait the whole evening at the door, to be in readiness the moment they are wanted. At such times the coachmen naturally fall asleep upon their boxes, and the outriders—boys not more than twelve years old, who have not yet learned to keep awake till midnight—sit dozing upon their horses, or twisting the bridle round their arm, stretch themselves on the frozen snow of the street-pavement. Many a poor coachman has lost nose or ears, hands or feet, from being frost-bitten while his master or mistress has been enjoying the most exquisite treat for ear or palate; nay, how many have paid with their lives for the most frivolous amusements of their employers! For the rest, this is one of the easiest of the many kinds of death which the wretched Russian serfs sometimes have to suffer; nay, this gradual sinking into the arms of slumber and death is said to be accompanied by a sensation so soothing, that those who have been roused from it in time to be recalled to life have at first shewn themselves exceedingly dissatisfied. The highest degrees of cold occur in general only in calm, serene weather; so that with a cold of 30 degrees Petersburg may reckon upon splendid weather. The sky is clear, the sun shines brilliantly, and the more brilliantly as his rays dart through millions of minute glistening crystals of ice with which the atmosphere is filled as with diamond-dust. From all the houses, and likewise from the churches, which are heated too, whirl thick columns of vapour, which appear as dense as if there was a steam-engine in every house, and reflect all sorts of colours. The snow and ice in the streets and on the Newa are white and pure as though all were of baked sugar. The whole city is clad in a dress of the colour of innocence, and all the roofs are coated with a like stratum of sparkling crystal-dust. Water freezes as it is poured out; and the horse-troughs, the vehicles engaged in carrying water and their drivers, the washerwomen at the canals, are all encrusted with ice; for every drop is instantly changed to stone, and contributes to form about them the most fantastic icicles and wrappers. In the streets every thing displays the most active life in order to escape the clutches of death; and all scamper in such haste as if he were literally at their heels. The snow as you tread on it, crackles and howls the strangest melodies; all other sounds assume unusual tones in this frigid atmosphere; while a slight rustling or buzzing is continually heard in the air, arising probably from the collision of all the particles of snow and ice that are floating there.

## The Cabinet.

CHRISTIAN FRIENDSHIP.—The second truth that it brought before us in this delightful portion of scripture is this—that this friendship is not limited to the Saviour; great as this privilege is, it is extended to all the saints. They are the friends of the friends of Jesus. You mark the words of our blessed Lord: "Our friend Lazarus sleepeth." He does not say *my* friend, but *our* friend; as if he would by this word bring to the recollection of the disciples, in a season of sorrow, that there was an union among his people, that they were all friends. This is one of the delightful peculiarities of the religion of Jesus. It is the religion of friendship; it is first to make us, "who were enemies to God by wicked works," friends with him, and then to make us friends to each other—a friendship which not even death can annihilate. You observe it was when Lazarus was in his grave that our Lord said, "Our friend sleepeth"—he is departed, but he is not lost; he is still our friend. "We are come," saith the apostle, "to mount Zion, the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, and to the church of the first-born, and to God the judge of all, and to the spirits of just men made perfect." An intimate communion subsists between the church on earth and the church in heaven, as one of our hymns beautifully expresses it:—

"One family, we dwell in him;
One church, above, beneath;
Though now divided by the stream,
The narrow stream, of death.

One army of the living God,
At his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

They indeed have gained the prize of their high calling, while we have still to keep on our way, through "good report and through evil report;" but this present difference in our state does not annihilate our friends. The ties that bind the friends of Christ together are far too strong to be dissolved by death: death rather strengthens them; since the peaceful departure of those who are taken brightens the hope that the God of all grace, who kept them stedfast to the end, will perfect that which concerneth us also; that he will be with us when we are to pass through the stream, and that then we shall meet to part no more. But time forbids my enlarging upon this part of the subject, sweet as it is to think of the friendship of the friends of Jesus, to look forward to the day when we shall all meet in the same mansion to "go out no more, but to serve him day and night in his temple." O may each of you, my beloved friends, have a place in this blessed abode.—*The Family that Jesus loved, by the Rev. J. Haldane Stewart.*

## Poetry.

### HYMN.

Genesis xi. 1—9; Zeph. iii.

(*For the Church of England Magazine.*)

WHEN Noah's race, to mighty numbers grown,
Moved "from the east to Shinar's" fertile plains,
In but one language were all thoughts made known:
One common tongue all intercourse sustains.

But when, around exalted Babel's tow'r,
To "make a name," in pride of heart they throng'd,
And vainly sought with self-assuming pow'r
To "reach" the glory which to God belong'd,

That God of wrathful vengeance op'd his store,
"Scattering abroad" the daring, impious bands,
To dwell apart, on Asia's farthest shore,
In Jordan's plains, or Lybia's burning sands.

And, that no more these rebel sons in shame
Should "join in strife against the will of heav'n,"
The pow'rs of speech then ceas'd to be the same,
And to each tribe a different tongue was giv'n.

And still this curse hangs o'er the human race,
And varying nations cover every land
Each have their language, each their resting place,
Nor can the one the other's understand.

O woeful state, when o'er the sons of men
Sin can so long, such baneful influence throw;
That still they should not gospel light obtain,
Nor saintly joys in sweet communion know!
Is there no hope, as ages roll away,
God's mercy may on sinful nations shine,
To give once more, in his all-gracious day,
One common tongue, and that a tongue divine?
Is there not now in England's favoured clime,
Where gospel truth has long a dwelling found,
A spirit rising with the lapse of time
To spread o'er all the world that gospel sound?
O joyful sound, when all its pow'r shall know,
One common hope the hearts of all shall raise,
And from all tongues harmoniously shall flow
One common voice, the voice of pray'r and praise!

HENRY BELCHER.

*Whitby, July* 13, 1842.

## Miscellaneous.

VOLCANIC ORIGIN OF THE SOUTH SEA ISLANDS.—Nearly all the regions of the Pacific bear the most unequivocal marks of having been the scene of volcanic action on a vast scale, and the prevailing features of the larger masses of land confirm the inference which may still be drawn from the imperfect traditions of the people. Some of the isles present volcanoes in a state of activity; others exhibit only the form and altitude, which denote a similar origin in remote ages; while a third class display undoubted tokens of having been violently changed by the force of subterranean fire, if not by the more sudden shock of an earthquake. Tanna and Pico belong to the first class; Otaheite, Huaheine, and Bolabola, are distinct specimens of the second; and Easter Island may be adduced as an example of the third. In this last all the rocks are black, burnt, and honeycombed; some have the appearance of slag; nay, even the soil, which is but thinly spread over the calcined masses, bears a close resemblance to dark yellow ochre. Mr. Williams divides the islands of Plutonic origin into two orders, the mountainous and the hilly. In the former, the height of the land varies from 2,000 to 15,000 feet above the level of the sea, the towering summits gradually rising from their base till they are lost in the clouds. The sides of these magnificent elevations are clothed with bright verdure of various shades, blending together in a very striking manner the elements of grandeur, wildness, sublimity, and beauty. All the islands of this class exhibit indubitable marks of volcanic eruption. In many of them the rocks are composed of a fine-grained basalt; in others pumice is found, together with stones of varied appearance, which have evidently undergone the action of fire.—*Edinburgh Cabinet Library, No. XXXIII. Polynesia.*

SUTTEE.—We are indebted to the *Madras United Service Gazette* for the following account of a suttee having been performed at Jaulnah on the 1st inst. The scene of the occurrence was within the territories of the Nizam, in consequence of which the British authorities were unable to interfere. As, however, the Nizam is to all intents and purposes a vassal of the queen of Great Britain, we trust that the supreme government will lose no time in expressing to that prince their decided disapproval of such inhuman proceedings being permitted to take place. Lord Auckland should peremptorily insist on measures being taken by all the subordinate princes of India to prevent the rite of suttee being performed within their districts. The victim on the present occasion was a Brahmin widow, who appears to have met the death which she had chosen for herself with the utmost fortitude. We have no doubt that this event will attract general attention in England. It will in all probability lead to some enquiry on the part of the proprietors of East India Stock relative to the propriety of the Anglo-Indian authorities being directed to exert their influence with the native princes, to prevent the recurrence of an act so revolting to humanity:—"A rich Brahmin died (I believe) on the 30th ult., and on the following morning it was bruited that a suttee would take place in the course of the day, the widow of the deceased having, by the advice of the Brahmins, determined on sacrificing herself on the funeral pyre of her husband. I attended the dreadful spectacle, which was conducted much as described by those who have witnessed the like before. About 3,000 persons were congregated on the occasion. The widow walked round amongst them distributing her valuables as she passed, and salaaming to the assembled persons. She then walked to the pile of wood, &c., and seating herself on it, requested to have her husband's head placed in her lap, but this was denied her, and the poor victim was forced to lay herself down by the side of the cor[illegible]. The attendant Brahmins, however, told her not to attempt the sacrifice if she did not feel equal to support the torture. Her resolution was, however, unchangeable, and she repeated that it was her determination to be a suttee, and that she had no fear of the agony attendant thereon. The woman was then warned against attempting to escape from the pile after the fire should be lighted, as she would be instantly thrown back into the flames by the attendant priests. The wretches were, however, saved all trouble on this particular, as the poor creature, under the extremity of torture, made not an effort even to rise, and only screamed out "My God, my God!" until past utterance. Such was the scene enacted at Jaulnah on the 1st inst.—a scene disgraceful to the government that can even give its tacit countenance to such deeds of atrocity!"—*Indian paper* (1841).

CLERGYMEN*.—The exquisite morality of the gospel is open and obvious to us all; and, moreover, the good sense, wisdom, and comprehensiveness of its precepts, force themselves upon every enlightened understanding. But, in regard to clergymen who are called upon to be the dispensers of the oracles of God, to them there attach peculiar duties, distinct from those which belong to the generality of believers, as they exist in a Christian country.

* From "Life of Isaac Milner, D.D., Dean of Carlisle," by his niece, Mary Milner. London: Parker, 1842. We remember, when Mrs. Milner was furnishing "The Christian Mother" to our pages, desiring a memoir of her distinguished uncle to be suggested to her. We do not presume to say that it is in consequence of this suggestion that this volume appears—doubtless Mrs. M. had long before contemplated it—but we mention the fact to shew how cordially we welcome the appearance of dean Milner's life. We have not at present been able to read it through; but what we have read has greatly pleased us, and we shall ere long lay a more detailed account of it before our readers.—ED.

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JOSEPH ROGERSON, 24, NORFOLK STREET, STRAND, LONDON.

## NOTICE.

We wish to apprise our Readers, that with the New Year we intend to make certain improvements in the Magazine, which, by no means interfering with the original plan or usual mode of conducting it, will, we are persuaded, render its contents more varied and *interesting than ever* they have yet been to our Subscribers.

# REGISTER

OF

# Ecclesiastical Intelligence.

## JULY, 1842.

## Ordinations.

ORDAINED

*By* ABP. of CANTERBURY, *at Lambeth Palace, May* 22.

DEACONS.

*Of Oxford.*—E. H. Lee, B.A., New Inn H.

*Of Cambridge.*——J. P. Birkett, B.A., Jesus; C. F. Davies, B.A., Queens'; B. H. Drury, B.A., Caius.

PRIESTS.

*Of Oxford.*—A. G. Baxter, B.A., Worc.; E. Boys, B.A., Wad.; A. St. John, Ch. Ch.

*Of Cambridge.*—J. Brothers, B.A., C.C.C.

*By* BP. of DOWN AND CONNOR, *May* 22.

DEACONS.

*Of Cambridge.*—H. D. Millett, B.A., Clare.

*Of Dublin.*—J. Bridge, B.A., for Ossory; A. C. L. Coghlan, B.A., for Ross; J. N. Griffin, B.A., J. A. Kerr, B.A., for Connor; J. Marchbank, B.A., for Kilmore; W. E. Marshall, B.A., for Ardagh.

PRIESTS.

*Of Dublin.*—R. Courtenay, M.A., for Dublin; J. Gulley, B.A., and J. M. Hobson, B.A., for Elphin; H. Hodson, B.A., R. Jefares, B.A., and A. Oulton, B.A., for Connor; J. Townsend, B.A., for Dromore; J. Wrison, B.A.; F. C. Young, M.A.

*By* BP. of EXETER, *May* 22, *at Exeter Cathedral.*

PRIESTS.

*Of Oxford.*—H. J. Drury, B.A., Worc.; M. Gunn, B.A., Magd. H.; E. Reynolds, B.A., Wad.; Rogers, B.A., Exet.; C. S. Ross, M.A., Magd. H., *(lett. dim. bp. of Bath and Wells)*; F. J. Taylor, B.A., Ch. Ch.; H. W. Toms, B.A., Exet.

*Of Cambridge.*—S. A. Ellis, M.A., St. John's; E. K. Luscombe, B.A., Trin. H.; J. Martin, B.A., St. John's; E. May, M.A., Jesus; A. Pope, B.A., Queens'; S. C. Sharpe, B.A., Christ's; J. Symonds, B.A., Clare; H. T. Thomson, B.A., Magd.; J. W. S. Walkin, B.A., St. John's.

*Of Dublin.*—H. B. Illingworth, B.A.

DEACONS.

*Of Oxford.*—G. Arden, B.A., R. Bowden, B.A., Wad.; J. Harris, B.A., Pemb.; W. T. A. Radford, B.A., Exet.; H. S. Templer, B.C.L., New Inn H.; G. Woolcombe, B.A., Ch. Ch.

*Of Cambridge.*—S. Brown, M.A., Jesus; J. V. Vivian, B.A., Trin.

*By* BP. of HEREFORD, *at All Saints, Hereford, May* 22.

DEACONS.

*Of Oxford.*—R. Hill, B.A., Worc.; J. Smith, Magd. H.

*Of Cambridge.*—S. F. Montgomery, M.A., C.C.C.

*Of Dublin.*—J. Denning, B.A.; G. T. Watson, B.A., *(lett. dim. bp. of Llandaff)*.

PRIESTS.

*Of Oxford.*—C. D. Everett, B.A., Queen's; R. Hobhouse, B.A., Ball.

*Of Cambridge.*—F. Mills, B.A., Trin.; J. D. Williams, B.A., Queens'.

*Lit.*—I. Hughes *(lett. dim. bp. of Llandaff)*.

*By* BP. of LINCOLN, *in St. Peter's Church, Eaton Square, London, May* 22.

DEACONS.

*Of Oxford.*—J. A. Birch, B.A., New Inn H.; E. J. Chapman, B.A., Wad., *(lett. dim. bp. of Durham)*; J. S. Whiting, B.A., Worc.

*Of Cambridge.*—G. Allott, B.A., Jesus; F. Firman, B.A., Queens'; J. Green, B.A., A. Æ. Julius, B.A., St. John's; T. M. Nicholson, B.A., Trin.; W. P. Turton, B.A., Jesus; J. T. White, B.A., Magd.

PRIESTS.

*Of Oxford.*—H. Usborne, B.A., Ball.

*Of Cambridge.*—R. Hibbs, B.A., St. John's; J. B. Reynardson, B.A., C.C.C.; J. C. Rowlatt, B.A., Queens'; G. H. Woodcock, B.A., Emm.; B. W. Wright, B.A., Clare.

*By* BP. of LONDON, *at St. James's Church, Piccadilly, London, May* 22.

DEACONS.

*Of Oxford.*—A. Gordon, B.A., Magd. H.; W. C. Howell, B.A., Brasenose; C. J. Smith, B.A., Ch. Ch.; W. D. Wilson, B.A., Wad.; C. B. Wollaston, M.A., Exet.; G. Wood, B.A., Oriel.

*Of Cambridge.*—J. Cohen, B.A., Pemb.; C. J. Elliott, B.A., Cath. H.; C. J. Fisher, B.A., Jes.; S. C. Headly, B.A., St. John's; G. A. M. Litle, B.A., Christ's; H. Ludgater, M.A., T. M'Ghee, M.A., Trin.; G. Phillips, B.A., Queens'; V. J. Stanton, B.A., St. John's; S. Tabor, B.A., Trin.; J. Thompson, B.A., St. John's; R. E. Willmott, B.A., Trin.

*Of Dublin.*—E. Johnson, B.A.

*Of King's Coll., London.*—W. Darby.

*Of Ch. Miss. Coll., Islington.* — H. Mellon.

*Lit.*—R. Bellson.

PRIESTS.

*Of Oxford.*—A. Baker, B.A., Wad.; J. Fletcher, B.A., St. Mary H.; W. H. Jones, B.A., Magd. H.; T. C. Whitehead, B.A., Magd.

*Of Cambridge.*—B. J. Armstrong, B.A., Calius; R. Fisk, B.A., St. John's; D. S. Halkett, B.A., R. C. Jenkins, B.A., Trin.; G. Kemp, B.A., C.C.C.; H. Meeres, B.A., Clare; R. H. Neate, B.A., Trin.; J. R. Stock, B.A., St. John's; T. F. Stooks, M.A., Trin.; J. Wilson, M.A., Cath.

*Of Ch. Miss. Coll., Islington.*—S. Hobbs, E. Sargent, J. Tucker.

*Lit.*—D. G. Bishop; R. S. Snowdon *(lett. dim. from bp. of Chester)*.

*By* BP. of OXFORD, *at the Cathedral Church of Christ, Oxford, May* 22.

DEACONS.

*Of Oxford.*—J. H. Ashurst, B.A., Exet. J. Bellamy, B.A., J. G. Brine, B.A., St. John's; G. R. Brown, M.A., Ch. Ch.; T. K. Chittenden, B.A., St. John's; H. H. Cornish, M.A., Magd. H.; E. M. Goulbourn, B.A., Merton; H. Harris, B.A., Magd.; W. Jackson, B.A., Queen's; R. Joynes, M.A., C.C.C.; J. G. Lonsdale, M.A., Balliol; H. Smith, B.A., Ch. Ch.; R. S. Sutton, Exet.; W. Thomson, B.A., Queen's; S. Waldegrave, M.A., All Souls; W. J. Whately, B.A., Ch. Ch.; R. P. Williams, L. C. Wood, B.A., Jes.

PRIESTS.

*Of Oxford.*—T. D. Andrewes, M.A., C.C.C.; E. W. Attwood, B.A., Jes.; S. Buckland, M.A., Ch. Ch.; J. D. Collis, Worc.; T. B. Cornish, M.A., Oriel; T. Garrard, B.A., St. John's; E. H. Haskins, B.A., Queen's; E. Hill, B.A., St. Edmund H.; W. Jackson, B.A., W. Knight, B.A., J. Marshall, B.A., Worc.; W. S. Newman, B.A., Wad.; V. Page, B.A., Ch. Ch.; J. J. Plumer, Ball.; E. J. W. H. Rich, B.A., New.

*Of Cambridge.*—W. C. Sharpe, M.A., St. John's.

*By* BP. of PETERBOROUGH, *at Peterborough Cathedral, May* 22.

DEACONS.

*Of Oxford.*—W. Ewart, B.A., Ex.; F. de Paravicini, B.A., Worc.; S. H. Vyse, B.A., Ch. Ch.; R. Watts, B.A., Magd. H.

*Of Cambridge.*—C. Charlton, B.A., St. John's; H. J. Hindly, B.A., Queens' *(lett. dim. bp. of Chester)*; W. Layng, B.A., Sid.; R. Middlemist, B.A., Christ's; J. Norman, B.A., Queens'; H. Pratt, B.A., Trin.; S. K. Webster, B.A., Emm.

PRIESTS.

*Of Oxford.*—A. A. Aylward, B.A., Worc.; H. J. Bigge, M.A., Univ.; P. W. Story, B.A., Christ's.

*Of Cambridge.*—H. V. Broughton, B.A., Pet.; H. E. Bullivant, B.A., Cath.; B. Dixie, B.A., Emm.; J. E. Elliott, B.A., Cath.; E. Everett, B.A., St. John's; H. J. Peach, B.A., Emm.; A. L. Powys, M.A., Trin.

*By* BP. of ST. ASAPH, *in the Chapel within the Palace, at St. Asaph, June* 5.

DEACONS.

J. W. Kirkham, B.A.; J. Hughes, B.A.; E. Hughes.

## Preferments.

Robert Daly, M.A., to be Dean of St. Patrick's, Dublin.
W. Gee, B.D., to be archdeacon of East Cornwall.

| *Name.* | *Parish & County.* | *Pop.* | *Pat.* | *Val. £.* |
|---|---|---|---|---|
| Adair, T..... | Gartree (chap.), Antrim ..... | | Hon. Sir H. R. Pakenham..... | |
| Bailey, H. G.. | Hurdsfield (P. C.), Prestbury, Chesh. | | | |
| Benwell, J. F. | Neenton (R.), Salop. | 190 | R. Lister, Esq. .... | 190 |
| Bridges, A. H. | St. Marks (P. C.), Horsham, Sussex | | | |
| Broughton, H. V..... | Wellingborough (V.), Northamp.. | 4998 | Q. Vivian, Esq..... | 4998 |

## Preferments—CONTINUED.

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Butler, W. A. | Raymochy (R. & V.), Donegal.... | | Trinity Coll., Dublin ... | *350 with 105 acres glebe. |
| Byron, J. .... | Killingholme (V.), c. Haburg, Linc. ..... | 598 | Earl of Yarborough .. | 265 |
| Corbett, S. ... | Ordsal, Notts..... | 209 | Lord Wharncliffe ..... | *494 |
| Corfe, M. .... | Bethel chap., Guernsey ..... | | | |
| Crozier, G. P. | Rathconnell (R), Westmeath .... | | Marquis of Drogheda. | |
| Dixon, E. S... | Intwood (R.), c. Keswick, Norf... | 178 | J. Dixon, Esq..... | *350 |
| Dodsworth, J. | Bourn (V.), Lincolnshire ..... | 2560 | H.W. Cavendish ..... | *290 |
| Evans, G. .... | Verwic (V.), Cardigan ..... | 439 | Lord Chanc. | 60 |
| Foley, R. .... | North Cadbury (R.), Som..... | 1109 | Emm. Coll., Camb..... | *700 |
| Franklin, J. F. | West Newton (R.), Norf. ..... | 239 | Lord Chanc. | *178 |
| Gataker, G. P. | St. Paul's (P.C.), Jersey ..... | | | |
| Greaves, G.... | Christchurch (P. C.), Herne Bay.. | | | |
| Greer, W. M.. | Chapel Russell (R.), Limerick ..... | | Bp. of Limerick ..... | |
| Hackman, A.. | Cowley (P. C.), Oxford ..... | 558 | D. & C. of Ch. Ch. .. | 64 |
| Healey, J..... | Scalford (V), Leic. | 467 | Duke of Rutland..... | *255 |
| Hildyard, H. S. | Lofthouse (R.), Yorks.. ..... | 1038 | Lord Chanc. | *457 |
| Hogge, G..... | Beechamwell St. John, c. Beechamwell St. Mary, Norf..... | | J. Motteaux, Esq..... | |
| Hughes, A. P. | St. Peter's (P. C.), Coventry ..... | | | |
| Hurst, W..... | St. Martin's (V.), Salop ..... .... | 9099 | Bp. of St. Asaph .... | 320 |
| Irvin, J..... | Harkness c., Harewood Dale (P.C.), York ..... | 1085 | Sir J. V. B. Johnstone, bart..... | *253 |
| Jones, Rt..... | All-Saints (P. C.), Deptford ..... | | | |
| Kenworthy, J. | Langton Matravers (R.), Dorset .... | 676 | Rev. J. Dampier ..... | *351 |
| Langston, S. H. | St. James (P. C.), Jersey..... | | | |
| Lloyd, M. .... | Bettws Garmon (P. C.), Carn.... | 128 | Bp. of Bangor | 90 |
| Lucas, R. G... | Mulbarton (R.), Norf.... ..... | 523 | Rev. J. H. Steward .. | *606 |
| McNeece, T... | Arboe (R. & V.), Tyrone ..... | | Trin. coll., Dublin ... | |
| Molesworth, W. E. N.... | St. Andrews (P.C.) Manchester ... | | Manchester coll.church | 144 |
| Moore, H..... | Monasteroris (V), King's County, dioc. Kildare ... | | The Crown.. | |
| Moore, T. .... | West Harptree (V.), Somersetsh. .... | 536 | The Crown.. | *196 |
| Morgan, D.... | Weeke (R.), Hants | 182 | Bp. of Winchester ... | 234 |
| Morley, R.... | Rotherham (V.), York ..... ... | 10417 | Earl of Effingham .. | *170 |
| Murray, A.... | St. John's (P. C.), Clapham, Surrey | | | |
| Parker, J..... | Ellerburne (V.) Yorksh. ..... | 198 | Dean of York | 131 |
| Pope, S..... | Christon (R.) Som. | 88 | Sir J. Smythe, bart, and rev. C. Gore | 99 |
| Powys, Hon. A. L..... | Titchmarch (R.), Northamp ..... | 843 | Lord Lifford | *788 |
| Prattent, J. C. | Steepleton Iwerne (R.), Dorset .... | 86 | Lord Rivers. | 31 |
| Reed, J..... | Ballee (R.), Downshire ..... | | The Crown.. | |
| Reynold, E... | Appledore (P. C.), Devon ..... | | Vic. Northam | |
| Rogers, W.... | Mawnan (R.), Cornwall ..... | 578 | Rev. J. Rogers ..... | 263 |
| Salman, W. S. | Elmton (V.), Derby | 340 | C. H. Rodes, Esq..... | 55 |
| Smith, W. H.. | St. Simon and St. Jude (P. C.), Manchester .... | | | |
| Stock, J. R... | Cornish Hall End (P.C.), Essex ... | | | |
| Stocker, C. W. | Draycott-le-Moors (R.), Staff..... | 539 | Univ. of Oxford ..... | 422 |
| Taylor, F. J... | East Allington (R.), Devon..... | 677 | Mrs. Fortescue ..... | *510 |
| Toms, H. W.. | Combe Martin (R.), Devon..... ... | 1031 | Mr. Toms' Ex. ..... | *267 |
| Walter, W. K. | Parkham (R.), Devon ..... | 923 | Rev. R. Walter ..... | *295 |
| Wilson, M.... | Barrowfield (P.C.), Lanc. .... .... | | | |
| Wolfe, C. .... | Braithwell (V.), Yorks.... .... | 745 | Lord Chanc. | *290 |
| Worsley, W.... | Braytoft, Linc..... | 201 | Lord Chanc. | 255 |
| Young, T. D.. | Sutton, St. Nicholas (P.C.), Linc.. | | Vic. of Long Sutton.... | |

Aitken, A., chap. earl of Caithness.
Archdall, G., D.D., canon of Norwich.
Biggs, M., chap. King's college hospital.
Buswell, W., chap. Chelmsford union.
Butler, J., mast. Burnley sch., Lanc.
Deedes, C., preb. of Wells.
Dunnage, J. A., assist. chap. Tower, London.
Elliott, Edwin, min. of St. John's, St. Christopher's, West Indies.
Ewing, A., min. St. John's episc. chapel, Forres.
Fletcher, J., mast. King's college sch. at Nassau, Bahamas.
Fox, W., chap. Leic. co. gaol.
Frazer, A., chap. to the Aigle corvette.
Horner, J., preb. of Wells.
Hughes, W., Welsh chap. of St. Paul's, Liverpool.
Sanders, J. W., chap. London hospital.
Slade, H. R., chap. to earl of Clarendon.

## Clergymen Deceased.

Arnold, T., D.D., regius professor of modern history in the univ. of Oxford, and head master of Rugby school.
Bartlett, W. O., vic. Canford and Kinson (pat. lord de Mauley); and of Worth Matravers, Devon (pat. family), 45.
Blackmore, J., rec. Combe Martin, Devon (pat. rev. W. Toms); rec. Cave, Somerset (pat. Oliver family), 70.
Bowen, T., rec. Troedyraur, Card. (pat. lord chanc.), 88.
Brown, J., rec. Fenny Bentley, Derbyshire (pat. dean of Lichfield), 71.
Colman, S. S., rec. Rushmere, Suffolk (pat. C. Gurney, esq.), 75.
Cowley, W., vic. Rushall, near Walsall (pat. W. Mellish and B. Gurdon, esqrs.), 70.
Dee, T., mast. of Clergy sch., Lanc.
Furness, T., 64.
Greene, C., rec. Terwick, Sussex (pat. family).
Hayes, J., inc. Harpurhey, near Manchester.
Hodges, T. S., rec. Little Waltham, Essex (pat. family), 48.
Ind, J., rec. Wivenhoe, Essex (pat. N. S. Corsellis, esq.), 37.
Lipscomb, W., mast. of St: John's hospital, Barnard Castle, 88.
Lamb, J., rec. Stretton, Rutland (pat. sir G. Heathcote); and vic. Haxey, Linc. (pat. abp. York), 84.
Lys, T. S., min. Isle of Alderney.
M'Crea, J., curate of Lynn, 50.
Marsh, W., chap. Morden coll., Blackheath, 64.
Moe, S. R., rec. St. John's, Grenada.
Meyrick, W., Bath.
Murray, sir W., bt., rec. Lofthouse, York (pat. lord chanc.), 73.
Pelle, B., cur. Hatfield, Herts, 44.
Rhys, W., p. c. Ystrad-y-fodwg, St. John's chap., Llantrissant, Glam. (pat. J. E. Williams, esq.)
Shackleton, J., 42.
Sheriffe, T., rec. Uggeshall and Southerton, Suff. (pat. family), 84.
Smith, B., mast. of Drax gram. sch. York, 40.
Spurgeon, R., rec. Mulbarton, Norfolk (pat. rev. J. H. Steward), 75.
Thompson, J., p. c. Madderdale, Cumb., 53.
Whittington, J., rec. Cold Ashton, Glouc. (pat. W. Batchellor, esq.), 71.
Wharton, W., vic. Gilling and St. John, Stanwick, York (pat. family), 73.
Wilson, T., chap. Hampton palace.

## University Intelligence.

### OXFORD.

MATHEMATICAL CLASS LIST.

*The names of those candidates who, at the examination in Easter term, in Disciplinis Mathematicis et Physicis, were admitted by the public examiners according to the alphabetical arrangement prescribed by the statute, are as follows:—*

CLASS I.

Binney, H., Worc.
Buckle, G., C.C.C.
Heath, H. D., St. John's.

Pedder, E., Brasen.
Temple, F., Ball.
Wayte, S., Trin.

CLASS II.

Bernard, M., Trin: | Lewthwaite, G., Univ.

CLASS III.

Fanshawe, F., Ball. | Stanton, R., Brasen.

CLASS IV.

Darling, J., Ch. Ch. | Ruskin, J., Ch. Ch.
Jessop, J. G., Queen's. | Swayne, R., Wad.

Robert Walker,
William F. Donkin,
Edward B. Smith, } Examiners.

Number in the Fifth Class, 90.

In a convocation holden on the first day of Trinity or act term, the following were nominated by the vice-chancellor and proctors to be masters of the schools for the ensuing year:—Rev. J. W. Richards, M.A., late fell. C.C.C.; Rev. D. Melville, M.A., Brasen.; J. F. Boyes, M.A., St. John's.

PRIZES.

*Latin Essay.*—"De re frumentaria apud Athenienses." Wm. George Henderson, B.A., demy of Magd.

*English Essay.*—"The Influence of the Science of Political Economy upon the Moral and Social Welfare of a Nation." James Anthony Froude, B.A., Oriel.

*English Verse.*—"Charles the Twelfth." John Campbell Shairp, commoner of Ball.

*Mrs. Denyer's.*—The theological essays, known as Mrs. Denyer's Prizes, have been awarded—1st. "On the necessity of the Two Sacraments retained in the Church of England, and that they only are necessary to be retained" Rev. George Rawlinson, M.A., fell. Exet. 2nd. On Original, or Birth Sin; and the necessity of New Birth unto Life." Rev. Mark Pattison, M.A., fell. Linc.

*Dr. Ellerton's.*—The judges appointed to decide Dr. Ellerton's Theological Prize, have adjudged the English essay, "On the Concession of Constantine," to John Rendall, B.A., fell. Exet.

REGIUS PROFESSOR OF DIVINITY.

*June* 7.—The convocation was holden this day, which had been called for the purpose of rescinding the statute relative to the regius professor of divinity passed in the year 1636. The convocation having been opened by the vice-chancellor announcing the object of the meeting, and the proposed abrogation of the statute having been read by the registrar, Mr. Sewell, of Exeter coll., addressed the vice-chancellor and proctors, declaring his dissent from the wording of the proposed statute, and demanding that the sense of convocation should be taken on this question previous to the second reading, in conformity to the words of the statute book; and this having been declined by the vice-chancellor, Mr. Sewell proceeded to deliver a protest against his decision, and to announce his intention of appealing against it. After addresses from the rev. W. Way, rev. Vaughan Thomas, Mr. J. G. Phillimore, and Mr. Meate, the proctors proceeded to take the votes, when the numbers were—

Placet ..... 219
Non-Placet..... 334

Majority against the abrogation of the statute....115

Lady Chantrey having signified her wish to present to the university of Oxford the originals of the late sir F. Chantrey's monumental and other large figures, on condition that a permanent place be assigned to them in the western sculpture gallery of the new university galleries now in the course of erection, as laid down in Mr. Cockerell's plan; also the entire series of the late sir F. Chantrey's busts, together with his copies from antique statues and busts, the greater part of which were taken at Rome from moulds made for the emperor Napoleon, in a convocation it was unanimously resolved to accept of lady Chantrey's munificent offer. Lady Chantrey has also signified her intention to defray the cost of removing the collection to Oxford.

ELECTIONS.

*Brasenose.*—Rev. Richard Harrington, M.A., formerly fell. of this society, and rec. of Ouldc, in Northamptonshire, elected principal.

*Hebrew Scholar.*—William Kay, M.A., fell. Lincoln coll., was elected Pusey and Ellerton Hebrew scholar.

*Trinity.*—S. W. Wayte, B.A., elected fell.

## CAMBRIDGE.

*Tyrwhitt's Hebrew Scholarships.*

*May* 17.—The Tyrwhitt Hebrew scholarships were adjudged as follow:—1st class—C. J. Elliott, B.A., Cath. Hall. 2nd class—C. Chambers, B.A., Emm. M. Bright, B.A., Magd., had a gratuity of 20*l.* awarded to him for the knowledge which he displayed at the examination.

CONGREGATION.

*May* 20.—At a congregation the following grace passed the senate:—To appoint the vice-chancellor, the master of Jesus' coll., the master of Pembroke coll., the master of Christ's coll., Dr. Snowball, of St. John's coll., Mr. Martin, of Trinity coll., Mr. Phillpott, of Catharine H., and Mr. Birkett. of Emmanuel coll., a syndicate to inquire into the state of the funds of the university, and to report to the senate before the end of the term.

NOTICE.

The Norrisian professor has given notice, that his lectures in Michaelmas term next will commence on Thursday, October 20.

*Prize Poems.*

*May* 27.—The chancellor's medal for the best English poem, subject, "The birth of the Prince of Wales," and the Camden medal, subject, "Cæsar ad Rubiconem constitit," were both adjudged to H. J. S. Maine, scholar of Pembroke coll.

NOTICE.

The Downing professor of medicine has announced his intention of commencing a course of lectures on medical jurisprudence in the Michaelmas term, on Wednesday, November 18.

*Sir William Browne's Medals.*

*June* 1.—Two of sir William Browne's gold medals, one for the best Greek ode, subject—"Ad dextram de viâ declinavi, ut ad Pericilis Sepulchrum Accederem;" and one for the best Greek and Latin epigrams, subjects—"Is solus nescit omnia," and "Pari incepto eventus dispar," were adjudged to W. G. Clarke, of Trinity coll.

*June* 10.—Sir William Browne's medal for the best Latin ode, subject—"Navis ornata atque Armata in Aquam deducitur," was adjudged to H. J. S. Maine, scholar of Pembroke coll.

## DUBLIN.

*May* 26.—This being Trinity Monday, the successful candidates for the fellowship and scholarships were announced in the usual manner. Mr. George Longfield was elected to the fellowship, and Messrs. Atkins, Roberts, and Stubbs, obtained respectively the first, second, and third premiums. Fourteen gentlemen obtained scholarships, five of which number were pensioners, and the remainder sizars.

The examination for bishop Law's mathematical prizes was held on Saturday and Monday, the 4th and 6th inst. The examiners were—the professor of astronomy (sir Wm. R. Hamilton), professor of natural philosophy (rev. Dr. Lloyd), and the professor of mathematics (Dr. McCullagh). The first prize (20*l.*) was adjudged to sir Poole (Hewitt, R.), and the second to sir Gibton. The examiners also agreed to recommend sir Willock for an extra premium.

## DURHAM.

The rev. D. Melville, of Brasen. coll., Oxford, has been appointed by the warden one of the tutors of this University.

# Proceedings of Societies.

ASSOCIATION FOR THE SUPPRESSION OF DUELLING.

The following statement has been issued:—

In pursuance of the directions of the committee of the above society, the subjoined statement is forwarded for your serious consideration.

HENRY HOPE, Capt. R. N. C. B.
WM. DUGMORE, Esq., Barrister at Law. } Hon. Secs.

To every reflecting mind it must be matter of just surprise that, notwithstanding the manifest opposition of the practice of duelling, as well to the express commandment of Almighty God as to the whole spirit of the Christian religion; notwithstanding the existence of laws, civil and military, affixing to it the stigma of crime, and notwithstanding its repugnance to every principle of common sense; it has been allowed thus long to survive the dark age that gave it birth, and to prevail unchecked by reason either of its sinfulness, its criminality, or its absurdity; and that hitherto no combined or well-concerted measure should have been adopted for its suppression. This state of things appears the more censurable when it is considered that not only had the practice in question been continually reprobated *from the pulpit*, and repeatedly held up by moralists and essayists as a subject of censure for its criminality, and of ridicule for its absurdity, but also that the country had before it the examples of other nations in their efforts to repress the evil. Amongst these the French nation had distinguished itself by the general declaration against the practice of duelling, entered into during the minority of Louis XIV., and signed by many of the principal nobility; which, having met with considerable success, was subsequently noticed with approbation in a royal edict, dated in 1689. When, however, in this country, homicide after homicide has occurred; when the law, though theoretically visiting the crime with ignominious and capital punishment, has from misdirected public feeling been rendered impotent to suppress it; and when the secondary checks of improved education and more refined manners, so vainly relied upon, are proved to be of no force to reach the principle of the evil, Christian men seem imperatively called upon to consider whether they are not bound in conscience to make some effort to bring public opinion to a healthier state—to deliver society from the guilt of thus sanctioning, encouraging, and all but compelling the commission of

murder—and whether inactivity in such a case is not passive acquiescence, and may not therefore render them, in the sight of God, partakers in the blood-guiltiness of the active abettors of the practice. On these considerations, and at a time when from recent occurrences public attention had been forcibly drawn to the subject of duelling, this association was formed in the summer of the last year. At its original formation it was agreed that the particular measures by which its object was to be attained should be the subject of subsequent consideration. For this purpose a general meeting was held of the association at the British hotel, Cockspur-street, on the 12th of February last, when resolutions were passed, of which (omitting matters of formal regulation) the following are a copy:—

"I. That the following be the basis of this association, viz.—The members of this association, under the fullest conviction that the practice of duelling is both sinful and irrational, and alike contrary to the laws of God and man, desire, in dependence on the divine blessing, to discountenance by their influence and example, and by such other means as may appear advisable, the continuance of a practice so dishonourable to God, so fraught with evil to mankind, and so wholly incompatible with the enlightened and responsible state of a nation professing Christianity.

"II. That, in order to promote the objects of the association, the following gentlemen do form a committee with power to add to their number, viz. [Here follow the names of the committee, to which other names have since been added].

"III. That the following be the instructions to the committee, viz.:—1. That with a view to influence public opinion they shall endeavour to obtain pointed and approved essays on the subject of duelling, for circulation, and to prepare articles in a brief form for occasional insertion in the various periodicals, particularly in those connected with the naval and military professions. 2. That a well-digested and brief circular, setting forth the objects of the association, be prepared for distribution at the discretion of the committee. 3. That, as it is the intention of this association to proceed in a quiet and unostentatious way towards the accomplishment of its object, the committee are not to take any steps of a more public character without the previous sanction of a general meeting of members. With this qualification they are left to the exercise of their best discretion; and they are to consider themselves entrusted with the admission of members, and to be at liberty to convene a meeting of the association whenever it is deemed necessary, or at the written request of any ten of the members."

These resolutions lay down the principles by which the proceedings of the association are to be carried on and regulated; they state in a general manner some of the measures which its committee are authorized and directed to take, leaving to them to frame the details of those measures at their best discretion; and leaving it also to the committee to consider and recommend such ulterior measures as they may judge advisable for the attainment of the proposed end, but with a restriction on the adoption of such measures without the sanction of a general meeting. It is in obedience to the third of the above resolutions that the committee have prepared the present paper, with the simple view of "setting forth the objects of the association." It might perhaps be sufficient for such purpose to draw the attention of those for whose perusal this paper has been prepared to the words of the first resolution; nor do the committee conceive that they would be pursuing the recommendation of brevity contained in the third resolution, if they were to proceed to point out in detail the sinfulness, the absurdities, the evil consequences belonging to the practice in question. They must assume that they are addressing themselves to Christian men, who take their standard of moral principle and practice from the only authentic record of divine truth, from the commandments of God therein set forth, and the example of holy men, and particularly that of our blessed Saviour, therein held up to our imitation. The principles *and general nature* of the measures, both as to those *stated in the resolutions* and as to those which may be *recommended by the committee* to the adoption of the *society, are—1. To bring* to bear on the evil practice in question as large a body as may be of moral influence, so that the number, weight, and authority of right-thinking individuals, declaring their sentiments on the subject, may operate by way of example and encouragement to those whose opinions or whose resolutions of conduct may not have been fixed; and to raise a moral standard to which all, who may be liable to be called upon to act in circumstances of delicacy, may be encouraged to resort. 2. To endeavour to enlighten and influence public opinion as well by the operation of the press as by the conduct, example, and declared opinions of all who "love the Lord Jesus in sincerity" better than the prejudices of the world, and especially by the earnest reprobation of the sin from the pulpit. 3. To obtain from those whose authority would tend either to encourage or discountenance the practice in question, the adoption of such measures as may tend to its discouragement and prevention. In undertaking the charge devolved on them by the association, the committee place their dependence mainly upon the favour with which the "Author of peace and Lover of concord" may be pleased to regard and crown their endeavours; and, in the next place, on the zealous and hearty co-operation and prayers of those who may be desirous of rectifying the anomaly presented by the inconsistent and vain attempt to reconcile the laws of God and of the land with those of honour, falsely so called, and of delivering society from the false position in which that attempt has placed it, and of those who may consider their duty to God and love to their neighbour as principles better becoming the profession of a Christian, than being so far "conformed to the world" as "to follow a multitude to do evil."—It is not intended to ask for subscriptions from the members of the association generally; but, as some expences have been, and will be necessarily incurred in carrying out its objects, contributions from any individual members will be acceptable.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The anniversary of the Society for the Propagation of the Gospel was obeerved on May 27th, in St. Paul's cathedral, by the performance of divine service to a very crowded congregation. This was adopted this year at the suggestion of the dignitaries of the church, as more strictly in accordance with the peculiar character of the institution, than the old practice of publicly meeting in an unconsecrated building. The archbishop of Canterbury was received at the great western portico by the lord mayor, several aldermen, the sheriffs, the dean and chapter of St. Paul's, and a large body of the clergy, followed by the archbishop of Armagh, the bishops of London, Bangor, Carlisle, Lincoln, Salisbury, and Jamaica, with other dignitaries; the bishop of Salisbury preached the anniversary sermon, and a liberal collection was made; the lord mayor afterwards entertained the prelates, clergy, and lay supporters of the society with a dinner at the Mansion-house with the usual civic magnificence.

*Gaspé, Lower Canada.*—The rev. Edward Cusack has forwarded to the society some details of the visits which he had paid to the stations in the district of Gaspé, in the province of Canada. The following is an abstract of his report:—

"This district, which is but little known either as an appendage to the British Colonies in North America, or as a field for missionary enterprise, is supposed to be about 400 miles in length. It comprehends two counties, and presents to the mariner an iron-bound coast, which, by its flexuous course, surmounted by lofty cliffs and high mountains, forms many small coves, which afford a convenient shelter for boats and other small craft used in the service of the fisheries. In these coves the fishermen erect their stages and cook-rooms for preparing and drying their fish, which will account for the distance at which some of the settlers have located themselves from the various villages which have sprung up along the coast. Gaspé Bay, which is an inlet in the gulf of St. Lawrence, of about twenty-one miles in length, varying in its breadth from seven to twelve miles, partakes of the general character of the coast. The protestant portion of the inhabitants residing upon the north-eastern shore, are a hardy and laborious race of emigrants, principally from Jersey and the other channel-islands. There are also amongst them a few English and Scotch settlers. They have all been brought up to the business of catching and

curing cod-fish, which affords them an almost exclusive employment during the summer months, whereby they are enabled with much difficulty and fatigue to procure the common necessaries of life by barter with the merchants, who either frequent the coast during the fishing season, or leave agents behind them to deal out British manufactures and provisions to such as may seem to them to be trust-worthy. There are two small chapels on this part of the coast, one at St. George's Cove, the other at India Cove; they are about three miles apart."

Mr. Cusack describes a laborious journey which he made in February, 1840, for a short distance in a cariole, so far as was practicable for a horse, and afterwards on foot, sometimes upon a chain of massive blocks of ice, partially covered with snow, called by the inhabitants barricaders; and sometimes climbing the cliffs, and working his way, with the assistance of an Indian guide, through the trees of the forest (chiefly of the deal tribe), and again descending, perhaps by the help of a strong cord made fast to a tree at the top of a cliff, where the path was so dangerous, and the precipice so deep, that a false step might have proved fatal. Mr. Cusack describes the principal persons in each station which he visited as showing the greatest kindness and hospitality to the missionary, and the people in general evincing a strong desire for church services, and diligence in attending them. Particularly he instances their regard for the baptismal office, administered, as was his invariable custom except in cases of emergency, in the time of divine service; and the zeal of women, who carried their infants from a great distance along a dangerous and slippery path to the sacred font, to be received into the congregation of Christ's flock. Mr. Cusack proposes that a church should be erected at St. George's Cove, and another in Sandy Bay. Towards the expense of the former the principal inhabitants have agreed to subscribe handsomely; and it was proposed that the building should be forty-six feet in length and twenty-six and a half in breadth, and he suggested that, for every 20*l.* given by the societies in England, one free pew should be reserved for strangers visiting the coast in the fishing season. He remarks, "When I tell the people of England that there is scarcely a trustworthy fisherman on the coast of Gaspé, who is not from three to five years in debt to his merchant, it will be believed that they can hardly, without assistance from other sources, be able to erect the humblest tabernacle of wood to be used as a church for the worship of the living God." The same he describes to be the poverty in other places, where he much desires to see churches built or finished. One of these is at Sandy Beach, where a skeleton, or rather a frame of a church, fifty-three feet in length and thirty-three feet in breadth, has been got up by the inhabitants, and he entered into a contract for covering it in. "But," he adds, "where the money is to come from to complete the carpenters' work I cannot by any possibility tell, for the people are in debt, owing to the late failures in the fisheries, and are utterly unable to do any thing more than hew down the trees of the forest, and prepare them for the carpenter." He recommends also, as being much wanted, the finishing of the church at Cape Cove, and the completion of the improvement of the other churches in that neighbourhood. Lastly, he proposes that a third missionary should be sent to the coast of Gaspé for the purpose of visiting the Magdalene islands, distant from Gaspé about twenty-eight leagues, and containing a population of 1200 souls, employed in the seal, cod, and herring fisheries.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Report made to the annual general court, May 23rd, 1842; his grace the archbishop of Canterbury in the chair.

Your committee, considering it to be unnecessary to occupy the time of the friends of the society by any statements of its designs, or arguments in their favour, proceed to lay before the meeting a brief account of their proceedings since the last anniversary, and of the means they now possess, or may expect to obtain, of continuing their operations. Since their last report 178 applications have been received, from various parts of England and Wales, for assistance towards the repair, enlargement, or rebuilding of ancient fabrics, or the building of additional churches or chapels in populous parishes. In consequence of these applications, 143 grants have been voted, of sums varying according to the circumstances of the several cases; and provision has thus been made for the accommodation of 41,554 persons, of whom 30,048 will have the privilege of attending divine service without cost. The sum thus voted amounts to 19,090*l.*, being 3,453*l.* less than the votes of the preceding year, while the increase of accommodation given has been in proportion greater; for in the year 1841 accommodation was provided for 45,757 persons by a vote of 22,543*l.*, while in the past year the number has been 41,554, and the cost to the society 19,090*l.* Your committee advert to this result with great satisfaction, because they consider it to have been produced by a more skilful arrangement of the space in the several plans which have been brought before them, and not from any sacrifice of the proper character of those sacred edifices, merely to save expense. Indeed, they remark with pleasure a growing desire to render churches and chapels, in their general appearance, worthy of the high and holy purposes to which they are devoted, as far as the means of their several founders extend; and they trust that this, as well as the continually-increasing call for additional church accommodation from all parts of the kingdom—the retired village as well as the populous town, the manufacturing not less than the agricultural population—may be considered as a convincing proof that the society, under the divine blessing, has been the means of cherishing throughout the kingdom a desire of partaking in the benefits of public worship, and an affectionate reverence for the ordinances of our national church. Deeply impressed with the belief that such has been the effect of their exertions, and desirous of promoting the growing interest in favour of their designs by every means in their power, the committee have carefully revised the suggestions and instructions with regard to the construction and arrangement of churches and chapels which they issue to applicants for aid; and they hope that they may thus more fully meet the wishes of their zealous friends. And, confident that this measure will be duly appreciated, and that this society will be perseveringly supported by the members of the church on whose behalf it is acting, the committee look without apprehension, though certainly not without concern, to the present state of their finances. They cannot but perceive that, unless speedy efforts are made by their friends to increase the funds of the society, they will be compelled to restrict their grants, at least for a time, within much narrower limits than has hitherto been their practice, if not to withhold them altogether in many cases where they would willingly afford assistance if it were in their power. At the present moment the grants of the society remaining unpaid and liable to be called for, at varying periods, amount to 50,985*l.*, but the sum in its possession is only 47,759*l.*, showing a deficiency of 3,226*l.* The committee have no doubt of being able, from their accruing means, to pay all their grants as they become due. But, when they consider that so large a portion of those means is anticipated, and that more than a twelvemonth must elapse before any proceeds from a royal letter can be realized, should such letter be granted in the ordinary course, they certainly are desirous that some steps should be immediately taken to recruit their funds, and thus relieve them from the painful necessity of withholding aid, on which may mainly depend the success of many an attempt to bestow the full benefit of her communion on the poorer members of the church, or to recall to her fold those who have strayed from it in search of the spiritual advantages she had no means of affording them. The committee cannot conclude their report without thankfully adverting to the munificent donations, amounting to 3,500*l.*, which they have received from various quarters within the past year. They will not occupy the time of the meeting by reading the long list of such benefactions, which will be contained in the yearly statement; but they wish to express their lively gratitude to her majesty the queen dowager for a donation of 500*l.*, and to her royal highness the duchess of Gloucester for 100*l.* Nor can they refrain from recording a second donation of 500*l.* from his grace the duke of Northumberland. And they trust they may be allowed to mention another sum, not on account of its amount, but as it

affords an example of a pious sacrifice to devout and charitable objects, which cannot be too highly esteemed or too earnestly recommended for imitation: it is a donation of 60*l*., being part of 160*l*., the tithe of a layman's professional income for 1841, placed at the disposal of the bishop of London. With such evidence before them of devoted liberality, the committee look forward to the future without dismay; humbly trusting that the Great Head of the church will incline the hearts of his servants to assist them with their bounty, and that, under his protection, they may still continue with success their zealous endeavours to promote the knowledge of his truth and extension of his kingdom.

W. J. RODBER, Secretary.

St. Martin's-place.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, *Pall Mall, June* 14, 1842.

The following extract of a letter from the bishop of Calcutta, dated April 14, 1842, will show the great opening that has been made for the prosecution of the missionary objects of the society in the neighbourhood of Calcutta. It is proposed to erect a substantial church at Baripore, the centre of a considerable missionary circuit; and the society are anxious to meet with some clergyman possessed of the qualifications specified in the bishop's letter, to assist Mr. Driberg in his labours for the propagation of Christianity among the heathen:—

"The venerable society may, I think, rest assured that, in their missions at Baripore and also at Jangera, there is a great movement, a widely-spread spirit of religious inquiry, a shaking among the dry bones, something of the same kind as the contemporaneous awakening at Krishnagur. I was myself at Baripore two months ago, and there were 250 candidates announced, some of them from a distance of 20 or 30 miles, for confirmation. The rev. Mr. Driberg called on me on the 8th instant, and informed me that all the mission was going on well, that several accessions of families to the Christian flocks had taken place in the south, and that more especially a village named Kristumpere, about 30 miles from Baripore, consisting of 1,000 Kierta Bheojahs (worshippers of the Creator), the very same class as our Krishnagur inquirers have sprung from, was beginning to ask after the heavenly doctrine. The people have frequently been over to Mr. Driberg's nearest catechists, about six miles, in bodies of 20 or 30 at a time, to inquire after Christianity, and have remained disputing and arguing till midnight. Their spiritual guide, called 'The Gosscin,' says, 'he is perfectly convinced of the truth of Christianity, but wishes to wait till he can bring over his flock with him.' Mr. Driberg humbly hopes they will all join the faith of Christ ere long. Now, after abating from all these circumstances whatever we please, there remains still a blessed amount of good—such an amount as would thirty years since have been incredible; and I think I cannot be wrong in entreating the society to cherish these dawnings of grace with gratitude and joy. If the venerable society could meet with a really eligible young clergyman to strengthen Mr. Driberg's hands at this growing mission—a man of God, with talents, devotion, simplicity of heart, evangelical missionary spirit, a sound and not exaggerated churchmanship—it would be a singular blessing."

## Diocesan Intelligence.—England and Ireland.

CHESTER.

*Clergy Daughters' School at Casterton, Westmoreland.*—The report for the past year of this institution exhibits a satisfactory state of its affairs. It is under the patronage of her majesty the queen dowager; the archbishop of York is the patron, the bishop of Chester the president, and ten other prelates, vice-presidents. The hon. Mrs. Howard is the patroness, and the vice-patronesses number many ladies of noble and distinguished families. The rev. W. Carus Wilson is the treasurer and secretary. "The clergy daughters' school at Casterton was established in 1823. Its distinctive character is two-fold. In the first place, to confine its benefits to those of the clergy who most urgently require such assistance; and, in the second place, to afford such an education as shall enable the pupils to maintain themselves in credit and respectability in after-life. It would be regarded as a great diminution of the interest and value of the institution if it were not scrupulously limited to the very poorest of the clergy; and it will scarcely be credited by many * * * that the incomes of the parents of the pupils now in the school scarcely average 100*l*. a-year." The board, education, and clothing of the pupils, all of which the school affords, is not gratuitous; but the terms are extremely low, and the funds of the institution are aided by magnificent voluntary subscriptions and donations, so as to adapt the system of education to the class and station, rather than the scanty means of those families whose daughters enjoy its benefits. The number of pupils is 100, and the general success of the institution is such as to gratify most highly its benevolent supporters, and to win new friends in aid of its worthy purposes.

CHICHESTER.

*Presentation of Plate to the Bishop of Chichester.*—On the elevation of Dr. Gilbert, principal of Brasenose college, to the see of Chichester early in this year, and on his announcing his intention of resigning the headship before the long vacation, a strong wish was expressed that he should not retire without receiving some lasting token of the esteem and affection of the society. A subscription therefore was entered into by the fellows, which it was thought right to extend to other members of the college, who might from personal considerations be not unwilling to join in this desirable object. This suggestion *was most promptly and liberally* met. The subscription *amounted to six hundred guineas.* Messrs. Rundell and Bridge were accordingly intrusted with the execution of a service of table plate to that amount, consisting of the following articles:—eight corner dishes and four covers, four oval dishes and two covers, a rich tureen, and one large handsome salver, on which are engraved the arms of the college, the arms of the see of Chichester, and the bishop's private arms, and the following inscription:—

Viro admodum reverendo
Ashurst Turner Gilbert, S.T.P.
Ad episcopatum Cicestrensem
Nuperrime provecto
In memoriam principatus
In collegio Ænei Nasi apud Oxonienses
Per xx Annos egregie gesti
Hoc qualecunque
Amoris et reverentiæ pignus
D.D.
Vice-principalis socii
Aliiq: ex eodem collegio
Quibus mirum reliquit
Desiderium sui
A. S. 1842.

The bishop having intimated that he should be in Oxford on Wednesday, June 1, notice was given to as many subscribers as lived within a convenient distance, and on that day the fellows and others convened in the library of the college. On the bishop being introduced to the assembled company, the vice-principal addressed him in the following words:—

To the right reverend the lord bishop of Chichester.

"MY LORD,—With feelings of the most sincere respect and esteem, we, the undersigned fellows and members of Brasenose college beg to offer to your lordship our earnest congratulations on your recent elevation to the episcopal office. By all who desire the prosperity of our church, your lordship's promotion cannot fail to be regarded with most lively satisfaction. At the same time we have to lament that this event, otherwise so auspicious, should deprive us of those valuable services which have been exercised with so much advantage to the college over which you have presided for the space of twenty years. We are anxious, before the ties which have bound us so closely together are finally severed, to present for your lordship's acceptance a slight memorial of our gratitude, which may serve also to remind you of a connection so long and so happily maintained. In conclusion,

we would add our fervent prayers that Almighty God in his good providence may grant you health and prosperity, and bless you with many and happy days; that you may live to adorn that church to which it is our privilege to belong; and that the same esteem and affection, which as principal of this college you have won among ourselves, may attach to you in the more exalted station to which you have been called."

This address, engrossed on vellum, with the names of the subscribers appended, being placed in the hands of the bishop, he was pleased to return the following answer:—

"MY DEAR FRIENDS,—I beg you to be assured that nothing short of a sense of duty towards this society, as well as towards the diocese over which I have been called to preside, could have prompted or have supported me in completing my official separation from you. The statutes of our founder, as you are well aware, so far from requiring this separation, as a consequence of my promotion, distinctly encourage my continuing here. Neither has the law of the land abridged the liberty thus granted by the founder. But I know by experience the engrossing and arduous character of the employments which, in the present day, devolve upon your principal. These also are times of doubt and difficulty and trial for the church, nor can I think that the undivided energies of the most active man are not required for the adequate discharge of the duties of the episcopal office. I have therefore yielded to an overwhelming necessity, and controlling all the inclinations and feelings, and disregarding the interests which would have urged me to endeavour to reconcile it to my judgment and my conscience to continue in the honourable station of your principal, have come to the conclusion that that must not be. Thirty-three full years have now elapsed since I was first admitted probationer fellow. During the whole of that period, with the exception of three years towards its commencement, I have been resident within these walls, actively engaged, as fellow or principal, twenty years in the latter capacity, in the service of the college. The severance of a connection of so long a standing could, under no circumstances, fail to excite strong emotions. But you have been pleased to express opinions of my endeavours to promote the interests and welfare of the society, and to manifest towards me sentiments, which, far as I am conscious they exceed any deservings of mine, yet increase the intensity of those emotions. They are most precious and grateful to my heart; they are indeed a rich reward for my poor efforts, and such as I can never forget. With respect to this magnificent gift with which your generosity has presented me, it obtains its value in my eyes as a memorial of the happiness I have enjoyed here, and of the esteem and affection it expresses towards me. It will always remind me of those whose advice and assistance were never wanting in the hour of need; whose talents and attainments and virtues have combined to sustain our beloved college in its long-established and just celebrity and usefulness; and whom, collectively and individually, it will always be my highest gratification and my pride to call my friends. And, when I shall be removed from this earthly scene, may my children fulfil my wishes in prizing it as the monument of attachments and friendships which their father most valued, and of which he bore with him the recollection to his grave. Further I can say only, may God's blessing ever attend you; may he bless each and all of you, and every member of the college, and cause it to continue to be, as it was designed by our founders, an instrument of good to this nation and to the church, in the cultivation of sound learning and the maintenance and diffusion of the Saviour's true religion. God bless you all!"—*Oxford Herald.*

DUBLIN.

*Deanery of St. Patrick's.*—Dr. Radcliffe gave judgment on Wednesday morning in the Consistory Court, Dublin, in this long litigated cause, which excited so much of public interest. The learned judge, after an elaborate judgment, decided that the rev. Dr. Daly had been duly elected dean of St. Patrick's. The principal point in the case was the claim set up by his grace the archbishop of Dublin to vote as a member of the chapter in the capacity *of prebendary of Cullen.* The legality of this claim was admitted by the learned judge; but he contended that his grace, not having previously taken the oath of canonical obedience as a preliminary measure, he was not in a position to exercise the privilege on the day of election. Another question was raised to the legality of Dr. Todd's vote, who claimed in right of being treasurer to the chapter. The judge decided that that was an office suspended under the church temporalities bill, and that Dr. Todd was merely a ministerial officer appointed by an act of the chapter to discharge certain duties in relation to the office of treasurer: but that he was not at the time of the election entitled to a stall in the choir, or a seat in chapter, and consequently not entitled to vote. These two gentlemen having supported Dr. Wilson, and their votes having been declared invalid, leaves doctor, now dean, Daly in a majority. This case, which was ably argued and conducted by the advocates and proctors at both sides, has excited a greater degree of interest than any case of a similar nature for many years. The judgment occupied nearly three hours in delivery. At the close Dr. Wilson, through his advocate, gave notice of an appeal to the Court of Delegates from Dr. Radcliffe's decision.——We are happy to learn that the rev. Dr. Daly took the oaths upon Tuesday last as dean of St. Patrick's, before Dr. Radcliffe. We are further informed, and which we hope to be true, that the appeal which was taken by the friends of Dr. Wilson against the decision of the learned judge will not be pressed. Doctor Daly was fairly elected upon a fair trial of strength; and, in our humble judgment, any further contest amongst churchmen, in such a position of things, would border upon the unseemly, and be exceedingly distasteful to the Christian public. There is no sort of question about the worth and amiability of Doctor Wilson, but his friends ought not to press technicalities too far in his behalf. It is not well in these days for churchmen to be placed in positions of too great apparent keenness for ecclesiastical rewards. And we cannot but consider that the honest merits and substantial justice of the points decided by the learned judge in favour of Dr. Daly were decided as they should have been, to say no more in behalf of that distinguished man, who we hope will receive no further hindrance in this affair. Whilst we are on this subject we may mention a report which has reached us, and which we have heard with exceeding satisfaction, viz., that it is the intention of Dr. Daly, so soon as he has the power, to put an end to that impious exhibition, commonly called Paddy's Opera, in the cathedral of St. Patrick's, at three o'clock on the Sabbath-day. How such a desecration of a sacred edifice, and of the sacred day of the Lord, has been so long permitted, is one of those phenomena which are rather difficult to account for.—*Dublin Record.*

LONDON.

*Marylebone.*—A meeting was held at the school-rooms connected with the district church of All Souls', Langham-place, for the purpose of taking measures for the erection of a new church or chapel of ease in that populous portion of the parish of St. Marylebone. The very rev. George Chandler, D.C.L., dean of Chichester, and rector of All Souls', took the chair. He stated that there were in the parish 140,000 persons, and that there was only church-accommodation for 22,000, the district of All Souls' being worse provided for than any of the others. Towards the erection of the new church the Metropolis Churches Fund had made a grant of 2,000*l.*, and the dean of Chichester 900*l.* Lord Beresford, lord Radstock, and Mr. Hope, had subscribed 100*l.* each, and there were many other contributions of smaller amounts from the clergy and inhabitants of the district. The church is to be situate in Charles-street, Middlesex hospital, and an ecclesiastical district will be assigned to it. Lord Teignmouth, lord Radstock, the rev. Dr. Spry, the rev. W. Dodsworth, H. T. Hope, esq., and other gentlemen, spoke in support of the various resolutions proposed.

OXFORD.

*The Martyrs' Memorial.*—The committee of the martyrs' memorial have the satisfaction of being able to announce to those of the subscribers who live at a distance from Oxford, that the martyrs' aisle, attached to the north side of St. Mary Magdalene church, is now completed, by which means additional accommodation

has been provided in that church for about three hundred persons. They have also to state that the works connected with the memorial cross are so far advanced as to give reason to expect that the whole will be finished within about two months from the present time, with the exception of some portion of the lower story, which, being more elaborate in its ornamental detail, will require a longer period. The statues of archbishop Cranmer, and of bishops Ridley and Latimer, which have been executed by Mr. Weekes, to whose charge they were assigned by the late sir Francis Chantrey, have been already placed in the niches prepared for them in the cross. The committee have great satisfaction in stating that the execution of these works reflects the highest credit upon the respective parties to whom they have been entrusted. The total amount of subscriptions received to June 1, 1842, is 7,302*l.* 1s. 4½d. In consequence of additional expenses which have been unavoidably incurred, in order to give greater solidity to the construction of the buildings, and to improve their general effect, as well as to provide for contingencies which could not well be included in any contract, a sum of 900*l.* is still required in order to meet the engagements which the committee have found it necessary to enter into for the completion of the works. The committee are therefore reluctantly compelled to make another appeal for contributions to all those who revere these devoted servants of God, who love the cause for which they were content to die, and who are mindful of the blessings of her protestant reformed religion, which, by the instrumentality of their lives and death, was at length, under God's good providence, established by law.

*The Opening of the Martyrs' Aisle.*—The north side of St. Mary Magdalene church (a considerable portion of which was formerly occupied by most unecclesiastical rooms and inclosures) having been pulled down and rebuilt in the best style of decorated English, to serve (together with the adjoining monument) for a memorial of the martyrs, was opened as an appended place of public worship on Thursday afternoon, when the evening service was performed, and an appropriate sermon preached by the right rev. Dr. Gilbert, the late vice-chancellor, now bishop of Chichester. At the conclusion of the service the sum collected at the doors amounted to 67*l.* 9s. 8½d. The plates were held at the doors by the rev. the master of University college, Dr. Barnes, and aldermen Thorp and Tawney. Many of the heads of houses, and authorities of the city, together with several clergymen, were also present.

CHURCHES CONSECRATED.

*Canterbury.*—East Peckham, June 10.
*York.*—Ardsley, June 7; Clifford, June 8.

FOUNDATIONS LAID.

*Worcester.*—Stoneleigh, by lady Leigh, May 27.
*London.*—Broadway, Westminster, by duke of Buccleuch, May 21; Springfield, Chelmsford, by Miss Bramston, May 31.
*Sarum.*—St. Nicholas, Great Bedwyn.
*Clogher.*—Ballinamallard, by rev. T. Ovenden, rec., May 14.
*Norwich.*—Stowupland, May 13.

*Tributes of respect have recently been presented to the following:—*

CHICHESTER, LORD BP. of, from Brasen. coll., Oxford, service of plate.
Aldrich, P. S., curate of Hollesley, near Woodbridge, Suff.
Carpenter, Dr., p. c. St. Barnabas, Isle of Man, plate.
Carr, S., vic. St. Peter's, Colchester.
Churton, H. B. W., late cur. of St. Ebbe, Oxford.
Cockshott, H. W., late cur. Tibshelf, Derbyshire.
Crozier, G. P., late vic. Edenderry, Kildare, books, purse, clasp.
Foulkes, P. D., vic. Shebbear, Devon, books.
Germon, N., inc. St. Peter's, Manchester.
Howes, H., by his late congregation at Marsham.
Huntington, W., rec. St. John's, Manchester.
Irwin, T., Gartree, Connor, books.
Madge, T. H., by the rect. and congregation of Kettering.
Oldham, T. R., p. c. St. Paul's church, Huddersfield.
Oliver, S., cur. Whaplode, Lincolnshire.
Palmer, F., rec. Alcester, Warw., plate.
Raven, J. H., cur. Mildenhall, Suff.
Rogers, A., late cur. Wharton, Cheshire.
Wallace, A. C. J., late cur. Hadleigh.
Wells, W., cur. Worlington, Suff., plate.
Wiley, late cur. St. Cuthbert's, York, plate.
Williams, vic. Elloughton, from par. St. Mary's, Shrewsbury.

## EPISCOPAL CHURCH IN SCOTLAND.

*Glasgow.*—On Tuesday the 3rd of May last, the right rev. Dr. Russell, bishop of Glasgow, held, in St. Jude's church there, a confirmation; when 230 young persons from the four episcopalian congregations of the city, were admitted to the rite. On Wednesday, the 4th, the bishop held, in St. Mary's chapel, his triennial visitation; when all the diocesan clergy, except three, were present. After the sermon, which was preached by the rev. G. T. Mostyn, of Greenock, bishop R. delivered to the clergy a charge, which he was afterwards unanimously requested by them to publish; and which has since appeared. On Thursday, the 5th, also in St. Mary's, the bishop held an ordination; when the revs. Messrs. Mackenzie and Henderson, episcopal clergymen, respectively of Helensburgh and of Hamilton, were advanced from deacons' orders to the holy order of priesthood. Upon this occasion the rev. — Hitchen, head master of the Glasgow collegiate school, preached; the very rev. dean Routledge, with the rev. Messrs. Almond, of St. Mary's, and Wade, of Paisley, assisting in the ordination service. The advancing state of the church in this diocese is so obvious, as to afford much ground for thankfulness to God, its divine head. Till the end of 1817, at which time the diocese of Glasgow was in union with those of Edinburgh and Fife, it contained but four congregations; only one of them large. Now, there are four considerable ones in Glasgow only; and in the rest of the diocese, which has been nearly five years under a bishop of its own, no fewer than six others. To these, a seventh is expected soon to be added. We understand that the rev. D. Aitchison, of Queen's, Oxon, late of Christ-church, and of St. Andrew's, Glasgow, is now officiating regularly near Lochgilphead, in Argyleshire; where, and at Campbelton, in the same county, episcopal chapels are likely, it is said, to be speedily built.

## TO CORRESPONDENTS.

The Editors cannot answer the question of M. Z. The postage should have been paid on his letter.
"A Churchman" did not pay the postage.

## NOTICE.

Much inconvenience is almost daily caused by correspondents not distinguishing between the Editors and Publishers, who have, in this as in every other periodical, their perfectly separate departments. Some individuals send their compositions to the Publishers, or occasionally to the *Printers!* for insertion; while others make the matter even worse, by transmitting advertisements or orders for the magazine to the Editors. Surely, if our friends would reflect a moment, they would see the incongruity of all this, and would endeavour to save us trouble. We beg that all articles for insertion may be addressed *to* the Editors, *at* Mr. Burns'; and that all advertisements and orders may be directed to the Publisher, Mr. Burns, *or* to Mr. Edwards, 12, Ave-*Maria Lane.*

London: Joseph Rogerson, 24, Norfolk-street, Strand.

# REGISTER

OF

# Ecclesiastical Intelligence.

## AUGUST, 1842.

## Ordinations.

ORDINATIONS APPOINTED.

Bp. of NORWICH, *Aug.* 7.
Bp. of SALISBURY, *Sept.* 25.

ORDAINED

*By* ABP. of YORK, *at Bishopthorpe, June* 12.

PRIESTS.

*Of Oxford.*—H. A. Giraud, B.A., Worc.; J. Upton, B.A., New Coll.

*Of Cambridge.*—W. Empson, B.A., Trin.; J. Ferrard, B.A., Clare; R. B. Howe, B.A., Pemb.; J. Montagu, B.A., Magd.; J. Patch, B.A., Queens'; W. Quant, B.A., Cath.; J. Raw, B.A., Queens'; C. Wawn, B.A., St. John's.

*Of Dublin.*—A. Mason, B.A., Trin.

*Of Durham.*—H. Boothby, B.A., W. Elliott, M.A., Univ.

DEACONS.

*Of Oxford.*—F. Watt, B.A., Univ.

*Of Cambridge.*—R. Allen, B.A., Cath.; A. Jukes, B.A., Trin.

*Of Dublin.*—W. Sweeting, B.A.

*Of St. Bees'.*—R. Chadwick (*lett. dim. bp. of Ripon*).

*By* Bp. of CHICHESTER, *at Chichester Cathedral, June* 19.

PRIESTS.

*Of Oxford.*—T. E. Dorville, B.A., Worc.; R. Moorsom, B.A., Univ.; H. R. Du Pré, Exet.

*Of Cambridge.*—R. L. Allnutt, B.A., Pet.; W. L. Pownall, B.A., St. John's; G. L. Wilson, B.A., Christ's.

DEACONS.

*Of Oxford.*—H. Mitchell, B.A., Linc.; J. Morris, M.A., Brasenose; A. Wigan, B.A., St. John's.

*Of Cambridge.*—T. W. Boyce, B.A., Sid.; N. Gream, B.A., Magd.; A. Suart, B.A., Sid.

*By* Bp. of LLANDAFF, *at St. Gregory's, London, June* 26.

PRIEST.

*Of Dublin.*—J. O'Brien, B.A. (*lett. dim. bp. of London*).

*By* Bp. of WINCHESTER, *at Farnham Castle, July* 10.

PRIESTS.

*Of Oxford.*—G. T. Barlow, B.A., Ball.; E. D. Bascom, B.A., Magd. H.; W. Cartwright, B.A., E. C. Holt, B.A., Brasen.; D. Royce, B.A., Ch. Ch.; V. W. Ryan, B.A., C. A. F. Saulez, B.A., Magd. H.

*Of Cambridge.*—W. J. Buller, B.A., Trin.; W. H. Hoare, M.A., St. John's; C. A. Wilkinson, M.A., King's.

DEACONS.

*Of Oxford.*—W. H. Chepmell, B.A., C. F. Cook, B.A., Magd. H.; W. Gifford, B.A., Univ.; G. De Gruchy, Exet.; W. H. Joyce, B.A., Univ.; C. Kemble, B.A., Wad.; P. Le Maistre, B.A., Pemb.; T. C. Martelli, Brasen.; N. Midwinter, B.A., Magd. H.; W. B. Tancred, B.A., Ch. Ch.; S. H. Unwin, B.A., Worc.

*Of Cambridge.*—C. W. M. Boutflower, B.A., St. John's; W. Braithwaite, B.A., Jesus; J. H. Harrison, B.A., Caius; C. Kingsley, B.A., Magd.; J. Miller, B.A., St. John's.

*Of Dublin.*—F. A. Vincent, B.A.

*By* Bp. of WORCESTER, *July* 10.

PRIESTS.

*Of Oxford.*—J. Bearcroft, B.A., Oriel; C. Bellairs, S.C.L., New Inn H.; F. L. Colville, B.A., C. E. Thompson, B.A., Trin.; F. W. Trenow, B.A., St. John's.

*Of Cambridge.*—G. Capel, B.A., J. Christopherson, B.A., Queens'; E. Wheeler, B.A., Christ's.

DEACONS.

*Of Oxford.*—C. C. Beck, B.A., Ball.; J. Colville, M.A., Magd. H.; J. W. Fletcher, B.A., Brasen.

*Of Cambridge.*—F. Calder, B.A., St. John's; A. O. Welsted, B.A., Cath.

*Of Dublin.*—J. Quintin, B.A. (*lett. dim. abp. of Dublin*).

## Preferments.

COLONIAL BISHOPS.

Ven. Wm. Piercy Austin, D.D., of Exeter coll., Oxford, and archdeacon of British Guiana, to be bishop of Guiana.
Ven. Daniel Gateward Davis, D.D., of Pembroke coll., Oxford, and archdeacon of Antigua, to be bishop of Antigua.
Rev. Francis Russell Nixon, D.D., late fellow of St. John's coll., Oxford, to be bishop of Van Diemen's Land.
Ven. Thos. Parry, D.D., late fellow of Balliol coll., Oxford, and archdeacon of Barbadoes, to be bishop of Barbadoes.

| *Name.* | *Parish & County.* | *Pop* | *Pat.* | *Val. £.* |
|---|---|---|---|---|
| Alcocke, E.... | Kilmeen (R.), Cork | | Bp. of Cork. | |
| Bickerstaff, R. | Boylstone (R.), Derbysh. ..... | 330 | | *260 |
| Bird, G..... | St. John's, Godstone, Surrey ... | | The Vicar (Archd. Hoare) ... | |
| Branckner, P W. ..... | Meltham, Huddersfield, York ..... | | | |
| Brown, M..... | Haxey (V.), Linc. | 1803 | Abp. of York | 550 |
| Brownlow, J.. | Clonegan and Newton Lenan (R.), Waterford and Tipper. ..... | | The Crown . | |
| Burroughs, W. G. ..... | Kilbeacon (V.), Kilkenny ..... | | Bp. of Ossory | |
| Butler, W..... | Wickham Market (V.) Suff. ..... | 1202 | Lord Chanc. | 208 |
| Carter, H. ... | Ballintoy (R.), Down ..... | | Bp. of Down and Connor | |
| Chapman, J. B. | Drumragh (R.) Derry..... | | Trinity Coll., Dublin .. | |
| Claughton, P. C. ..... | Elton (R.) Huntingd. ..... | 780 | Univ. Coll., Oxford .. | *498 |
| Corfield, T..... | Benthall (P. C.), Salop ..... | 525 | Vic. of Much Wenlock . | 93 |
| Cory, R., D.D. | Stanground c. Farcet (V.), Huntingd. ..... | 1242 | Emm. Coll., Camb..... | *1299 |
| Crossthwaite, W. M. .... | Durus (V.), Cork .. | | Bp. of Cork. | |
| Crowther, H.. | St. John's, Carisbrook (P. C.), Isle of Wight .... .. | | Dr. H. Worsley..... | |
| Dixie, B. .... | Market Bosworth (R.), Leic..... | 2930 | Rev. C. Wright, & Sir W. W. Dixie, Bt. | *903 |
| Downhall, J.,. | St. George (P. C.), Kidderminster ,, | | Vic. of Kidderminster | *309 |
| Edgell, W. C.. | Uggeshall c, Sotherton (R.), Suff. | 499 | Earl of Stradbroke .... | *614 |
| Evans, R. W.. | Heversham (V.), West. ..... | 4162 | Trin. coll. Camb..... | *516 |
| Fanshawe, J. F..... | Lanchester (P. C.), Durham ... ... | 5076 | Bp. of Durham ..... | *128 |
| Frost, R..... | St. Matthias (P. C.), Manchester .... | | | |
| Garfit, M. .... | Stretton (R.), Rutland..... | 208 | Sir G. Heathcote, Bt. ..... | *300 |
| Gibson, R. ... | Clondehorka, Donegal ..... | | Trin. Coll. Dublin .. | |
| Glennie, J. D. | St. Mary's chap., Park St., Grosvenor-sq., London | | | |
| Gorle, J. .... | Whatcott (R.), Warw..... ..... | 319 | Sir A. Dalrymple .. | 213 |
| Grimstone, E. H. ..... | Colne Wake (R.).. | 442 | Earl of Verulam ..... | *458 |
| Hanbury, J. .. | Thatcham (V.), Berks ..... | 3912 | Rev. J. Lowthian. | *420 |
| Hayne, J. .... | Stawley (R.), Som. | 180 | R. Harrison, esq..... | *150 |
| Heale, J. .... | Pointington (R.), Som. ..... | 165 | Lord Willoughby de Broke .... | *247 |
| Howman, E. J. | West Dereham (P. C.), Norf. .... .. | 496 | Rev. G. L. Jenyns .. | 74 |
| Hughes, E. W. | Welton-le-Wold (R.), Linc..... | 241 | Lord Chanc. | 448 |
| Kendall, J.... | Lanteglos, by Fowey (V.) .... | 1208 | J. Kendall, esq..... | *196 |
| Lillington, —. | St. John Baptist's chap., Southend, Middlex..... | | Rev. R. Eden J. J. Tuffnell, esq., and Col. Birch..... | |

## Preferments—CONTINUED.

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Lloyd, H. R... | Carew (V.), Pemb. | 1020 | Bp. of St. David's .. | 182 |
| Lutcombe, R. J. ..... | Chedzoy (V.), Som. | 539 | Rev. R. J. Lutcombe. | *111 |
| Mant, F. W... | Ballintoy (R.), Antrim ..... | | Bp. of Down and Connor | |
| Maude, T..... | Hasketon (R.), Suff. | 517 | | *290 |
| Moore, J. .... | St. Bartholomew's (P. C.), Salford, Lanc..... | | | |
| Murphy, J... | Kilmocomogue Cork | | Bp. of Cork. | |
| Oakeley, A. ... | Lydham (R.) Salop | 200 | Rev. H. Oakeley .. | *463 |
| Payne, S. H... | Castle Connel and Kilnogarruff (R.), Tipperary and Limerick ..... | | Bp. of Killaloe ..... | |
| Porter, T. H. | Desertcreight (R), Tyrone ..... | | Trin. coll. Dublin .. | |
| Powell, R. .... | St. Peter's, Blackburn, Lanc. ... | | Vic. of Blackburn .... | |
| Puckle, J..... | St. Mary's (P. C.), Dover .. ..... | | Parishioners. | 287 |
| Raymond, Ven. | Howick (R.), Northumb..... | 208 | Bp. of Durham. .... | *213 |
| Richards, W. S..... | Terwick (R.), Sussex | 200 | | *138 |
| Sargeant, —.. | St. Swithin's (R.), Worc..... | 833 | D. & C. of Worc..... | 170 |
| Saunders, C. D. | Tarrant Hinton (R.), Dorset ... | 241 | Rev. G. E. Saunders . | *320 |
| Smith, F. J.... | Trinity Ch., Taunton, Som. ..... | | | |
| Smith, W. R.. | Hulcott (R.), Bucks ..... .. | 145 | J. Brereton, esq. ..... | *181 |
| Smith, — .... | St Simon and St. Jude's (P. C.), Manchester .. .. | | | |
| Stewart, E.... | Sparsholt (V.) Hants ..... | 357 | Lord Chanc. | *230 |
| Tison, W..... | New Buckenham (P. C.), Norf.... | 795 | Inhabitants . | 115 |
| Valentine, W. | St. Thomas, Stepney (P. C.), Middlesex ..... | | Brasenose coll., Ox.. | |
| Vawdrey, D. .. | Stepney (R.), Middlesex ..... .... | 51023 | Brasenose coll., Ox.. | *1130 |
| Waugh, J. H. | Cerne Abbas, Dorset | 1209 | Ld. Rivers.. | *91 |
| Whalley, D. C. | Wenham Magna (R.), Suff..... | 199 | | *211 |

Courtenay, hon. C. L., preb. of Clutton, in Exeter castle.
Illingworth, H. B., H.M.S. Madagascar.
Marshall, J., chap. H.M.S. Pique.
Payne, J., chap. H.M.S. San Joseff.
Sangster, C., mast. Rochester sch.

## Clergymen Deceased.

Right hon. and most rev. Charles Dickenson, D.D., bp. of Meath.
Bailes, J., cnr. Hilperton, Wilts.
Bamfield, J., rec. Bradford, Devon (pat. rec. East Down, &c.)
Bevan, R., rec. Carne, Wexford (pat. bp. of Ferns.)
Bullivant, H., rec. Marston Trussell, Northampton (pat. P. M. Caldecott, esq.); 58.
Dunken, T., chap. E. I. Comp.; at Kurnaul, in Upper India, April 3; 28.
Durham, P., min. can. Ely, vic. Witchford, Camb. (pat. D. & C. Ely); per. cur. Trinity church, Ely (pat. D. & C. Ely); 60.
Egremont, G., rec. Welton-le-Wold, Linc. (pat. lord chanc.); and Crowle, Linc. (pat. family).
Godwin, W., minor canon and rec. St. Martin's, Chester (pat. bp. of Chester).
Green, E., rec. Burford (2 por.), Salop, and rec. Edwin Ralph, Somerset; 77.
Holcombe, J., rec. Cosheston, Pemb. (pat. G. Bowling, esq.)
Kemp, G., vic. St. Allen, Cornwall (pat. bp. of Exeter.)
Kenney, E., rec. Kilmeen.
Lawson, G., rec. Heversham, Westmoreland (pat. Trin., Camb.); 77.
Marendaz, F., St. Luke's, St. James, London (pat. rec. St. James, Piccadilly); 40.
Smyth, F., cur. Rayleigh, Essex.
Smythies, H. Y., vic. Stangrouud c. Farest (pat. Emm., Cambridge); 78.
Spencer, E., rec. Wingfield, Wilts (pat. family).
St. Lawrence, E., archd. of Ross, rec. of Killaspig, Mullan.
Taylor, H., rec. North and South Stoke, and Ashley-juxta-Partney, Linc. (pat. rev. L. Fowler).
Trail, Dr., rec. Ballintoy (pat. bp. of Down and Connor).
Walford, W., rec. Long Stratton, Norfolk (pat. Caius coll., Camb.); 91.

## University Intelligence.

### OXFORD.

PRIZES FOR 1843.—*June* 25.

The following subjects are proposed for the chancellor's prizes for the ensuing year, viz.:—

*For Latin verse.*—"Venetiæ."

*For an English essay.*—"The advantages and disadvantages of the feudal system."

*For a Latin essay.*—"Quænam fuerit publicorum certaminum apud antiquos vis et utilitas?"

*Sir Roger Newdigate's prize.*—For the best composition in English verse, not limited to fifty lines.

The exercises are all to be sent under a sealed cover to the registrar of the university on or before the first day of April, 1843. None will be received after that time. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

*Theological prize.*—"The style and composition of the writings of the New Testament are in no way inconsistent with the belief that the authors of them were divinely inspired."

The essays are to be sent, under a sealed cover, to the registrar of the university, on or before the Wednesday in Easter week next ensuing. None will be received after that day.

The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name sealed up under another cover, with the motto inscribed upon it.

*Mrs. Denyer's Theological prizes.*—The subjects for the year 1843 are—

"On the divinity of the Holy Ghost."

"On the influence of practical piety in promoting the temporal and eternal happiness of mankind."

The compositions are to be sent under a sealed cover to the registrar of the university on or before the 1st day of April, 1843. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

ELECTIONS.

*Exeter.*—M. Anstis, M.A., Exet.; J. A. Froude, B.A., Oriel; F. Fanshawe, B.A., Ball.; R. C. Powles, and G. Butler, Exet., elected fellows.

*St. John's, June* 27.—E. West, H. L. Mansel, L. J. Bernays, schols. of St. John's, were admitted actual fellows; E. T. Austen, R. W. Gilbert, and E. V. L. Houlton, all being of kin to the founder, were elected and admitted actual fellows; and T. Podmore, and Chris. Cookson, were elected and admitted probationary schol.

### CAMBRIDGE.

KING'S COLLEGE.

*June* 8.—W. Talman, scholar, was elected a foundation fellow of this society.

BARNABY LECTURERS.

June 11, being St. Barnabas' day, the following gentlemen were appointed Barnaby lecturers for the present year:—

*Mathematics.*—D. T. Ansted, M.A., fellow of Jesus.

*Philosophy.*—J. Edleston, M.A., fellow of Trinity.

*Rhetoric.*—Rev. R. Birkett, M.D., fellow of Emmanuel.

*Logic.*—Rev. R. Buston, B.D., fellow of Emmanuel.

ADDRESS TO HER MAJESTY.

*June 28.*—*At a congregation,* her majesty's answer to the university address presented last week was read. We give copies of the address and the answer:—

"To the queen's most excellent majesty, the humble address of the chancellor, masters, and scholars of the university of Cambridge.

"Most gracious sovereign,

"We your majesty's most dutiful subjects, the chancellor, masters, and scholars of the university of Cambridge, humbly beg leave to approach the throne with the expressions of our cordial attachment and loyalty to your majesty's sacred person.

"We are anxious to unite with all ranks and classes of your majesty's subjects in expressing our indignation and horror at this

second attempt against the life of your majesty; and we offer up to the Almighty our heartfelt praise and thanksgiving for this renewed proof of his mercy and goodness in protecting your majesty and your illustrious consort from the imminent danger to which you have been again exposed.

"We acknowledge with fervent gratitude this interposition of an overruling Providence, and we pray the same Almighty Ruler of events to continue his watchful care over your majesty and all the royal family, and to preserve your majesty secure from every danger, long to reign in peace and happiness over a loyal and contented people.

"We humbly beg that we may be permitted to avail ourselves of this occasion to assure your majesty that we shall continue to impress, as we have ever done, those committed to our guidance with feelings of deep and enduring attachment to your majesty's sacred person, and with that reverence for just authority, which, resting on Christian principles, is the only sure foundation of a nation's tranquillity and happiness."

Her majesty's answer is subjoined:—

"I gratefully acknowledge the divine mercy and goodness which have protected me from recent danger, and I thank you for the prayers which you offer up for my safety, and for the future peace and happiness of my reign.

"I rely on your faithful exertions to inculcate Christian principles in the minds of the youth committed to your charge; for these are the securities which best defend the throne, and ensure the tranquillity of the nation."

GRACES.

At the same congregation, the following graces passed the senate:—

To affix the university seal to a letter of thanks written by the public orator to the rev. Thomas Halford, M.A., for his munificent donation of two thousand pounds towards the erection of a new wing to the university library.

To appoint the vice-chancellor; Dr. French, master of Jesus college; Dr. Ainslie, master of Pembroke college; Dr. Graham, master of Christ's college; professor Whewell, master of Trinity college: Dr. Haviland, professor of physic, of St. John's college; and Dr. Paget, of Caius college—a syndicate to watch the progress of a bill which is about to be brought into parliament for the regulation of the medical profession.

MEMBERS' PRIZES.

*June* 22.—The four prizes of fifteen guineas each, given by the members of parliament for the university to the two bachelors of arts not of sufficient standing to take the degree of M.A., and the two undergraduates having resided not less than seven terms, who compose the best dissertations in Latin prose, were awarded as follow:—

BACHELORS.—Subject, "*Sanctiusque ac reverentius visum de actis Deorum credere quam scire*"—C. J. Ellicott, B.A., St. John's; and R. Walpole, B.A., Caius.

UNDERGRADUATES.—Subject, "*Argentum et aurum propitii an irati Dii negaverint dubito*"—J. J. Stutzer, Trinity; and T. Ramsbotham, Christ's.

PORSON PRIZE.

*June* 21.—The Porson prize for the best translation of a passage in Shakspeare into Greek verse, was adjudged to G. Druce, of St. Peter's college. The subject was the passage in Henry V., act iv., scene 7, beginning "O ceremony," and ending "whose hours the peasant best advantage;" metre, *tragicum iambicum trimetrum acatalecticum*.

THE OBSERVATORY SYNDICATE.

The syndicate appointed to visit the observatory beg leave to make the following report:—

In conformity with the usual practice it is proposed, first, to state the total number of observations which have been made during the year 1841; secondly, to give an account of the operations in the observatory from the beginning of the current year to the present time; thirdly, to report on the progress made in the printing and reduction of the observations.

1. The meridian observations made in 1841 were the following:—

Observations of stars with the transit, 1135; with the circle, 1237. Observations of planets with the transit, 40; with the circle, 38. Total number of transit observations, 1175; of circle observations, 1275.

The observations of planets were as follows:—

Of Ceres, with the transit, 11; with the circle, 11.
Pallas ..... 14; ..... 12.
Vesta ..... 15; ..... 15.

At the beginning of 1841 observations of bodies of the solar system were suspended, for the reasons stated in the last annual report; an exception was afterwards made with respect to the three planets above-named, on account of their being more favourably situate or observing in that year than they will be in several succeeding years.

The number of different stars observed with the transit was 268, and with the circle 264. These are for the most part double stars, whose angular positions and distances had been previously measured with the Northumberland telescope.

The number of observations of double stars with the Northumberland telescope in 1841 was 297. Each observation is in general a determination both of position and of distance, with an estimate of magnitude and colours. The other extra-meridional observations of that year were measures of differences of R.A. and N.P.D. of Pallas in opposition and neighbouring stars, taken with the Northumberland equatoreal; measures of differences of N.P.D. of Mars in opposition and neighbouring stars, with the same instruments, and occultations of fixed stars by the moon.

2. At the commencement of the present year observations of the sun, moon, and moon-culminating stars, and of some of the planets, were resumed, the state of the reductions of the observations of the two preceding years being considered to be such as to allow of this extension of the scale of operations. It is the intention of professor Challis to observe all the planets in turn, but to distribute them over different years, and not to attempt to observe all in the same year, as was the practice before the Northumberland telescope came into use. The planets selected for observation this year are Juno, Jupiter, Saturn, and Uranus.

During the present year there have been made 1,051 observations with the transit, 1,130 with the circle, and 193 observations of double stars. In addition to these, 72 observations of Encke's comet were taken with the Northumberland equatoreal, and 85 with the five-feet equatoreal. These were observations of differences of R.A. and of N.P.D., in nearly equal proportions, of the comet and stars situate near its apparent path.

No opportunities have been omitted of observing occultations of fixed stars and planets by the moon, at whatever hour they occurred.

3. The meridian observations of 1840 are reduced and prepared for the press, with the exception of the final steps of the reduction of the planet observations. The equatoreal observations of Galle's second comet alone remain to be reduced. The observations of 1841 are all reduced, except the equatoreal observations of Mars and Pallas; and the first steps of the calculations of the observations of the present year have been commenced. It appears, therefore, that the arrears of calculation are not great. The printing of the observations has, however, proceeded more slowly, on account of the length of time necessarily occupied by the publication of the volume for 1839, which did not issue from the press till the close of last year. Of the volume for 1840, five sheets are printed off.

From a consideration of the existing state of the reductions and of the printing, and the accumulation of unpublished observations of double stars, amounting at the present time to upwards of 500, professor Challis proposes to adopt the following plan of publication. The number of observation of 1841 being much below the average of former years, and being nearly ready for the press, will be conveniently contained in the same volume with those of 1840. By this arrangement, time and expense of printing will be saved, as the same introduction will serve for the two years. After the completion of this work, professor Challis will be prepared to publish a separate volume of the observations of double stars from the commencement of the series to the end of the present year; and to this volume he proposes to prefix a description in detail of the Northumberland equatoreal, illustrated by plates.

G. ARCHDALL, Vice-chancellor.
J. HYMERS.
May 19, 1842. D. F. GREGORY.

*July* 5.—The commencement was celebrated this year with peculiar splendour, being the installation of the chancellor; we must, however, reserve any detailed description to another month.

## DURHAM.

ANNUAL EXAMINATION—1842.

*For the degrees of M.A. and B.A.*—Examiners: The professor of Greek, the senior proctor, Travers Twiss, D.C.L., professor of political economy in the university of Oxford, and the rev. R. Michel, B.D., prælector in logic in the university of Oxford. Class papers.—For the degree of M.A.—Classical and general literature.—Class 1—Hon. W. G. Grey, B.A.; Class 2—F. B. Roberson, B.A.; Class 3—H. Humble, B.A. For the degree of B.A.—Class 3—rev. H. Evans; Class 4—J. R. Turner, C. Wood; Class 5—H. Belcombe, C. Forster; Class 7—H. Borton, J. Hill, T. Hill.

*For a license in Theology.*—Examiners: The professor of divinity, the rev. G. Pearson, B.D., late fellow of St. John's college, Cambridge; and the rev. W. Turner, M.A., Christ Church college, Oxford. W. Brown, B.A., C. J. Carr, B.A., W. M. H. Church, C. A. Cooper, G. Dacre, B.A., W. Greenwell, B.A., G. Hayton, B.A., H. W. Hodgson, B.A., R. W. Hornby, B.A., H. Humble, B.A., W. Messenger, F. B. Robertson, B.A., W. Sweeting, B.A., G. Walker, J. A. Whitehead, B.A.. J. Wightwick, C. E. Wyvill, B.A.

*For the academical rank of Civil Engineer.*—Examiners: The professor of mathematics; the lecturer in chemistry, J. Walker, F.R.S., president of the Institution of Civil Engineers; and N. Wood, civil engineer. Mathematical, physical, and practical science.—Class 1—T. Leahy; Class 2—J. Wallace; Class 4—L. Gisborne. Chemistry, mineralogy, and geology.—Class 1—T. Leahy; Class 2—J. Wallace; Class 4—L. Gisborne. Languages.—Class 1—L. Gisborne.

The bishop of Durham's prizes have been assigned as follows:—Hebrew and Hellenistic Greek—G. Walker, student in theology. Latin prose—H. P. Dwarris. Latin verse—H. Badsall. The prize to the student who should pass the best examination in mathematics, at the final examination of students in arts, or of engineer students, is assigned to T. Leahy, engineer student. The Hebrew prize, for the junior class, to J. Simpson, student in theology. Mr. Harrison's prize for the engineer student who should pass the best examination in practical science, to J. Wallace, engineer student. The prize for the best essay in modern languages, to L. Gisborne, engineer student, for a French essay. A second prize is assigned to G. Kinnear, engineer student, for a German essay. The Van Mildert scholarship, to J. R. Turner, student in arts. The Gisborne scholarship, to T. Leahy, engineer student. A prize of ten guineas, to be expended in books, will be given by L. L. Hartley, M.A., to the student who shall distinguish himself most at the final examination in theology at Easter term, 1843, provided that any one shall be judged by the examiners to be worthy of the honour.

The warden nominated the professor of Greek and classical literature to the office of sub warden for the ensuing academical year. The rev. C. T. Whitley, M.A., and the rev. E. Massey, M.A., were nominated by the warden, on the part of the dean and chapter and approved by the house, for the office of proctors for the ensuing academical year. The rev. D. Melville, M.A., was nominated by the warden, and approved by the house, to be a curator of the museum. The following persons were nominated by the warden, and approved by the house, for the following offices:—The professor of divinity, the junior proctor, the rev. J. Cundill, M.A., to be examiners at the first and second examination of students in arts and in theology. The senior proctor, the lecturer in chemistry, Mr. T. Sopwith, to be examiners at the first and second examinations of students in civil engineering and mining.

## Proceedings of Societies.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the general meeting of the society, held on Tuesday, the 5th of July, the dean of Chichester in the chair, the following report from the standing committee was read:—

"The standing committee beg to report to the board, that they have taken into their consideration the resolution of the general meeting of the 7th of June, viz.:—That it be referred to the standing committee, to consider and recommend the arrangements and appointments which it may be expedient to adopt, in consequence of the resignation of Mr. Tomlinson.

"The recommendation of the standing committee to the board is as follows:—That the establishment of the society consist of four secretaries. That the four secretaries be—the present secretary, the rev. W. Parker; the present assistant secretaries, the rev. T. B. Murray, and the rev. J. Evans; and the rev. J. D. Glennie, M.A., minister of St. Mary's chapel, Park-street, Grosvenor-square. That the rev. Mr. Glennie be elected at a salary of 200*l.* a-year. That the salary of the rev. Mr. Murray be raised to 300*l.* a year." It was agreed unanimously, that the recommendations of the standing committee be approved and adopted.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The society, during the last quarter, have made various grants for the erection or enlargement of churches, schools, and parsonage-houses in the several colonial dioceses. They have voted 1,000*l.* for the erection of a substantial church at Baripore, in the neighbourhood of Calcutta, from which station the most gratifying accounts have been lately received. There is no country where the clergy are subjected to more severe privations than Newfoundland; and, with a view to contribute as well to their efficiency as to their comfort, the society have voted sums of 50*l.* towards the expense of building residence-houses for the missionaries on some of the most desolate points of the southern and eastern coasts. They have also granted 50*l.* to each of two churches to be built in Fortune Bay. It is a principle of the society to encourage, as far as possible, the exertions of the proprietors and congregation in any particular settlement, and they have therefore readily granted in aid of the local contributions, sums of 150*l.* to two churches at Port Hill and Cherry Valley, in Prince Edward Island. It would be obviously impossible to send out from this country a due supply of clergy for the various colonies and dependencies of Great Britain; and, therefore, from its very commencement, the society have cherished institutions for the education of a native clergy; and so Codrington college, in the West, and Bishop's college, in the East Indies, have been looked to as nurseries of the church. But now a vast English nation is growing up in British North America; and the society, to meet the wants of the infant church in those provinces, have recently determined to increase to ten the number of their exhibitions at the theological college of Coburg, in the diocese of Toronto. They are also prepared to make a considerable grant to a new college for similar purposes, which it is proposed to establish in the diocese of Quebec; and they have already agreed to restore the studentships in the college of Fredericton, New Brunswick. By these means it is hoped the church in that country will be supplied with a learned, orthodox, and devout clergy.

CHURCH MISSIONARY SOCIETY.

The committee have the gratification to report, that they have received a letter from his excellency chevalier Bunsen, the envoy from the king of Prussia to the British court, stating that his majesty has ever entertained the highest regard for the principles and objects of the society, and transmitting a benefaction from his majesty of 100*l.* to its funds, and announcing his majesty's intention of becoming a subscriber to the society of 25*l.* per annum. The committee, at their meeting on the 13th ult., adopted the following resolution, in expression of their feelings on receiving chevalier Bunsen's communication:—"That the committee desire to record their deep sense of the obligation under which the society has been laid to his majesty the king of Prussia, by his majesty's munificent benefaction and annual subscription to its funds; and still more by the gracious manner in which his majesty has been pleased to express his approbation of the principles of the society, and his majesty's interest in its proceedings. [We would strongly urge upon all interested in Christian missions, increasing energy and activity in using their utmost endeavours to add to the funds of the society.—ED. C.E.M.]

SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The following letter from his excellency the chevalier Bunsen, addressed to sir Thomas Baring, bart., president, contains another gratifying proof of the very condescending and kind manner in which his majesty the king of Prussia is pleased to regard the labours of the society.

"Prussian Legation, London, June 2, 1842.

"Sir Thomas,—I have to perform a most gratifying duty in having the honour of informing you, as president of the London Society for Promoting Christianity amongst the Jews, that his majesty the king of Prussia, in consideration of the always-increasing usefulness and the unrelenting efforts of a society for whose noble principles and Christian object his majesty has ever entertained the highest regard, is desirous of becoming a subscriber to the same. I am therefore ordered to transmit to you, as his majesty's donation for the present year, the sum of 100*l.* sterling, for which amount I take the liberty of enclosing to you a draft upon the bank of his majesty's consul-general, Mr. Hebeler. From the 1st of April, 1843, an annual subscription of 25*l.* sterling will be paid in his majesty's name to the treasurer of the society by the same bank, on a simple receipt, presented for the same.—I have the honour to be, sir Thomas, your most obedient humble servant,

(Signed) "BUNSEN."

## Diocesan Intelligence.—England and Ireland.

CANTERBURY.

*Dover.—Popular Election of a Clergyman.*—Happily for the peace and good government of the church, as well as for the interests of religion, instances are rare of incumbents being elected by public voice. Would to God that such occasions of calling into action the strifes and envyings and malignant feelings that form a portion of the inherent depravity of our nature were still fewer. A fierce contest has just taken place for the incumbency of St. Mary's church, at Dover, which terminated on Tuesday the 21st, in favour of the rev. John Puckle, M.A., who has been officiating as curate there for four or five years. The total number of voters who polled was 1,290; and we are told that for some months the town has been kept in a state of painful excitement by the continued canvassing going on by 31 candidates. The *poll at its close stood thus*:—The rev. John Puckle, 737; *the rev. W. Seaton, of* Bristol, 550: majority for Mr. *Puckle, 187. Three* voters were polled for other clergymen, and 27 of the candidates were totally unsupported. "The rev. Mr. Seaton," says the *Kentish Observer*, "was supported by all the evangelical and dissenting inhabitants of the town, who were dreadfully annoyed and disappointed, to say nothing of the rev. candidate himself, that he was not elected. Indeed they were sanguine that there was not a shadow of success for Mr. Puckle." At the conclusion of the poll, the chairman declared the rev. John Puckle to be duly elected and appointed in the room of the rev. John Maule, resigned (*cheers and hisses*). At the time of his election, Mr. Maule had entered into an agreement with the parish, which embodied certain conditions which appeared in the vestry-book. At the late vestry a similar agreement was discussed, but it was resolved it should not be signed till after the election. The chairman then read the agreement, which binds the minister to keep the parsonage-house in repair, to preach twice on Sundays, read prayers on Wednesdays and Fridays, and that he might appoint a curate if ap-

proved of by the parishioners; that he must do the duty in his own person and by curate. For all of which service he would have the surplice fees and the proceeds of the letting of 450 sittings, after deducting 20*l.* per annum for the parish clerk's salary, 20*l.* per annum for organist's salary, 30*l.* per annum to the sextons, and the expences of collecting the seat-rents. The chairman said, now that Mr. Puckle had been elected, he wished to know if he were willing to sign this agreement. Mr. Chalk, the legal adviser of Mr. Puckle, said, though Mr. Puckle was willing to do whatever was legal and right, he must decline signing the agreement till it had been submitted for the advice of counsel (*groans, hisses, and cheers*). A dispute ensued, and Mr. Puckle eventually deferred signing the agreement.

CHESTER.

*Church Extension.—Consecration of Four Churches in Manchester and Salford.*—The last week in June has been signalised by an event which cannot but be gratifying to all who desire to see the pure principles of the church of England more extensively promulgated amongst our dense population. We allude to the consecration, by the right rev. the lord bishop of Chester, of four churches, three of which are only just completed. The first consecrated was St. Matthias' church, which has been erected by the Ten Churches Association, and is situated in Broughton-road, near the bridge which crosses the Irwell. The building, though wanting the advantage of a stone exterior, and adorned with pinnacles instead of a tower, is admired for its simplicity and general conformity with the good old style of Anglican church architecture. It is calculated to afford accommodation for about 1,100 persons, and one-half of the sittings are free and unappropriated. The foundation-stone was laid on Monday, the 6th of September last, by William Slater, esq., of Broughton. The consecration took place on Monday morning, at half-past ten. The prayers were read by the rev. Robert Frost, incumbent of the church, and the rev. Edward Birch. The lord bishop afterwards preached an appropriate sermon from the text, "Blessed is the man to whom the Lord imputeth not iniquity" (Psalm xxxii. 2). A selection of hymns suitable to the occasion were sung in the course of the service, and a collection was made at the close. St. Bartholomew's Church, another of the "Ten Churches," and the one first begun, was consecrated on Monday afternoon, the service commencing at three o'clock. This church is situated near the Infantry-barracks, Regent-road, Salford; a beautiful site, pleasantly retired from the highway, and commanding an extensive prospect. The land was munificently given for the purpose by Wilbraham Egerton, esq., together with 450*l.* towards the building. The structure, entirely of stone, is from a design by Mr. Cuffley, of the firm of Starkey and Cuffley, architects, of this town; is in the old Norman style of architecture, and presents a striking and interesting object from every point of the landscape. The church has been erected at a cost of about 3,000*l.*, and its accommodation will be about eleven hundred. The foundation-stone was laid on the 30th of August last, by Wilbraham Egerton, esq; the incumbent is the rev. J. Moore. There was a very numerous and respectable congregation to witness the consecration. Prayers were read by the rev. Hugh Stowell; after which the lord bishop of Chester preached from the following text, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Romans xv. 13). St. Jude's church was consecrated on Tuesday morning, at half-past ten. The church is situate in Canal-street. It is not a new edifice, but was purchased about three years ago by the Manchester and Eccles Church Building Society, and has been used under a licence ever since as a place of religious worship. Prayers were read by the rev. P. J. O'Leary. The lord bishop, after consecrating the church, preached an excellent sermon from the text, Galatians iii. 23. St. Simon and St. Jude's church, the first of the churches erected by the Manchester and Eccles Church Building Society, was consecrated on Tuesday afternoon. The church is situate in Granby-row, nearly opposite the national school. The external dimensions are 70 feet by 44 feet, and the interior affords accommodation for upwards of 800 persons, one-half of the sittings being free. The service commenced at three o'clock. The prayers were read by the rev. Mr. Smith, incumbent of the church; and, after the ceremony of consecration was concluded, the lord bishop preached from 1st Samuel, chap. ii. verse 30.—*Church Intelligencer.*

There are three other churches now building in the town, and it must be added there are funds subscribed for the erection of thirteen more, in all twenty churches. The subscriptions exceed 52,000*l.*

LONDON.

*Welsh Church.*—A number of noblemen and gentlemen connected with the principality have held a meeting for providing divine worship in London in the Welsh language. It was attended by earl Powis (in the chair), the bp. of Bangor, sir W. W. Wynne, bart., &c. A negociation has been set on foot to that end with the trustees of the episcopal chapel, in Ely-place, Holborn. The project had been explained to the bishop of London, whose sanction had been obtained, and who suggested that provision should be made for guaranteeing a stipend of not less than 200*l.* per annum, for five years certain to the clergyman appointed. The interest of the capital already subscribed would suffice to pay the rent of the chapel, and meet other incidental charges; but, without sufficient annual subscriptions for the maintenance of the clergyman, the object could not be carried out. Sir W. W. Wynne moved that the report be adopted, and that the earl of Powis, the bishop of Bangor, the bishop of St. David's, and lord Kenyon, be the trustees. Mr. Joseph Bloyd seconded the motion, which was carried unanimously. The bishop of Bangor moved the next resolution, "That a subscription be now opened to ensure a stipend of 200*l.* per annum for five years to the clergyman who may be appointed." Sir B. Hall seconded the motion, which passed unanimously. After some other formal resolutions were agreed to, a subscription for five years certain was opened, to which the earl of Powis, lord Dynevor, sir W. W. Wynne, sir B. Hall, and the bishop of Bangor, were entered for 10*l.* each; and, with other sums of less amount, upwards of 60*l.* per annum was guaranteed in the room.

ROSS.

*Sudden Death of Archdeacon St. Laurence.*—On Sunday evening, June 26th, about nine o'clock, as the rev. Edward St. Laurence, archdeacon of the diocese of Ross, was walking down Great George-street, he suddenly felt himself becoming unwell, when he walked into the shop of Mr. O'Brien, chandler, near Messrs. Hatton's oil stores, and complained of being ill, requesting Mr. O'Brien to send for a car. He seemed to labour under considerable debility; and, when asked if he would allow a physician to be called in, he said he found himself getting better, and rose from the chair on which he was sitting, telling Mr. O'Brien that he would walk to Casey's (apothecary) shop. The car having just arrived at this moment, he said he would prefer going to Lundy's, where he lodged. He was assisted into it, and accompanied by Mr. Dunne. When the car arrived at the parade, Mr. Dunne asked him how he felt, to which he replied—"Rather better;" but on getting into Patrick-street, he fell suddenly into Mr. Dunne's arms, and was lifeless by the time the car stopped before the door of Lundy's.—*Cork Examiner.* An inquest was held on Wednesday, when the above facts were deposed to, and a verdict that "the rev. archdeacon Edward St. Laurence had died of apoplexy by the visitation of God" returned.

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CHURCHES CONSECRATED.

*Bath and Wells.*—Trinity, Taunton, by bp. of Exeter, June 18.
*Carlisle.*—Stanwix, June 23.
*Down and Connor.*—St. John's, Malone, June 8.
*London.*—St. John the Baptist, Southend, June 24.
*Winchester.*—St. John the Baptist, Woking, June 24, St. John the Evangelist, Godstone, June 20.
*Chester.*—St. Matthias, Manchester; St. Bartholomew's, Salford; St. Jude's, Manchester; St. Simon and St. Jude's, Manchester.
*Oxford.*—Ramsden chap., in forest of Wychwood, June 10; Finstock chap., in forest of Wychwood, June 11.
*Tuam.*—Kilkerrin, June 16.

CHURCH OPENED BY LICENCE.

*Hereford.*—Llangarren, June 22.

FOUNDATION LAID.

*Lincoln.*—Sausthorp, near Spilsby, June 9

# EPISCOPAL CHURCH IN SCOTLAND.

GLASGOW.

*Paisley.*—On Sunday, July 10, a confirmation was held by bishop Russell, in Trinity-chapel, Paisley, when 120 persons were partakers of this solemn rite. It is scarcely credible, though the fact is undoubted, that at the first episcopal service probably since the revolution, held at Paisley in 1817, only fourteen individuals were present; when the present minister, the rev. W. M. Wade, was introduced to his congregation by the rev. W. Routledge, minister of St. Andrew's chapel, Glasgow, and now dean of the diocese, who accompanied the bishop at this confirmation.

*Helensburgh.*—A confirmation was held in this watering place, where an episcopal congregation has lately been formed by the bishop, on July 12.

*Hamilton.*—The rev. — Henderson was inducted to the ministry of the newly-formed congregation July 14. The duke of Hamilton has presented an organ.

*Airdrie.*—The chapel here is rapidly approaching to completion.

# COLONIAL CHURCH.

CALCUTTA.

*Confirmations, &c.*—Feb. 3, the bishop confirmed 193 natives at Baripore, from all parts of the mission. Two men and a woman, escorted by some dozen catechumens, arrived after the service from Kharri. The service was, on their account, repeated in the evening. On the 5th he confirmed 120 at Janjera. The patriarch of Chandpur was not present at Baripore, being exhausted by coming on the preceding Sunday to communicate. On that Sunday fifty persons were baptized. Two small brick chapels are building one at Mograhât, another at Sulkea. At Janjera the chapel is in a forward state; it will cost about 400*l.* That about to be commenced at Baripore will cost about 000*l.*

MADRAS.

*Vepery.*—Would that our friends in England could have been present at the consecration, last month, of the beautiful church in Vepery, now the church of St. Matthias. I was assisted on the occasion by fourteen clergymen, besides the candidates for holy orders at the approaching ordination. When my present archdeacon arrived in India, there were scarcely so many clergymen in the whole diocese. We have now sixty-eight actually resident clergymen in the archdeaconry of Madras, twenty-two of whom are maintained by the Gospel Society, and their number likely to be added to at my next ordination. Having alluded to the consecration of the church at Vepery, I will say a few words about the native confirmation which I held there last month. One hundred and thirty-nine were confirmed, and among them was an old woman of seventy-five, in whose appearance we were all much interested. It was, indeed, a pleasing sight in this heathen land to see her totter up to the rails of the communion table, and place herself upon her knees to be blessed in the name of God by her bishop; and I was assured by her minister that she well knew and felt the need of God's blessing. The service being conducted in three languages, lent it, moreover, an interest unknown to it in England; Mr. Taylor interpreting for me in Tamil, and Mr. Howell in Teloogoo, and I myself officiating in Portuguese, as three distinct congregations were brought to me. After Mr. Howell had explained my address to the poor Teloogoos, an old man among them, the chief of his village, stood up and begged hard for a church, be it ever so humble, near to their own homes; and it shall not be long, please God, before they have one."—*Bp. of Madras' Letter to the Society for the Propagation of the Gospel.*

NEW BRUNSWICK AND SOUTH AUSTRALIA.

*Additional Colonial Bishoprics.*—The following circulars have lately been issued:—

"*Bishopric of New Brunswick.*

"79, Pall Mall, May 6, 1842.

"We, the undersigned, having been appointed by the archbishops and bishops, who are now arranging measures, in concert with her majesty's government, for the erection and endowment of additional bishoprics in the colonies, to act as a sub-committee, with an especial regard to the intended see of New Brunswick, beg leave to request your assistance and co-operation in furtherance of this most important design. The colony of New Brunswick is at present included within the see of Nova Scotia, but the bishop has long felt, and urged upon the authorities at home, the necessity of dividing the diocese, and placing New Brunswick under a distinct ecclesiastical head. The province in extent is about 26,000 square miles (nearly the size of Ireland), and its population, a rapidly increasing one, is now 156,000. But these circumstances, though of great weight in themselves, yet present but inadequately the grounds upon which the necessity for the establishment of the proposed bishopric rests. The distance between place and place, and the difficulty and uncertainty of communication, from the state of the roads, the modes of conveyance, and the severity of the climate during a very considerable portion of the year, contribute to separate the clergy from each other; and will, of course, render their mutual intercourse, even with a resident bishop, less frequent and regular than would be the case under other circumstances. But the effect of all this is very seriously augmented by the fact that the bishop of Nova Scotia and New Brunswick resides at Halifax; and that, with the claims which Nova Scotia has on his time, it is impossible for him to visit New Brunswick as frequently or so thoroughly as is desirable, and as his lordship most earnestly desires. The endowment of a bishopric for New Brunswick cannot be estimated at less than 1,200*l.* per annum: and this must arise from a capital invested in permanent securities. We have the satisfaction of stating that the archbishops and bishops have appropriated for this object a sum of 10,000*l.*, from the general fund placed at their disposal; and there is good ground for hoping that from the colony itself some considerable contributions will be transmitted. But there will still remain a large amount to be raised, before the great object which we have in view can be attained. We now, therefore, earnestly appeal to you for assistance in raising this sum, and we hope and trust that we shall not appeal in vain. We are, your obedient servants,

(Signed) "HOWARD DOUGLAS,
"J. T. COLERIDGE,
"JOHN LONSDALE,
"H. GOULBURN,
"H. TRITTON.
"V. K. CHILD, Hon. Sec.

"P.S.—You are requested to address any communication on the subject of the foregoing letter to the rev. V. K. Child, hon. secretary, 79, Pall Mall."

"*Bishopric of South Australia.*

"The archbishops and bishops, who, in concurrence with her majesty's government, are now arranging measures for the erection and endowment of additional bishoprics in the colonies, have appointed us, the undersigned, to act as a sub-committee with especial reference to the intended see of South Australia. We earnestly request the favour of your influence and co-operation in furtherance of this most important object. South Australia was created a British province by an act of parliament in the year 1834. It contains an area of 300,000 square miles. The colony was founded in December, 1836. Its progress has been singularly rapid—the population having, in the course of six years, increased from a very few labourers to the number of 16,000. The healthiness of the climate, and the numerous inducements to emigration, give every reason to expect that the colony will steadily advance in prosperity. Some churches have been built in and near Adelaide, the capital of South Australia, and others are in progress; but the want of

episcopal control has been already sensibly felt, and questions have arisen which could only be satisfactorily determined by a bishop. For, although the colony is nominally within bishop Broughton's diocese, the distance is so great, and the means of transit are so uncertain, that the church is practically beyond the limits of episcopal superintendence. The churches are not consecrated; the young are not confirmed; the clergy and the community are suffering from the absence of an ecclesiastical superior, to whose decision and counsel they may refer in matters affecting the church; and, as the colony increases, it is difficult to see how disunion on very solemn questions can be prevented, unless measures be taken for planting our church within it in the perfection of her order and discipline. The history of our North American settlements may teach us the wisdom of anticipating the evil of a colony growing in strength, and in ignorance of the benefits of efficient church government. And all experience confirms the opinion, that no Christian community should be left without the counsel and control of a church in the completeness of her polity. We are happy to inform you that a proprietor of land in South Australia has already offered to build, at his own cost, a church at Adelaide, to endow the bishopric with land to the amount of 270*l.* per annum, and to furnish plans, &c., for a bishop's residence. Other individuals have also contributed gifts of land to the amount of 100*l.* per annum. We have no doubt that such examples of Christian munificence have only to be known in order to be followed. From the Colonial Bishoprics' Fund we have obtained a grant of 5,000l., which will yield a further endowment of about 400l. per annum. And we trust that, with your kind co-operation and aid, the whole proposed endowment of 1,000l. per annum will be speedily provided for the bishop. We, therefore, appeal to you for assistance towards the completion of this work, the benefit and utility of which to the interests of religion, and to the permament well-being of the colony, can scarcely be exaggerated. We have the honour to be, your obedient humble servants,

"H. R. Dickinfield,
"George Gawler,
"J. Leycester Adolphus,
"William Leigh.
"J. G. Gifford, Hon. Sec.

"P.S. You are requested to address any communication on the subject of the foregoing letter to the rev. J. G. Gifford, hon. sec., 79, Pall Mall."

JERUSALEM.

Extract of a letter from the bishop of the united church of England and Ireland in Jerusalem, dated Jerusalem, May 27th, 1842:—"I need not repeat what by this time must have become familiar to you from the public papers, respecting our safe arrival and favourable reception in Jerusalem; but, finding that various strange reports have since been busily circulated respecting my position, it will, I am sure, be gratifying to yourself and the friends of religion generally, to hear that there is no truth in them, and that the kind reception we met with on our arrival has been followed up to this moment; we have met with nothing but respectful and kind treatment from the authorities, both civil and ecclesiastical. The building of the church is proceeding as rapidly as is possible in this country.... I feel fully persuaded that, under the divine blessing, much good will be effected by the simple fact of our exercising the ministry of our church, without trespassing in any way beyond our prescribed limits."

*Ordination.*—April 27, the bishop ordained as deacon, in the temporary chapel of the London Society for Promoting Christianity amongst the Jews on Mount Zion, Mr. John Mülheisen, of the Church Missionary Society, appointed to the mission in Abyssinia. The chapel was crowded; six clergymen were present, besides many English travellers. Mr. Mülheisen will remain at Jerusalem some months to receive priest's orders, but will, meanwhile, be most actively engaged.

## Miscellaneous.

### Episcopal Theological Seminary at Bexley, West Africa.

While so many attempts have been made to explore Africa, and develop her physical and commercial resources, it is gratifying to learn that her moral wants have not been forgotten. The pious efforts of the missionary have established the melancholy fact, that the white man cannot, without fearful loss of life, encounter the climate of tropical Africa. It is therefore with great pleasure that we lay before our readers a plan to obviate so formidable an obstacle, and to unite the Christian sympathies of Britain and America in its performance. It is proposed to establish at Bexley—a village beautifully situated on the river St. John (West Africa), and founded with special reference to that object—an institution to train from among the African youth a body of intelligent and pious clergy, to meet the wants of the various colonies on that continent and the West Indies, and to supply the many urgent calls of the native population. Some of these appeals have been very affecting; and, while the sad experience of the past forbids the further sacrifice of valuable European life, Bexley is happily placed in the very centre of the Bassas and Kroomen—tribes of great intelligence, and most anxious for instruction—midway between Sierra Leone and Cape Palmas. Nor should it be forgotten that, while the various dissenting bodies have planted with signal success their missions along that coast and in the interior, there is no episcopal church between those points—a distance of 500 miles—though there have been strenuous efforts made by the colonists scattered along that extensive tract, to secure the aid of the church in building up episcopal institutions among them. A few pious and well-educated persons at Monrovia formed themselves, some years since, into a church, but, after unavailing efforts to procure a missionary, they were merged into the existing denominations; and the rev. G. V. Cæsar, a coloured clergyman of great worth, raised up an interesting congregation of one hundred members at another village, but after his death they also, for want of *fostering* care, were dissolved and *absorbed by the baptists and methodists*. If a church were planted at Bexley, and a school attached to it, many of the natives would flock to it, as several of their young men have already gone to America to obtain the instruction which they in vain sought at home. One of these youths (prince Peter Harris) is now engaged in teaching his future subjects; and another, a grandson of the king of Ashantee, is about to receive ordination at the hands of bishop Brownell, of Connecticut, in order to fit him for returning to Africa as a missionary. No portion of the heathen world presents a more promising field for immediate effort; and surely we owe to her, for our past sins, a large share of our sympathies. We lay before our readers the touching appeal of the pious bishop of Kentucky, and hope that it will be liberally responded to by the churchmen of England. We are informed that the gentleman who projected this benevolent enterprise has offered to pledge himself that, if one-half of the amount requisite to endow the projected preparatory school and theological seminary be contributed in this country, a similar sum shall be provided in the United States. The plan has met the warm approval of several distinguished personages, and contributions, to be applied under the direction of a committee of gentlemen, will be received at the bank of Messrs. Biddulph, Charing-cross; by Messrs. Ralston, Tokenhouse-yard; and Messrs. Hatchard, Piccadilly.

*To the Bishops and Clergy of the Church of England.*

Theological Seminary, Lexington, Kentucky, Nov. 10, 1840.

Fathers and brethren in Christ!—My position and sacred duties have long brought me into close relation to many of the unfortunate sons of Africa sojourning in these United States, and inspired me with a lively interest in whatever concerns their unhappy race or their benighted country. The philanthropic efforts of my fast friend, Elliott Cresson, esq., in their behalf, have long since commanded my cordial admiration. Into none of these have I entered with livelier enthusiasm than into his wishes with regard to the establishment of a literary and theological institution of a high order, on the coast of Africa, for the purpose of training her own sable sons to fill with usefulness and distinction the various learned

professions and eminent stations which are fast opening amongst her prosperous colonies. I have long rather wished than hoped that it might be in the power of episcopalians in this country, cordially to respond to the noble proposal of your own illustrious statesman, Lord Bexley, to lay the foundations of such an institution. Nor will I affect to deny that the numbers and wealth of episcopalians in the United States are such that they certainly could, without detriment to any other good work, carry this enterprise to a successful issue. But then it is equally true that their surplus wealth is not great, and that the calls upon them for nearer and more pressing objects are exceedingly numerous and urgent. And it is respectfully submitted to your benevolence whether the most noble and worthy motives may not animate us, whilst we reverently refer this great enterprise back again to the generous sympathies and abounding beneficence of those who first gave it a favourable ear. And of this are we well assured, that we have only to satisfy you of the practicability of the project, and of the benign results which must flow to injured Africa, in order to secure in its behalf the most ample endowments; since we are at a loss which most to admire, the beneficent Providence which has constituted the small island of Great Britain the golden treasury of the earth, or the abounding grace which of late has disposed so many Christian hearts to inscribe "Holiness to the Lord" upon their vast possessions. The success of the coloured American colonies upon the western coast of Africa is no longer matter of conjecture. Agriculture and commerce are so far established that a retrograde movement is little to be feared. If not, the onward progress must be in a ratio of incalculable progression. Already interest begins to sustain this benevolent movement, and the establishment of a line of regular packets, manned by coloured people, opens the door for that voluntary and thrifty emigration without which a colony never yet became a great nation. At this point the foundation of institutions to bless future unborn unnumbered thousands is loudly called for, and every year's delay is fruitful of difficulties. These colonies already have their common and grammar schools. In a very few years they will need their colleges. The sentiment would be nearly universal that in no hands would it be more sure of popularity and success than in the hands of episcopalians. For the remark of your own most reverend archbishop Secker, nearly an hundred years ago—"that all the various denominations like the episcopal church next best to their own—" is as emphatically true now in America and Africa as it could possibly have been in England when first uttered. In a word, the hopes of Africa and the prospects of the Redeemer's kingdom would brighten in that day which saw the hearts of Christians in Great Britain kindling with holy fervour for the establishment of a literary and theological institution in Liberia, worthy of the patronage of her own illustrious sons.

B. B. SMITH,
Bishop of the episcopal church in the state of Kentucky, and superintendent of public instruction for that commonwealth.

*Additional Colonial Bishoprics.*—The archbishops and bishops forming the committee appointed to arrange measures in concert with her majesty's government, for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, deem it right, at the expiration of a year from the time of their appointment, to report the progress which, by God's blessing, they have been enabled to make towards the attainment of the great object proposed. In the autumn of last year, her majesty was pleased to issue her royal letters, erecting New Zealand into a bishopric, and the rev. George Augustus Selwyn, having been consecrated first bishop of that see, embarked on the 26th December in the same year for his diocese, accompanied by five clergymen and three catechists, being candidates for holy orders. One-half of the requisite endowment of this see, namely, 600*l.* a-year, will be provided by a special contribution to the fund from the Church Missionary Society, until they shall be enabled to redeem this annual payment by a grant of land producing an equal revenue. This first design being happily accomplished, the committee then proceeded to take the necessary steps for securing the advantages of episcopal superintendence to the clergy and congregations of our own communion in the islands and on the coasts of the Mediterranean; and they have much satisfaction in stating, that the queen has been pleased to declare her intention of founding an episcopal see at Gibraltar, and of nominating the rev. George Tomlinson to be the first bishop thereof. Towards the endowment of this see the committee have appropriated the sum of 20,000*l.* to be invested in English securities, and have appointed a sub-committee to solicit special contributions in aid of the fund to be set apart for this purpose. Her majesty has also been graciously pleased to sanction the separation of Van Diemen's Land from the vast diocese of Australia, and to approve of the foundation of a separate bishopric for the former colony. The rev. Francis Russell Nixon has been called to be the bishop of this new see. The main part of the endowment will be obtained by a transfer to the bishop of the provision hitherto made for the support of an archdeacon; but a grant of 5,000*l.* in aid has been voted from the general fund, and a sub-committee has been named to collect such a further sum, from parties specially interested in the well-being of the colony, as may suffice to raise the revenue of the bishop to the required amount. The progress already made must be regarded as a cause of thankfulness, and an encouragement to further efforts. Within twelve months from the date of the declaration agreed upon at Lambeth, three new bishoprics have been founded; and the committee of archbishops and bishops are now devising measures for the erection of episcopal sees in the colonies of New Brunswick and South Australia. When these arrangements shall be completed, they will proceed to direct their attention to the important dependencies of the Cape of Good Hope and Ceylon. The archbishops and bishops forming the committee request attention to the statements circulated by the several sub-committees, of the evils resulting from the want of episcopal government in four important settlements; and they take this opportunity of renewing their appeal to all who value their own privileges as members of the church, solemnly calling upon them to forward by their labours, their offerings, and their prayers, a work which comes recommended by the unanimous voice of the bishops, and which has for its object the building up of the church in every country and province of that extensive empire which the providence of God has subjected to the dominion of the British crown.

By order, ERNEST HAWKINS, Hon. Sec.
79, *Pall Mall*, 25*th June*, 1842.

## TO OUR READERS.

We have pleasure in recommending a new and beautifully illustrated edition of "Eucharistica," by archdeacon S. Wilberforce: Burns. Also, Mrs. Milner's "Christian Mother:" Simpkin and Marshall; which first appeared (the authoress ought to have stated) in this magazine. We have received Simpson's "Clergyman's Manual:" Groomridge. It contains a vast deal of useful information. We shall shortly notice it more particularly.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

# REGISTER

OF

# Ecclesiastical Intelligence.

## SEPTEMBER, 1842.

## Ordinations.

ORDINATIONS APPOINTED.

Bp. of Carlisle, Sept. 25.
Bp. of Exeter, Sept 25.
Bp. of Lincoln, Sept. 25, at Lincoln cath.
Bp. of Peterborough, Sept. 25.
Bp. of Salisbury, Sept. 25, at Salisbury.
Bp. of Ely, Nov. 27, at Ely.
Bp. of Winchester, Dec. 11.
Bp. of Oxford, Dec. 18, at Oxford.

ORDAINED

*By* Bp. of Durham, *at Auckland Castle, July* 10.

PRIESTS.

*Of Cambridge.*—C. Campbell, B.A., St. John's; M. Hill, B.A. Jesus; O. James, B.A., St. John's.
*Of Dublin.*—H. W. Tibbs, M.A.
*Of Durham.*—J. Burrell, W. B. Galloway, M.A., G. Ornsby, A. D. Shafto.
*Of Aberdeen.*—A. Bethune, M.A., King's.

DEACONS.

*Of Oxford.*—B. C. Kennicott, B.A., Oriel.
*Of Cambridge.*—J. H. Bastard, B.A., Trin.
*Of Dublin.*—J. Leeson, B.A., E. H. Nelson, B.A.
*Of Durham.*—W. Brown, B.A., C. J. Carr, B.A., H. Church, G. Dacre, M.A., H. W. Hodgson, B.A., W. Montague, F. B. Robertson, B.A., G. Walker.
*Literate.*—B. Hurst.

*By* Bp. of Hereford, *at All Saints' church, Hereford, July* 17, for Bp. of Lichfield.

PRIESTS.

*Of Oxford.*—H. M. S. Champneys, M.A., Brasenose; J. Mason, B.A., Queen's (*lett. dim. bp. of Worc.*).
*Of Cambridge.*—W. H. Barber, Magd.; E. H. Carr, M.A., Trin.; J. Garvey, B.A., Christ's; J. A. Hatchard, B.A., C.C.C.; R. J. Hope, B.A., Cath.; W. S. Vawdrey, M.A., Queens'.

DEACONS.

*Of Oxford.*—R. H. Merewether, B.A., Alb. H.
*Of Cambridge.*—S. C. Brown, B.A., St. John's; H. B. Greenwood, Cath.; R. Hey, B.A., C. H. Ramsden, B.A., Trin.; W. Rowe, B.A., Caius; G. Wagner, B.A., Trin. (*lett. dim. bp. of Chichester*); J. B. Webb, B.A., C.C.C.; J. Winter, B.A., Jesus.

*By* Bp. of Bangor, *in the cathedral, Bangor.*

PRIESTS.

*Of Oxford.*—J. G. Jones, B.A., Jesus.
*Of Dublin.*—J. Evans, B.A., Trin.

DEACON.

*Of Oxford.*—J. M'Intosh, B.A., Ch. Ch. (*lett. dim. bp. of St. Asaph*).

*By* Bp. of Chester, *in the cathedral of Durham, July* 24.

PRIESTS.

*Of Oxford.*—G. H. M'Gill, B.A., Brasen.; T. C. Maule, B.A., St. John's; R. Powell, M.A., Wor.; D. D. Stewart, B.A., Exet.; J. B. Sweet, M.A., Ball.; D. J. Yonge, B.A., New Inn H.
*Of Cambridge.*—T. S. Ackland, B.A., St. John's; H. G. Baily, B.A., Christ's; W. Gray, B.A., Cath.; Wm. Haddon, B.A., Trin.; D. S. Hodgson, B.A., C.C.C.; H. O. Irwin, B.A., Pemb.; G. T. Kingdon, M.A., Trin.; S. Moon, B.A., C. Richson, B.A., Cath.; W. Spencer, B.A., St. John's; H. Wilson, B.A., Trin.
*Of Dublin.*—A. W. Archer, B.A., G. Bamford, B.A., E. E. Carr, B.A., J. Cookson, B.A., W. M. Mears, M.A., J. Meredith, B.A., W. Penefather, B.A.
*Of Durham.*—A. H. Hulton, B.A.
*Of St. Bees'.*—F. A. Bartlett, J. Dawson, J. Litter, W. Sutcliffe.

DEACONS.

*Of Oxford.*—T. Goff, B.A., Oriel; T. Hugo, B.A., Worc.; J. Paul, B.A., Magd. H.; C. C. Southey, B.A., Queen's.
*Of Cambridge.*—R. N. Featherstone, B.A., Jesus; J. P. Firmin, B.A., Queens'; D. H. Morice, B.A., Trin.; G. H. Stevens, B.A., Magd.; R. C. Swan, B.A., St. John's; J. Yonge, B.A., C.C.C.
*Of Dublin.*—B. Arthure, B.A., G. Barton, B.A., G. G. Cashman, B.A., H. G. Price, B.A., J. Richardson, B.A., W. Walter, M.A., J. C. Wood, B.A.
*Of Durham.*—W. Messenger.
*Of St. Bees'.*—J. H. Butcher, E. T. Clarke, J. Dalton, D. O. Etough, G. Lancaster, M. H. Maxwell, J. M. Woodmason.

*By* Bp. of Norwich, *in the cathedral church of Norwich, Aug.* 7.

PRIESTS.

*Of Oxford.*—W. C. Rawlinson, B.A., W. H. Webb, M.A., Magd. H.
*Of Cambridge.*—J. Beckwith, B.A., C.C.C.; C. Blackden, B.A., Queens'; J. M. Brackenbury, M.A., St. John's; J. Chevalier, B.A., Caius; J. N. Cooper, B.A., C.C.C.; F. Daubeny, B.A., Jesus; C. J. Fisher, B.A., John's; R. Leggett, B.A., Caius; J. P. Royle, B.A., St. John's; J. P. Royle, B.A., Trin.; J. K. Tucker, B.A., Pet.; M. Turner, B.A., Emm.
*Of the Ch. Miss. Coll.*—S. C. Franklin.

DEACONS.

*Of Oxford.*—T. H. Chase, B.A., Queen's; W. N. Lucas, B.A., Trin.; T. H. Mynors, B.A., Wad.; J. U. Robson, B.A., Magd. H.; G. Shand, B.A., Queen's; W. C. Ward, B.A., All Souls.
*Of Cambridge.*—A. Bellman, B.A., Pet.; J. H. Clubbe, B.A., St. John's; W. Collett, B.A., Pet.; G. Crabbe, B.A., Queens'; G. W. Darby, B.A., St. John's; G. Drury, B.A., Christ's; J. Fleming, B.A., St. John's; H. Golding, B.A., Trin.; H. Hall, B.A., Magd.; A. Hamilton, B.A., Caius; J. F. Herschell, S.C.L., Queens'; T. G. P. Hough, B.A., G. Jackson, B.A., Caius; C. W. Lohr, B.A., C.C.C.; H. P. Marsham, S.C.L., Trin. H.; J. Postle, B.A., C.C.C.; A. Ramsay, B.A., Trin. (at the request of the bp. of Chichester); M. S. Suckling, B.A., Trin.; R. Surtees, B.A., C.C.C.; J. A. William, B.A., Clare H.

*By* Bp. of Ripon, *in the Cathedral, July* 21.

PRIESTS.

*Of Cambridge.*—T. Cheadle, B.A., Sid.; H. L. Distin, B.A., Caius; J. Harris, B.A., Cath.; J. W. Irving, B.A., E. Maxwell, M.A., Trin.
*Of Durham.*— — Shunier, M.A. (*lett. dim., abp. of York*).
*Of St. Bees'.*—L. Roberts.

DEACONS.

*Of Oxford.*—J. C. Bradley, B.A., Queen's; P. W. Vaux, B.A., Magd. H.; G. L. Waite, B.A., Univ.
*Of Cambridge.*—W. Balderston, B.A., St. John's; J. Bickerdike, B.A., Trin.; J. Blackburn, B.A., J. C. Chambers, B.A., St. John's; J. C. Chambers, B.A., Emm.; W. Clayton, B.A., Queens' (*lett. dim. abp. of York*).
*Of Dublin.*—W. Kelly, B.A.
*Of Durham.*—J. T. Macintosh, B.A., J. A. Whitehead, B.A.
*Of St. Bees'.*—C. Thompson.
*Literates.*—W. Chamier, E. Reddall.

## Preferments.

| *Name.* | *Parish & County.* | *Pop* | *Pat.* | *Val. £.* |
|---|---|---|---|---|
| Allen, R. | St. Peter's (P. C.), Emsworth, Suss. | | | |
| Atwell, W. | Clonoe (R.), Tyrone | | Trin. coll. Dublin | |
| Bearcroft, J. | Hadsor (R.), Worc. | 100 | J. H. Gatton, esq. | *254 |
| Bird, E. | St. Thomas (R.), Birmingham | | Trustees | 560 |
| Bowness, J. | Hutton Bonville (P.C.), Yorksh. | 112 | Miss Pierse | 53 |
| Brookfield, W. H. | St. Luke's (P. C.), Berwick-street, London | | Rect. of St. James, Piccadilly | |
| Browne, J. | Haxey (V.), Linc. | 1868 | Abp. of York | *550 |
| Butler, W. A. | Raymochy (R.), Donegal | | Trin. coll. Dublin | |
| Casson, G. | Oulde (R.), Northampton | 458 | Brasenose coll., Oxford | *355 |
| Chavasse, H. | Rushall (V.), Staff. | 692 | W. Mellish and B. Gurdon, esqrs. | *292 |
| Courtenay, R. | Thornton Watlass (R.), York | 448 | M. Milbank, esq. | 475 |
| Cox, J. E. | Southtown (P. C.), Suff. | 1304 | Earl of Lichfield, &c. | |
| Cundill, J. | St. Margaret's (P. C.), Durham | | D. & C. of Durham | 409 |
| Davies, — | Trinity (P.C.), Nottingham | | | |
| Deedes, G. P. | Netherbury c., Beaminster (V.), Dorset | 4910 | Hon. and rev. F. Bouverie | *524 |
| Edwards, E. | East Winch (V.), Norfolk | 466 | Rev. G. E. Kent | *188 |
| Gifford, J. G. | St. Matthew's, Spring Gardens, London | | | |

## Preferments—CONTINUED.

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Gibbons, G.... | Wilton (P. C.), Norf..... | | | |
| Gibbings, R... | Clondehorka (R.), Donegal ..... | | Trin. coll. Dublin ... | |
| Green, J..... | Cammeringham (V.), Linc. ..... | 134 | Lord Monson | 140 |
| Green, W. M.. | Chapel Russell, Palas Kenry (R.), Limerick ..... | | | |
| Grier, J. W... | Amblecote..... | | Earl of Stamford ..... | |
| Grisdale, J.... | Burton Hastings (P. C.), Warw... | 253 | T. Grove, esq. | 87 |
| Haggitt, R ... | Fornham All Saints (R.) cum Westley, Suff. ..... | 442 | Clare Hall, Camb. .. | *738 |
| Harrison, J. G. | Queenborough (P. C.), Kent ..... | 600 | Mayor and corp. .... | *53 |
| Haughton, H. P..... | Flimwell (C.), Suss. | | Bp. of Chichester ... | |
| Hayes, T. .... | Bracewell (V.), Yorks. ..... | 160 | Earl de Grey | 123 |
| Hobson, W. T. | Strelley (R.), c. Bilbrough (R.), Notts..... | 426<br>230 | T. W. Edge, esq. ..... | *90<br>273 |
| Holmes, A. ... | Kirk Patrick, Isle of Mann ..... | 2195 | The bishop.. | 129 |
| Hurt, W. T... | Sutton (V.), Notts. | 1062 | Duke of Portland ..... | 185 |
| Ingham, T. B.. | Rainhill (P.C.).... | | | |
| Jackson, J.... | St. James's, Hornsey, Middx. .... | | | |
| James, — .... | St. Thomas's, Charter-house, London ..... | | | |
| King, B..... | St. George's-in-the-East (R.), Middx. | 38505 | Brasenose coll., Oxford ..... | *396 |
| Kermode, W.. | Ramsey c., Isle of Mann ..... | | | |

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Maskell, W. .. | Corscombe (R.), Dorset..... | 714 | Own petition | *514 |
| Meade, E. .... | Winkfield (R.), Wilts. ..... | 998 | | *237 |
| Moore, T. .... | West Harptree (V.), Som. ..... | 536 | The crown.. | *128 |
| Morris, G. .... | St. Allen (V.), Cornwall ... ..... | 637 | Bp. of Exeter | *174 |
| Murphy, J. ... | Kilmocomogue (V.), Cork ..... | | Bp. of Cork, &c. ..... | |
| Palliser, J. ... | Clonmell (R.) .... | | | |
| Parker, J. .... | Ellerburne (V.) Yorks. ..... | 102 | Dean of York | 131 |
| Porter, C. .... | Aghnamullan (R.), Monaghan..... | | Bp. of Clogher | |
| Renington, R.. | Quernmore (P.C.), Lancaster ..... | | Vic. of Lanc. | |
| Redwar, G. R. | St. Thomas's (P.C.), Chancery-lane, London.... .... | | Hyndman's Trustees.. | |
| Rhodes, E. D. | Kensington (P.C.), Bath ..... | | R. Heywood, esq. ..... | 250 |
| Richardson, E. | Oxcombe (R.), Linc. | 32 | B. Grant, esq. | *125 |
| Shepherd, R.. | St. Margaret's, Stanstead (D.), Herts..... .... | 107 | Mrs. C. Pratt | 6 |
| Smith, F. .... | Tarrant Rushton (R.), Dorset .... | 226 | Rev. G. E. Saunders.. | 219 |
| Sunderland, S. | Penistone (V.), Yorks. .. ..... | 5201 | A. Bosville, esq. ..... | *147 |
| Townsend, G. F. ..... | Brantingham (V.), Yorks. ..... | 462 | D. and C. of Durham .. | 178 |
| Villiers, W.... | Shenstone (V.), Staff. ..... | 1927 | Rev. J. Peel | *488 |
| Wade, C. J. .. | Lower Gravenhurst, Beds. ..... | 77 | Ld. chan. [.. | *243 |
| Watson, J. W. | St. Mary's, Preston (P.C.), Lanc..... | 4000 | Bp. of Chester, &c. .. | 130 |

Atkinson, H., mast. of Drax sch. (pat. trustees of Reed's charity).
Clarke, B. J., preacher cath. Tuam (pat. d. and chap).
Clarke, L. S., chap. earl of Egremont.
Connolly, J. C., chap. Woolwich dock-yard.
Davidson, J., mast. of St. John's hosp., Barnard Castle.
Fawcett, J., chap. lord Dunsany.
Finch, B. S., chap. earl of Buchan.
Graham, J., chap. Londonderry gaol.
Kirkby, R., sec. mast. of Felsted gram. sch.
Laing, C., chap. E. I. Co.'s service, Bombay presidency.
Maxwell, M. H., chap. earl of Stair.
Melligan, J., chap. cathed. Downpatrick.
Richards, T. W., math. mast. of Oundle sch.
Stede, J., chap. earl of Macclesfield.
Tait, A. C., head mast. of Rugby sch.
Tyrwhitt, R. E., chap. E. I. Co.'s service, Bombay.

## Clergymen deceased.

Andros, J., p. c. of Haroldston, Pembroke, 52.
Blashfield, C.W., rect. of Goitrey, Monmouth.
Bromfield, T. R., late vic. of Napton and Grandborough, Warw., 74.
Browne, P., dean of Ferns and inc. Gorey.
Commeline, F., vic. of Claverdon, Worc. (pat. archd. of Worc.), 46.
Corfield, T., vic. of Much Wenlock, Salop (pat. Sir W. W. Wynne), 34.
Edgar, J., rect. of Kirton, Suff. (pat. ld. chanc.); vic. Falkenham, Suff. (pat. ld. chanc.), 81.
Fisher, T., North Ferriby, Hull, 82.
Goodenough, J., rect. of Godmanstone (pat. family); p. c. of Nether Cerne, Dorset (pat. F. I. Browne, esq.).
Gregg, J. H., formerly of Uphill, Jamaica, 58.
Hughes, J., rect. of Lanvaltag, Pemb.; p. c. Lanwinio, Carmarth. (pat. bp. of St. David's), 74.
Innes, G., rect. of Hilperton, Wilts. (pat. Long family), 89.
Jones, S., formerly chap. at St. Helena, 69.
Jones, J., St. Owen's, Hereford, 58.
Knight, R. H., rect. of Weston Favell, Northamp. (pat. R. A. Knight, esq.); vic. of Earl's Barton, Northamp. (pat. lord chanc.), 79.
Linzee, E., rect. of West Tilbury, Essex, 68.
Longmire, D., Erle Stoke, Wilts.
Lushington, W. H., rect. of Eastling, Kent (pat. earl of Winchelsea).
Maddrell, H., vic. of Kirk Christ Lazayre, Isle of Man (pat. crown) 77.
Marychurch, W. T., rect. of Sudbourne c., Oxford, 40.
Page, R. L., at Drinkston, Suff., 37.
Pocklington, H. S., vic. of Stebbing, Essex (pat. Mrs. Batt), 89.
Rodd, E., D.D., preb. of Exeter, 75.
Sutton, T., rec. of Congell, Meath.
Tennant, R. J., min. English church, Florence.
Trimmer, H., at Norwich, 84.
Wells, J., rec. of Broxford, Berks., 72.

## University Intelligence.

### OXFORD.

*Magd. election.*—H. C. Onslow, M.A.; rev. T. Butler, M.A.; rev. E. K. Burney, M.A.; F. Pretyman, B.A., demies; and G. W. Paul, B.A., Wad., were elected and admitted probationary fellows. T. J. Prichard, Oriel; J. G. Wenham, St. John's; G. Smith, Ch. Ch.; W. W. Bradley, Linc.; J. E. Millard, Magd. H.; R. H. Hill, Exet.; T. Keble, were elected and admitted demies.

### CAMBRIDGE.

[We promised in our last register to give this month some details of the installation of his grace the chancellor. We must beg our readers to excuse us from redeeming our pledge. A mere meagre account would not gratify them, and for full particulars our pages are not sufficiently extended. We can, therefore, only say that the installation was celebrated with the utmost magnificence.]

NOTICE.

*July* 23.—The queen's professor of the civil law has given notice that he will commence his course of lectures, which occupies a portion of three terms, on Tuesday, the 8th day of November. The lectures will be read in the Law School. The days of attendance in each week during the Michaelmas term will be Tuesday, Thursday, and Friday; at twelve o'clock on Tuesday, and at ten o'clock on Thursday and Friday. The professor has appointed the following days for examination:—Wednesday, 16th November; Wednesday, 30th November; Friday, 9th December. The examination will be conducted on each day from nine to twelve, and from one to half-at three o'clock.

CIVIL LAW CLASSES. 1841—1842.

FIRST CLASS.

Hindley, Hugh Johnson, Queens' college.
Milliner, Thomas Darnton, Magdalene college.

SECOND CLASS.

Morrison, Lamare, Trinity college.
Marsham, Henry Philip, Trinity hall.
Seymour, William, Trinity hall.

THIRD CLASS.

Bruton, Walter Mellon, St. Peter's college.
Stawell, Joseph George, Gonville and Caius college.

*July* 30.—*Select Preachers.*—The following persons have been elected each for the month to which his name is affixed:—

1842. October.....The Hulsean lecturer.
November....The rev. T. E. Hankinson, Corpus.
December....The rev. R. C. Trench, Trinity.
1843. January.....The rev. C. Lawson, John's.
February ...The rev. E. Steventon, Corpus.

1843 March .....The rev. prof. Robinson, Trinity.
April .....The Hulsean lecturer.
May .....The rev. J. W. Blakesley, Trinity.

## COMBINATION PAPER, 1842.

### PRIOR COMB.

Aug. 7. Mr. Du Boulay, Clar.
14. Mr. Gwilt, jun., Cai.
21. Coll. Regal.
28. Coll. Trin.
Sep. 4. Coll. Joh.
11. Mr. Butler, Magd.
18. Mr. Tomkins, Cath.
25. Mr. H. T. C. Hine, Corp.
Oct. 2. Mr. Pratt, Cai.
9. Concio ad Clerum.
16. Coll. Regal.
23. Coll. Trin.
30. Commem. Benefact.
Nov. 6. Coll. Joh.
13. Mr. Shorting, Pet.
20. Mr. Smith, Pemb.
27. Mr. Cathrow, Corp.
Dec. 4. Mr. F. Jerrard, Cai.
11. Coll. Regal.
18. Coll. Trin.
25. Coll. Joh.

### POSTER COMB.

Aug. 7. Mr. Fowler, Trin.
14. Mr. Garden, Trin.
21. Mr. E. F. Hankinson, Trin.
24. Fest. S. Bart. Mr. Ottley, Trin.
28. Mr. J. W. North, Trin.
Sep. 4. Mr. G. Wallace, Trin.
11. Mr. Ball, Joh.
18. Mr. Sculthorpe, Joh.
21. Fest. S. Matt. Mr. Howard, Joh.
25. Mr. Tomlinson, Joh.
29. Fest. S. Mich. Mr. R. M. Ward, Joh.
Oct. 2. Mr. W. G. Barker, Joh.
9. Mr. Bury, Joh.
16. Mr. Fellows, Joh.
18. Fest. S. Luc. Mr. T. Hall, Joh.
23. Mr. H. Snow, Joh.
28. Fest. SS. Sim. et Jud. Mr. C. Turner, Joh.
30. Mr. Clutterbuck, Pet.
Nov. 1. Fest. Om. Sanct. Mr. Peat, Pet.
6. Mr. Wirgman, Pet.
13. Mr. Wix, Pet.
20. Mr. Daniel, Pet.
27. Mr. Garden, Pet.
30. Fest. S. And. Mr. T. T. Smith, Pet.
Dec. 4. Mr. Myers, Clar.
11. Mr. Bolton, Clar.
18. Mr. Du Boulay, Clar.
21. Fest. S. Thom. Mr. Begbie, Pemb.
25. Fest. Nativ. Mr. Bourne, Cai.
26. Fest. S. Steph. Mr. Pratt, Cai.
27. Fest. S. Joh. Mr. Daniel, Cai.
28. Fest. Innoc. Mr. Gwilt, jun., Cai.

| | *Respon.* | *Oppon.* |
|---|---|---|
| | *Resp. in Jur. Civ.* | |
| Mr. Babbage, Trin. | | Mr. Bates, Jes.<br>Mr. Fisher, Jes. |
| | *Resp. in Medic.* | |
| Mr. Latham, Regal. | | Mr. Potter, Regin.<br>Mr. Thackeray, Cai. |
| | *Resp. in Theolog.* | |
| Mr. Reeve, Clar. | | Mr. Cheere, Regin.<br>Mr. Hall, Clar.<br>Mr. Burnaby, Cai. |
| Mr. Ferrand, Trin. | | Coll. Regal.<br>Coll. Trin.<br>Coll. Joh. |
| Mr. Raymond, Trin. | | Mr. Lowe, Chr.<br>Mr. Holland, Regin.<br>Mr. Jonas, Clar. |
| Mr. Mason, Clar. | | Mr. Kelly, jun., Cai.<br>Coll. Regal.<br>Coll. Trin. |
| Mr. Armstrong, Joh. | | Coll. Joh.<br>Mr. Staunton, Chr.<br>Mr. Heselrige, Regin. |

*Model of the Tage Muhal, at Agra.*—A magnificent ivory model of an Indian temple at Agra has been presented to the university by Mr. Richard Burney, M.A., of Christ's college. It has been placed in the Pitt press, and, as an elaborately beautiful and interesting work of art, will well repay a visit of inspection. The value of the model is stated to be nearly 7,000*l*. Agra, we may observe, is the capital of a province of Hindostan Proper, situated on the right bank of the Jumna, in long. 77° 56E., lat. 27° 12N. It was once the most splendid of all the Indian cities, and now exhibits the most magnificent ruins.

## Proceedings of Societies.

### NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH.

The editors have received from the secretary the following communication, but too late for insertion in last register:—

The meetings of the National Society for Promoting the Education of the Poor in the Principles of the Established Church have been attended during the last month by the lord bishops of Bangor, Chester, and Salisbury; very rev. the dean of Chichester; T. D. Acland, esq., M.P.; rev. H. H. Milman; rev. John Jennings; rev. W. Short; Anthony Hammond, esq.; G. F. Mathison, esq.; Richard Twining, esq.; Samuel F. Wood, esq.; and rev. John Sinclair. A number of schools have been received into union, and the sum of 1165*l*. voted in grants towards building, enlarging, and fitting up schoolrooms at Deptford (Bishop Wearmouth), Tenby, Llanelidan, Llaniestan, Catcott, Walton, Fulford, Norbury, Hindringham, Earls Barton, Podington, Rudry, Bawdeswell, Saul, Nempnett, Frimley, Washwood Heath, Wardle, Newton-in-Mottram, Wootton Bassett, Pudsey, Birmingham St. George, Newport St. John, St. Helen's, Colmere, Robinhood-in-Ham, Bodfaen, Birmingham St. Philip, and Bedford-in-Leigh. The masters engaged by the society to organise schools in union will be employed this month under the Leicester and Stafford Boards of Education and the school managers of Hampstead. The society's inspector, the rev. Henry Hopwood, M.A., is visiting schools in the diocese of Oxford. The report read at the annual meeting in May, with an appendix containing, among other articles, an account of the new training college at Stanley Grove, Chelsea, is now in course of distribution, and may be procured at the office of the society in Westminster. It is an interesting evidence of the importance attached to the society's operations by the persons best acquainted with their results, that the masters of national schools in nearly all parts of the kingdom, being invited to assist in circulating copies of the report throughout their several neighbourhoods, have not only in every instance cheerfully complied with the request, but in many cases have expressed their wish to be themselves subscribers to its funds, either to "show their gratitude for benefits received at the society's training institution," or "to promote, according to their ability, the best interests of the poor."

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The bishop of Jamaica has requested the society to engage clergymen for several vacant appointments in his diocese. The annual income would in no case be less than 300*l*. or more than 400*l*. sterling. The society is anxious to send a clergyman to each of the settlements of Southern Australia and Western Australia. The clergyman appointed to Western Australia would probably be stationed at King George's Sound.

At the meeting in July the society placed on its list of missionaries—J. Gibson, E. Morris, W. S. Darling, A. Sanson, for Toronto. It was also agreed at the same meeting to grant 500*l*. to the bishop of Montreal, towards the erection of churches.

Mr. G. W. Warr has sailed for the diocese of Toronto, where he will act as a catechist until the bishop shall admit him to orders.

Rev. J. Butler has written to announce his arrival at Quebec, Lower Canada.

Rev. W. Darby, of King's college, London, has sailed for Bombay. He will probably be sent by the bishop to join the rev. George Allen, at Ahmedabad. The society will thus have been enabled, chiefly through the assistance of the private fund raised by the dean of Norwich and his friends, to send two missionaries to Gujerat.

In a pastoral letter, addressed by the bishop of Toronto to the members of the church in Western Canada, his lordship bears the following strong testimony to the benefits conferred upon that portion of the British colonies by the Society for the Propagation of the Gospel and the Society for promoting Christian Knowledge:—"These two great missionary societies are the handmaids of the church of England, to extend her blessings to every land—societies which may be truly pronounced the noblest missionary institutions in Christendom, and in whose sympathy and love we are all partakers—societies which, for nearly a century and a-half, have been actively em-

ployed in disseminating true religion by establishing missions, appointing faithful and zealous pastors, founding schools, building churches, supplying the scriptures, prayer-books, and tracts in vast abundance, through all the colonial possessions of the British empire, and more especially through those of North America. They felt that their brethren in the colonies had been accustomed from childhood to worship God in the bosom of the church of England, and that they could perform no greater act of charity than that of supplying their spiritual wants; and, my brethren, what would have been the consequence to this diocese had not these noble institutions put forth their affectionate exertions to relieve our spiritual necessities? Dreadful indeed would have been the moral and religious destitution of thousands in our settlements, but for their untiring labours. It is appalling to imagine the situation in which they would have been placed. Unable to look forward to passing the sabbath in the service of God, they must have either sunk into indifference and unbelief, or become the prey of destructive error. There would have been no clergymen to consult in the hour of difficulty; no blessed sacrament of baptism to their children; no holy ordinance of confirmation or of matrimony to their sons and daughters; no opportunity afforded them of receiving, as the close of life approached, the precious consolations of religion, or of averting the distracting certainty of prayerless interment. All these evils have been to a great extent prevented by these great missionary societies, which sent clergymen at the very first opening of the province, and have continued to multiply their number to the present time; and well have these servants of God fulfilled the glorious objects of their divine mission by proofs daily given of such piety, zeal, and labour, mental and bodily—of hardship patiently endured and fortitude displayed—as render them not unworthy of the primitive ages of the church. Inestimable, therefore, is the debt of gratitude which all who live in this diocese owe to the Society for the Propagation of the Gospel in Foreign Parts and the Society for Promoting Christian Knowledge."

*New Zealand Mission.*—The society have appointed a special committee, with instructions to make an appeal to the public in behalf of the church in the diocese of New Zealand. The New Zealand Company, besides offering an eligible purchase of land, have granted 2,000*l.*, 500*l.*, and 5,000*l.*, for the use of the church in their settlements at Wellington, New Plymouth, and Nelson respectively, on condition that the bishop shall raise an equal sum for the same purpose; or, until he shall be able to do so, shall make annual payments at the rate of five per cent. on these contributions: and they expressed a hope that they shall be able to make still further grants to the same object and on the same conditions. The society have gladly undertaken to assist in thus providing for the religious wants of the colonists, and for the instruction and conversion of the native inhabitants. Out of a large annual grant which they have made for the support of clergymen in the colony, they have allotted £250 to the company's settlements, and have also paid £2000 towards the general fund. It is evident that a large sum is still required before the church can reap the full benefit of the liberality of the company; the bishop, however, unhesitatingly complied with the condition attached to the company's grants, from a confidence that the members of the church would readily assist him in fulfilling these engagements: and it is hoped that, if the effort now made be attended with success, the bishop may be enabled, in a few years, to make a permanent endowment for the church in his diocese.

SCHOOL FOR SONS OF CLERGYMEN AND OTHERS.

*Instructions to Correspondents.*—Arrangements having been satisfactorily concluded for establishing at Marlborough the school, it has been thought desirable that the noblemen, clergy, and gentry, in any way connected with the county of Wilts and the adjoining counties, as also with the counties of Oxford, Devon, and Cornwall, should be specially invited to co-operate with the committee in advancing the work they have undertaken, and in giving to the proposed institution their countenance and support. For the more speedily securing such co-operation, the committee are anxious to obtain the assistance of clergymen resident in the principal towns in those counties, who may be willing to aid the attempt, by undertaking the office of correspondent with the committee through their honorary secretary, the rev. G. H. Bowers, and by their making the subject of the proposed school known in their respective localities, endeavouring at the same time to prevail upon the residents in their neighbourhood to become life governors. It is important for the better success of the efforts made, that, if possible, the subject should be introduced into notice through the medium of friends, or presumed influential individuals. The town of Marlborough is very conveniently accessible from all parts of England by means of the Great Western railway, the principal station on that line being near Swindon (twelve miles distant from Marlborough); and the legislature having sanctioned the formation of a branch from the Swindon station to Cheltenham and Gloucester, of which a portion is already formed and open, and whence a railway to Birmingham has been for some time in operation. From the south-western counties above enumerated, Marlborough is peculiarly easy of access. Those gentlemen who kindly undertake the office of correspondents, are requested to press upon their friends and neighbours the distinctive features of the plan, which are—providing the best possible education and maintenance at cost price; constant superintendence and sound theological teaching, according to the doctrines and formularies of the established church; watchful care over the morals of the boys, as well as over their education: and admission to the privileges of the school by means of nomination only. To those who regard the religious training and moral well-being of their children during their early years as objects of primary importance, the proposed scheme will doubtless present manifest recommendations. And to those who may be desirous to aid such of the clergy as are in straitened circumstances, with the means of giving to their sons the best education possible, and in due time preparing them for the universities, the present plan will afford an opportunity of conferring an invaluable kindness in the most delicate manner. While to those who intend their sons for the church, and wish their minds to be formed and impressed for the sacred office throughout their whole education, this school will likewise present an excellent opportunity of realizing such desire, as it is hoped to establish ultimately, in addition to other studies, the study of Hebrew. Another peculiar feature in the plan is, that of the exhibitions to be established out of the surplus funds arising from the donations made by governors, part will be applicable for the support of successful candidates desirous of entering either of the professions of law or medicine, during their articles—an arrangement which it is believed will prove of essential service to many. The plan of this school has already received the encouraging approval of the archbishop of Canterbury, the bishops of London, Durham, Salisbury, Exeter, Oxford, Ripon, Norwich, Hereford, Lichfield and Coventry, St. David's, Chichester, and Sodor and Man, some of whom have already agreed to qualify as life governors; several noblemen and influential laymen as well as clergymen have likewise declared their intention of supporting the school after a similar manner. It is very important that immediate and active exertions should be made to procure the requisite number of life governors, so as to open the school at Lady-day, 1843.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

The committee of the Society for Promoting the Employment of Additional Curates in Populous Places desire to place before the public a brief statement of their proceedings during the year ending Easter, 1842. These are, of course, the same in character with their labours of previous years, being little more than fresh and accumulating proofs of the spiritual wants of many large towns and rural districts, and of the consequent necessity for increased pastoral superintendence. But the experience of another year has deepened in the mind of the committee their convictions of the importance of a society whose aim is to extend the influence of our holy faith to those untaught masses of the population which are fraught with

il to the peace and order of society, injurious to the t interests of the kingdom at large, and a dishonour the national church. The committee still feel (as is erted in their original address), that it is the duty of state rather than of an association to make provision these wants; and it is hoped that the day is approach- when that duty will be acknowledged and fulfilled. t much of the indifference on the part of the state to form its bounden duty in this respect may be traced to want of due provision for the pastoral care of our pulation. In religious affairs the supply must always cede the demand; and the more extensively the ntry at large is brought to acknowledge the value and ssing of church influences—a result which always fol- s locally upon the erection of a new church or the pointment of an additional parish priest—the sooner l the state be disposed to confer a boon, productive of h evident and incalculable advantages to itself. Im- ssed with these views, the committee again come for- rd, in the full confidence that a ready response will be de to this their appeal by those members of the church o duly appreciate the blessings of her fostering care, scriptural services, and apostolic ministry, and whom ounteous Providence has entrusted with the means of moting her usefulness and stability. They feel that a iety, whose object is nothing less than to provide ans of pastoral care and spiritual superintendence nmensurate with the wants of our dense and overgrown pulation, deserves the warmest support of every rchman, and must at once commend itself to their pest and holiest sympathies. Nor will the friends of society forget how much good has already been ected by its instrumentality. Three hundred and ty-three incumbents have applied for aid through ir respective diocesans; and of these, one hundred d seven are now enabled, by the help of the society's nts, to obtain additional curates and establish addi- nal services in their populous parishes and districts, nprising an aggregate population of more than a mil- n and three-quarters.

SOCIATION FOR PROMOTING THE KNOWLEDGE OF THE CHRISTIAN RELIGION (IRELAND).

From the report of the association for the past year, it pears that the number of bibles issued during the year s 1,262, and of testaments (including 50 copies in sh, granted to the late lord bishop of Meath, for dis- bution in his lordship's diocese), 682, at a cost to the ociation, incurred in reducing the prices of them, of 7*l.* 0s. 8d. The total number circulated by the asso- tion since its formation has been, of bibles 104,688, l testaments 291,725. The number of prayer-books ued gratuitously or sold at reduced prices in the same iod has been 10,452, making the total number issued the association since its formation, 340,765. In this ter department, the association has to acknowledge rant of 2,000 prayer-books from the Society for Pro- ting Christian Knowledge in England, in addition to many examples of the same kind afforded by that erable body in former years. The number of tracts l miscellaneous works distributed during the past year been 12,570, making a total since the formation of society, of 342,883. The association has also made nts of catechetical premiums to 88 parishes—11,300 ldren were examined, and books to the number of 539 les, 237 testaments, 1,327 prayer-books, and 256 mis- aneous works were distributed in premiums, at a cost the association of 43*7l.* 15s. 11d. The amount from scriptions has been 717*l.* 15s. 3d., from diocesan com- tees 205*l.* 9s. 8d., and from sales of books 205*l.* 8s. ; making, together with other small items, a total of 68*l.* 13s. 5d. In order to liquidate a debt of 1,261*l.* 7d. due by the association in December, 1841, ser- ns were preached in several dioceses under the sanc- n of the respective prelates. The result has been most ourable. A sum has been received from the diocese of Dublin, including a donation of 25*l.* from his grace the archbishop of Dublin, and 10*l.* from Mrs. Whately—

| | | | |
|---|---|---|---|
| Amounting to . . . . . | £592 | 12 | 8 |
| From Down and Connor . . . | 210 | 15 | 5 |
| " Clogher . . . . . | 85 | 17 | 0 |
| " Tuam . . . . . | 49 | 13 | 0 |
| " Dromore . . . . . | 52 | 16 | 1 |

which, together with a donation of 20*l.* from the lord bishop of Kilmore and Elphin, makes a total of 1,011*l.* 14s. 2d. The association and the Additional Curates Fund Society have taken the house, No. 132, Stephen's-green, West, where the business of these societies will be in future transacted, and all communications addressed.

CHURCH EDUCATION SOCIETY FOR IRELAND.

115, *Grafton-street, July* 19*th.*

At a meeting of the committee, held on the 29th ult., Frederick Hogan, esq., in the chair, the following resolution was unanimously adopted :—

"Resolved, that inasmuch as it appears that a very unprecedented degree of distress now prevails in the manufacturing districts of England, in consequence of which her majesty has been advised to issue a queen's letter with a view of relieving it, it is the opinion of this committee, that under such circumstances it is not reasonable or becoming in the Church Education Society to seek for pecuniary assistance in those districts; that the travelling secretary be therefore instructed to confine himself in such places, until otherwise directed, to a statement of the principles and claims of the society, and to take every opportunity of informing those clergymen and others who may be disposed to receive him, of the reasons which influenced the committee in coming to this determination."

Receipts of the society in the month of June, 229*l.* 10s. 6d. Value of grants made by the committee in the months of May and June, 68*l.* 2s. 7d.

CHURCH EDUCATION SOCIETY (KILDARE).

On Thursday, the 30th day of June, was held, at the diocesan school-room, Naas, the second annual meeting of the Kildare Diocesan Church Education Society. The lord bishop presided. There was a respectable attendance of the clergy and gentry of the neighbourhood. It appears from the report, that this diocesan branch of the Church Education Society continues to support its existing schools, and to contribute towards the opening of new ones. Within the year the schools in connexion have increased from twenty to twenty-eight, and the pupils from 1,096 to 1,528. The children of the Romish communion in attendance are now more than double what they were at the presenting of the former report. The exact expense of maintaining all these schools cannot be ascertained, but upon those which have sent in full returns, it appears that during the last year there has been spent more than 800*l.*, derived partly from this diocesan society, and partly from the patrons and other friends of each particular school. The committee act upon the plan of making the society perform a circuit through the diocese; that is, they hold their annual meeting in a different part of it in each successive year. Further, they have adopted a rule that a certain number of their committee meetings, viz., one in each quarter of the year, shall be held at three different points in the diocese—points the most remote from that at which they assemble on all other occasions. They have sub-committees for the several districts; but they think that much good will be done by the society itself, as it were, visiting in turn each quarter of the diocese. They account it a matter of great importance to have a large body of the influential laity upon their committee and sub-committees; they profess their conviction that, so long as the clergymen and the principal laity in each parish give their hearty countenance and assistance, the church can never want funds for education, or for any other religious object for the benefit of our own or of foreign lands.

# Diocesan Intelligence.—England and Ireland.

### CHESTER.

The clergy of Chester, with the concurrence of the bishop of the diocese, have determined on the establishment of a school at Chester, in which 100 boys resident in the town shall receive instruction, which shall prepare them for admission to the universities, to the legal or medical profession, and to the army or navy. Mr. John Brindley, so well known by his exposure of socialism, has been appointed to the head mastership.

### LONDON.

The lord bishop of London has appointed the following days and places for holding his visitation :—

| | | | |
|---|---|---|---|
| Oct. 10 | St. Paul's cathedral | Oct. 20 | Chelmsford. |
| 11 | | 21 | Halstead. |
| 12 | | 24 | Colchester. |
| 13 | St. Alban's. | 25 | |
| 15 | Woodford. | 26 | Maldon. |
| 17 | Bishop's Stortford. | 27 | Prittlewell. |
| 18 | Saffron Walden. | 28 | Brentwood. |
| 19 | Dunmow. | | |

### LINCOLN.

*Recantation of the Errors of Popery.*—In the presence of a large congregation on Sunday, Aug. 7th, at Christ church, Newark, a person was, upon his public recantation of the errors of pope Pius IV. and of the council of Trent, received into communion with the united church of England and Ireland, as a sound member of that true branch of the holy catholic and apostolic church of Christ, by the rev. Henry D. Jones, B.A., curate of Christ church, Newark. The form used on the occasion was that of archbishop Wake, which it will be remembered was lately used by the bishop of London in ad three Roman catholic priests into our communio their solemn renunciation of their former errors (s xviii. 4).

### CHURCHES CONSECRATED.

*Exeter.*—Harracott, July 7, built at the expence of rev. E
*Hereford.*—St. Nicholas, Hereford, August 11.
*London.*—St. Thomas, Chancery-lane, July 13; St. Jam Lees, Bethnal Green; St. James, Hornsey, July 26th; St. T Charter House, Goswell-street, August 15.
*Ripon.*—Shadwell, Thorner, July 21; Mickley, built by family; Buttershaw, August 2.
*Rochester.*—Luton, Chatham.
*Winchester.*—St. Maurice, Winchester, July 21.

### FOUNDATIONS LAID.

*Durham.*—Maften, Stamfordham, Northd.
*Worcester.*—Whittington; Bishopton, near Stratford-o July 11; St. John the Baptist's, Kidderminster, July 28.

*Tributes of respect have recently been presented t following :—*

Carr, S., vic. of St. Peter's, Colchester, robes.
Collett, W., Woodbridge, Suffolk.
Grey, hon. F. R., Buxton, plate.
Hessey, F., Huddersfield, plate.
Hogge, G., car. of Thornham, Norfolk, plate.
Home, J. C., St. James, Clitheroe, plate.
Hurst, B., Carrigale, Durham, plate.
Mills, S. R., Waldingfield, Suff., plate.
Nicholson, per. cur. of St. Peter's, Aston-under-Lyne, book
Procter, F., cur. of Romsey, plate.
Rogers, T., St. Matthew's, Holbeck, near Leeds.
Smith, W. B., St. John's, Deritend, Warw., books.
Williams, J. C., High Wycombe, Bucks., plate.

## COLONIAL CHURCH.

### AUSTRALIA.

*Noble Bequest.*—The entire property of the late Mr. Moore, of Liverpool, New South Wales, amounting to above 20,000*l.*, has been bequeathed for the promotion of education and the advancement of religion in the colony, in connexion with the church of England. The building and endowing of a college is the principal object; and the lord bishop of Australia is one of the trustees appointed by the will to see the truly Christian designs of the testator carried into effect.

### MONTREAL.

*The Bishop of Montreal.*—The following address has recently been presented :—

"*To the right rev. lord bishop of Montreal.*

"May it please your lordship,—We, the undersigned clergymen of the diocese of Quebec, have read with feelings of deep concern the attack made upon your lordship in the imperial parliament, and elsewhere, on account of the course which you have deemed it incumbent upon you to pursue with respect to the erection of monuments within the churches of the diocese. We appreciate your lordship's motives; we honour your zeal for the glory of God; and we tender the assurance of our dutiful support to any measure which you may see fit to adopt towards preserving inviolate the sanctity which beseems a Christian temple.

"Montreal, July 6, 1842." (Signed by 48 clergymen.)

On the 5th May the bishop, assisted by five of the resident clergy, conferred priest's orders on J. Jones, ordained deacon in Jan. last by the bishop of Toronto. Mr. Jones returns to Stanbridge, Missisqui Bay; he has been labouring with much acceptance. A chapel, St. Thomas, capable of containing 900 persons, built at the sole expense of J. Molson, esq., has been opened in the Quebec suburbs, at Montreal, and the rev. W. Thompson has been appointed to the charge. The rev. J. Johnson has moved from March, in the Ottawa district of Canada west, to Aylmer, *where a church is about to be erected. Many other churches are in progress.*

### JERUSALEM*.

His majesty has been pleased to address to the s of ecclesiastical affairs the following orders, in re the relations of the bishop of the united church land and Ireland in Jerusalem with the German gations of the evangelical religion in Palestine :—

"Berlin, Ju

"I send you herewith a letter from his grace t bishop of Canterbury, primate of England, wh tains the definitive proposals respecting the rel the bishop of the united church of England and in Jerusalem with the German congregations of t gelical religion in Palestine, which are inclined themselves under the jurisdiction of the latter. see from this letter, that the prelate secures to gregations of the German protestant faith in J the protection and pastoral care of the English b Jerusalem, without any other conditions than suc exercise of the protection itself requires. The pa of these proposals will be the best means to d misunderstanding of some well-meaning person render the misrepresentations and calumnies of minded of no effect. Though there are at pr German protestant congregations in Palestine- formation is still to be looked for under the inf favourable circumstances—yet young divines of man protestant church, whom the increasing in the labours of the mission for the conversion of induces to go to Palestine, will certainly think it to avail themselves of the offers contained in the the archbishop of Canterbury, to obtain a greater of action and a more successful result of their la accepting the protection and care of the bish united church of England and Ireland. I am w to support, in a suitable manner, young divin kind, when they have been examined and fo qualified, and especially proved themselves to

* From the Prussian "State Gazette" of July 1

fully grounded in the doctrines of the protestant faith, rding to the Augsburg confession, and I invite you oint out to me any such persons.

" FREDERICK WILLIAM.

*To the Minister of State, Eichhorn."*

*Letter of the Archbishop of Canterbury.*

" Lambeth, June 18, 1842.

Sire,—As it seems to me to be desirable that your sty should be thoroughly acquainted with the rela- in which the German congregations in Palestine stand with respect to the bishop of the united church ngland and Ireland in Jerusalem, I take the liberty respectfully to submit the following proposals, h I hope will be agreeable to your majesty :—The p will consider it as his duty to take under his pas- care and protection all the congregations of the an protestant faith which are within the limits of locese, and are inclined to place themselves under risdiction, and will afford them all the support in ower. The German liturgy, which has been care- examined by me, which is taken from the liturgies ed in the churches of your majesty's dominions, be used in the celebration of divine service by the ymen who are appointed on the following principle ung divines, candidates for the pastoral office in the an church, who have obtained your majesty's royal ission to this end, will exhibit to the bishop a certi- from some authority appointed by your majesty, in h their good conduct as well as their qualification he pastoral office is in every respect attested. The p will, of course, take care, in the case of every can- te so presented to him, to convince himself of his ifications for the especial duties of his office, of the y of his faith, and of his desire to receive ordination the hands of the bishop. As soon as the bishop has satisfied himself on these points he will ordain the didate on his subscribing the three creeds—the tles', the Nicene, and the Athanasian; and, on his ng the oath of obedience to the bishop and his suc- r, will give him permission to exercise the functions s office. With respect to the confirmation of young ons of such congregations in Palestine, the clergyman e congregation will prepare them for that purpose in usual manner, will subject them to the requisite ination, and receive from them, in the presence of congregation, the profession of their faith. They will be presented to the bishop, who will confirm them rding to the form of the liturgy of the united church ngland and Ireland. With the most profound respect, re the honour to remain, sire, your majesty's most re and humble servant, W. CANTERBURY.

*To His Majesty Frederick William IV., King of Prussia."*

TORONTO.

*dination, May* 8.—The bishop held an ordination e cathedral, when the following were ordained :— ts : T. E. Welby, Sandwich, western district; G. M. strong, Louth; H. Mulkins, Pakenham and Fitz- J. Macintyre, Orillia. Deacons: W. S. Darling, o; A. Sanson.

MALTA.

*ly* 1, 1842.—At a public meeting of the British in- tants, held at Valetta, for aiding the endowment of bishopric of Gibraltar, the governor, lieut.-general I. F. Bouverie, G.C.M.G., K.C.B., in the chair, the following statement was made by the chairman :—The object, importance, and propriety of this meeting will be best shewn by reading the resolutions of the archbishops and bishops of our church at a public meeting, held on the 27th of April, 1841, upon the summons of his grace the archbishop of Canterbury, to take into consideration the best means of creating a fund to enable the sending out bishops to our colonies. These resolutions, together with the circular put forth by the sub-committee for the see of Gibraltar having been read, the following resolutions were unanimously agreed to :—1st. Moved by the governor, and seconded by the right hon. J. H. Frere— " That the sentiments, wishes, and appeals made in the statement, cannot but deeply interest every one attached to the principles of our established church, and that this meeting fully participates in the same. We have long been sensible of the injury our church has sustained from the want of a bishop to preside over its interests, and exercise those episcopal functions indispensable to the perfection of her order and discipline, and with whom the various British congregations in the Mediterranean might have had ready and frequent intercourse. We therefore rejoice at the benefits about to be conferred on our apostolic church in general, by the creation of new colonial bishoprics; but we are especially grateful, as in duty bound, for the exertions of our archbishops and bishops to promote the endowment of the bishopric of Gibraltar. And as the principal place of residence of the bishop will be the city of Valetta, where also the permanent British residents far exceed those of our other colonies and settlements in the Mediterranean, and where our countrymen are now annually resorting in increasing numbers as visitors, the appeal of the sub-committee for the see of Gibraltar has the strongest claims on our attention and zealous co-operation, since the benefit of such appointment will be particularly felt at Malta." 2nd. Moved and seconded as before—" That application be made for subscriptions in aid of the fund required for the endowment of the see of Gibraltar, and that to carry this resolution into effect, the following gentlemen belonging to the committee appointed by her majesty the queen dowager for superintending the building of the protestant church of St. Paul, viz.—sir H. Greig, hon. Mr. Thornton, rev. J. Cleugh, rev. J. T. H. Le Mesurier, S. Christian, esq., rev. E. Kitson, J. Napier, esq., R. C. Sconce, esq.— be appointed by this meeting to act as a committee for the receiving and transmitting the sums subscribed, and of endeavouring to collect further subscriptions by submitting this important subject to the notice of strangers arriving at Malta, and of writing to request the co-operation of every community of the church of England, established around the shores of the Mediterranean within the diocese of Gibraltar." 3rd. Moved by the right hon. J. H. Frere, and seconded by the rev. J. Cleugh :— " That his excellency sir Henry Bouverie be requested to transmit to the governor of Gibraltar, and to the lord high commissioner of the Ionian islands, a copy of these resolutions, with an expression of the confidence felt by the meeting that the British inhabitants in either place will readily co-operate in the exertions now making towards realizing the proposed endowment." 4th. Moved by the right hon. J. H. Frere, and seconded by rear-admiral sir John Louis, bart. :—"That the cordial thanks of this meeting are due, and are hereby respectfully offered, to his excellency the governor, for his kindness in presiding over and conducting the proceedings of this day."

## Miscellaneous.

*ld Fellows' Funerals.*—And here I desire for a moment raw your attention to the practice sought to be lished by the society of Odd Fellows, that of offering e prayers, and making orations at the graves of their ades. This is to supersede the church service, even beautiful funeral office which stands the first among m compositions, and to introduce in its place a ity savouring in its character more of deism than of tian faith: for we find no mention of the Saviour; no, that holy name at which we bow—"at the name of Jesus every knee shall bow"—is wholly omitted. It is enough to name this pretension, in order to indicate your course: but it is my duty to give it you as well as the churchwardens in charge, to prevent, as far as in you lies, by friendly reasoning, remonstrance, and even stronger measures, the contempt of our office, and the desecration of our holy places which such an act involves; and when overborne by force or clamour, to appeal to the

ecclesiastical courts for protection.—*Archdeacon of Durham's Visitation Charge.*

*The Consecration of the Colonial Bishops.*—The ceremony of the consecration of the bishops who have been appointed to the colonies under the new act of parliament was celebrated Aug. 24th, in the choir of Westminster abbey. The ceremony was a very imposing one, over which the bishop of London, in consequence of the indisposition of the archbishop of Canterbury, presided. The sermon was preached by bishop Coleridge.

INTERMENT OF THE DEAD WITHIN THE PRECINCTS OF LARGE TOWNS.

The select parliamentary committee (W. A. Mackinnon, esq., chairman) appointed to consider the expediency of framing some legislative enactments (due respect being paid to the rights of the clergy) to remedy the evils arising from the interment of bodies within the precincts of large towns, or of places densely peopled, have agreed to the following report:—

1. That the practice of interment within the precincts of large towns is injurious to the health of the inhabitants thereof, and frequently offensive to public decency.

2. That in order to prevent or to diminish the evil of this practice, it is expedient to pass an act of parliament.

3. That legislation upon the subject be, in the first instance, confined to the metropolis, and to certain other towns or places, the population of which, respectively, at the last census, exceeded 50,000.

4. That burials be absolutely prohibited, after a certain date, within the limits of such towns or places, except in the case of family vaults already existing; the same partaking of the nature of private property, and being of limited extent.

5. That certain exceptions, as applying to eminent public characters, be likewise admitted with regard to Westminster abbey and St. Paul's.

6. That certain exceptions be likewise admitted with regard to some cemeteries of recent construction, according to special local circumstances, to be hereafter determined.

7. That within the dates which may be specified the parochial authorities in such towns or places be empowered and required to impose a rate for the purpose of forming cemeteries at a certain distance from the same.

8. That a power be given to the parochial authorities of two or more parishes or townships of the same town to combine, if they think proper, for the same cemetery.

9. That a *minimum* of distance be fixed for such cemeteries, from the same motive that leads to their establishment—the public health; and that a *maximum* of distance be likewise fixed, so as to secure the lower classes, as far as possible, from the hardship of loss of time or weariness in proceeding to a great distance to attend the funerals of their relatives.

10. That the parochial authorities be responsible for the due and decent administration of each burial within the new cemeteries, in the same manner as they are now within the present churchyards; and that, on the other hand, they be entitled to the same amount of fees on each burial as they at present receive.

11. That due provision be made for the perpetual possession by the parishes or townships of the ground in which the cemetery shall be made.

12. That due space be reserved without consecration, and within the limits of the intended cemetery, for the separate burial of such persons or classes of persons as may be desirous of such separation.

13. That no fees from any such burials in unconsecrated ground be payable to any ministers of the church of England.

14. That, subject to the conditions expressed in the 10th and 13th resolutions, arrangements be made to equalize, as far as possible, the total amount of fees payable on burials within the same cemetery, whether in the consecrated or the unconsecrated ground.

15. That, considering the difficulty of fixing the same date for the prohibition of burials within the limits of different towns, or the same distance for the construction of the new cemeteries, and the importance of having reference to various local circumstances, it does not appear desirable to observe in all cases an uniform rule in these respects, but that the time and manner of applying the principles set forth in the foregoing resolutions should be intrusted either to some department of the government, or to a board of superintendence, to be constituted by the act of parliament.

16. That, the duty of framing and introducing a bill on the principles set forth in the foregoing resolutions, would be most efficiently discharged by her majesty's government, and that it is earnestly recommended to them by the committee.

## TO OUR READERS.

Bishop Beveridge's "Private Thoughts on Religion" is a work generally known, and as generally valued: our friends will thank us for recommending to them a new edition, published by Washbourne, Salisbury-square, 1842; a very neat and well-printed volume.

We are sorry that by an oversight a piece slipped into our last part respecting Affghanistan, which ought not to have been inserted.

## NOTICE.

Much inconvenience is almost daily caused by correspondents not distinguishing between the Editors and Publishers, who have, in this as in every other periodical, their perfectly separate departments. Some individuals send their compositions to the Publishers, or occasionally to the *Printers!* for insertion; while others make the matter even worse, by transmitting advertisements or orders for the magazine to the Editors. Surely, if our friends would reflect a moment, they would see the incongruity of all this, and would endeavour to save us trouble. We beg that all articles for insertion may be addressed *to* the Editors, *at* Mr. Burns'; and that all advertisements and orders may be directed to the Publisher, Mr. Burns, *or* to Mr. Edwards, 12, Ave-Maria Lane.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

# REGISTER

OF

# Ecclesiastical Intelligence.

## OCTOBER, 1842.

## Ordinations.

ORDINATION APPOINTED.

f ST. ASAPH, *at St. Asaph, Nov.* 6.

ORDAINED

. of KILLALOE, *in the cathedral, Killaloe, Aug.* 14.

PRIESTS.

*Dublin.*—R. Hayes, B.A., H. Irwin, A. A. Jones, B.A., for dioc. of Kil- R. Smith, B.A., for dioc. of Clonfert; mish, B.A., S. Hayman, B.A., W. J. ill, B.A., B. Tuckey, B.A., for dioc. k; T. A. Waring, B.A.: all of Trinity

DEACONS.

*Dublin.*—W. Sandford, B.A., for dioc. k; W. Edwards, B.A., R. Ellis, B.A., bings, B.A., H. Gilman, M.A., W. E. on, B.A., E. T. Lador, B.A., T. M'Clatchie, B.A., W. Murphy, B.A., T Power, B.A., H. Robinson, B.A., A. Smullan, B.A., J. L. Stawell, B.A., for dioc. of Killaloe; K. Homan, B.A., for dioc. Limerick: all of Trinity coll.

*By* BP. OF LLANDAFF, *at Llandaff Cathedral, Sept.* 18.

PRIESTS.

*Of Oxford.*—W. E. Smith, B.A., Exet.; H. T. Harris, B.A., Jes.

*Of Cambridge.*—G. G. Gwyon, B.A., Pet.

*Of Dublin.*—S. Stack (*lett. dim. abp. of Dublin*).

*Literates.*—C. W. Grove, R. Evans, T. Brown, T. Evans, T. Herries, W. B. Laurence, J. J. Williams, I. Herries, J. Hughes.

DEACONS.

*Of Oxford.*—H. T. Harris, Jes.; J. N. Lear, New Inn H.

*Of Dublin.*—J. Irving, B.A.

*Literates.*—T. Lewis, W. Jenkins.

*By* BP. OF LIMERICK, *at St. Munchin's, Sept.* 18.

PRIESTS.

F. J. Clerke, B.A.; W. Sandford, B.A.; R. Robotham, B.A.; R. Herbert, B.A.; R. Longfield, B.A.; R. Ellis, B.A.; J. J. Egan, B.A.; W. E. Kingston, B.A., W. E. Kingston, B.A.; H. Fry, B.A.; W. Edwards, B.A.

DEACONS.

J. Norman, B.A.; E. L. Sandford, B.A.; J. Chapman, B.A.

*By* BP. of SODOR AND MAN, *July* 24.

PRIESTS.

T. F. Reid, W. Tait.

## Preferments.

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| J. H.... | Kilrush, Clare .... | | Bp. of Killaloe ..... | |
| ong, B. ..... | Crowle (V.), York and Linc. ..... | 2113 | W. Duncombe, esq. | *777 |
| rt, W. A. | Ballydelohara (R.), Cork ..... | | Bp. of Cork | |
| , J..... | Welford (V.), Northamp..... | 1011 | Bp. of Oxford | *706 |
| staff, R. | Boylston (R.), Derby ..... | 330 | Hurst family | *260 |
| J..... | Brighouse (P. C.), Halifax, York .. | | | |
| W. T.... | St. John's, Milton, near Gravesend, Kent ..... | | | |
| ad, T. S. | Tarvin (V.), Chesh | 3415 | Bp. of Lichfield..... | *563 |
| , H..... | Kilnemanagh ..... | | | |
| ..... | Hoe and Letheringham (P.C.), Suff. | 360 | Rev. O. S. Reynolds. | 86 |
| an, C. G. | St. Paul's (P. C.), Bury, Lanc. ... | | | |
| , J. W... | Trinity ch., Crockham-hill, Kent.. | | | |
| n, E. A. | Shillington (R.), Dorset ..... | 473 | J. Thompson, esq. ..... | *460 |
| g, H. N. | St. Peter's, St. Alban's ..... | | Bp. of Ely.. | *308 |
| W. C.. | Uggeshall (R.), c. Sotherton (R.), Suff. | 499 | J. Blandy, esq. ..... | *614 |
| ds, E.... | East Winch (R.), Norf. ..... | 466 | Family .... | *183 |
| H..... | St. Paul's (P. C.), Waltham Abbey, Essex | 500 | Bp. of London ..... | 110 |
| :. C..... | Worth-Maltravers, (V.), Dorset .... | 356 | Rev. T. O. Bartlett .. | *150 |
| P..... | Reepham (R.), c. Kerdistone (R.), Norf. ..... | 663 | | *699 |
| J..... | Kilcoe and Clear (V.), Cork ..... | | Bp. of Cork | |
| R..... | St. Matthias (P.C.), Manchester | | | |
| ps, R... | Raymunterdoney (R. & V.), Donegal ..... | | Bp. of Raphoe ..... | |
| ..... | Carne (R.), Wexford..... .... | | Bp. of Ferns | |
| c, J.... | Brinny (R.), Cork . | | Bp. of Cork | |
| m, —... | Trinity ch., St. George-in-the-East, Middlesex | | | |
| , R.... | Leck (R. & V.), Donegal .... ... | | The crown.. | |
| s, H. C. .... ... | Chilton-super-Polden (P. C.), Somerset ..... | 894 | | 36 |
| n, W... | Brathay (P. C.), Westminster .... | | | |

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Hughes, H ... | New Church (P.C.), Gordon-square, London ..... | | | |
| Image, J..... | Bodiam (V.), Sussex ..... | 439 | Family of Thomas, bart. ..... | *380 |
| Knight, R. H.. | Weston Favell (R.), Northamp. .... | 443 | Own petition | *236 |
| La Mothe, J.. | Lezarte (V.), Isle of Man ..... | 1979 | The crown.. | 97 |
| Lillingstone, — | St. John's (P. C.), Southend, Kent | | | |
| Lockwood, W. K. ..... | Everingham (R.), York ..... | 276 | Mrs. Martin | *236 |
| Maginnis, C... | Ellesmere pt. ch., Cheshire..... | | | |
| Mahon, W. R. | Honington (R.), Suff. ..... | 248 | Lord Chanc. | 333 |
| Mant, P. W... | St. Andrew's (preb.), and Inch (V.), Down..... | | Bp. of Down | |
| Maynard, J... | Sudbourn (R.), c. Orford (C.), Suff. | 1933 | The crown.. | *577 |
| Meredith, C. J. | Combe Longa (P. C.), Oxon..... | 619 | Lincoln coll., Oxford ... | *90 |
| Milne, R. M... | South Mims (V.), Middlesex .. | 2010 | Rev. P. Hammond .... | *336 |
| Molesworth, W. R. ..... | Ardfield (V.), Cork | | Bp. of Cork | |
| Moncrieff, G. U. | Tattenhall (R.), Cheshire..... | 1080 | Bp. of Chester ..... | *277 |
| Moore, J. .... | St. Bartholomew (P. C.), Lanc. ..... | | | |
| Morgan, M. R. | St. John's, juxta Swansea, Glamorganshire . | 690 | Sir J. Morris | 87 |
| Newman, J. S. | Hockliffe (R.), Beds. ..... | 1206 | W. W. Prescott ..... | *303 |
| Orme, A..... | Tanslow (P. C.), Derby ..... | | | |
| Phillips, T.... | Toller Fratrum (V.), Dorset; c. Wynfield Eagle (C.) . | 190 | T. J. W. Fleming, esq. | 161 |
| Plumptre, C... | Wickhambreux (R.), Kent .. .. | 486 | Capt. G. H. D'Aeth ... | *700 |
| Sherlock, J. R. | Trinity (P. C.), Nuneaton, Warw. | | Hon. & Rev. R. B. Stopford ..... | |
| Sherwood, W. | St. James's, Bradford (P. C.), Yorks..... | | J. Wood, Esq. | |
| Sinclair, J.... | Kensington (V.), Middlesex ..... | 20902 | Bp. of London ..... | *1242 |
| Smith, H. .... | Trinity (P. C.), Plymouth ..... | | | |
| Snowden, J. .. | Ilkley (V.), Yorks. | 1068 | Mr. Hartley's trustees .. | 196 |
| Stewart, C. F.. | Clondehorka (R. & V.), Donegal .... | | Trin. coll., Dublin .... | |

## Preferments—CONTINUED.

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Sumner, J. M. | Waltham Nth. (R.), Hants | 488 | Bp. of Winchester | *379 |
| Sykes, R. L. | Mickley (N. C.), Masham, Yorks | | | |
| Tardy, E. | Grinton (V.), York | 4854 | Ld. Chanc. | *200 |
| Thelwall, A. S. | Bedford chapel, Bloomsbury, London | | | |
| Thompson, A. | Ashby (R.), c. Fenby (C.), Linc. | 179 | Ld. Chanc. | *310 |
| Tomlinson, G. C. | Coverham, (P. C.), York | 1236 | | 223 |
| Tottenham, R. L. | Donamoine (V.), Monaghan | | Bp. of Clogher | |
| Trench, S. S. | Gilberston (R.), Carlow | | Bp. of Leighlin | |
| Turner, W. | Christchurch (P. C.), Chatham | | | |
| Watkins, T. | Crickadarn (V.) c. Llandevelly (V.), Brecon | 1235 | G. P. Watkins | *666 |
| Webb, H. G. | Dysert Galen (R.), Queen's County | | Earl Stanhope; H. R. G. Morgan, esq. | |
| White, J. | Ardemine (P. C.), Wexford | | | |
| Whyte, J. R. | West Worlington (R.), Devon | | | |
| Williams, J. | Towersey (V.), Bucks | 403 | Dr. Slater | |
| Wilson, M. | Edenfield (P.C.), Lanc. | | Rect. of Bury | |
| Windsor, H. | Lockwood (P. C.), Huddersfield, Yorks. | 3134 | Vic. of Almondbury | |
| Winslow, J. D. | Napton (V.), York. | | | |
| Yard, G. B. | Wragby and Panton | 787 | C. Turner, esq. | *[illegible] |

Biggs, E. T., archd. of Lindis Farne (pat. bp. of Durham).
Bolster, J. A., preb. of Kilasprigmullane, Cork (pat. bp. of Cork).
Clarke, L. S., chap. earl of Egmont.
Earle, J., head mast. of Irish clergy sons' sch.
Elmore, T., chap. National Society's training sch., Chelsea.
Gourney, D. R., head mast. Devonport classical sch.
Jessopp, J., chap. king of the Belgians.
Jones, J. B. G., chap. Ruthin union.
Jones, R. P., head mast. Denbigh sch.
Kempe, G. H., chap. lady Rolle.
Lanfear, W. T., chap. Eng. congregation, Wiesbaden.
Philpotts, T., chap. bp. of Exter.
Ralph, —, chap. new model prison, Pentonville.
Roberts, J., chap. St. Asaph union.
Slade, J., chap. earl of Macclesfield.
Southey, C., lect. Cockermouth.
Stevens, J. M., can. resid of Exeter.
Waite, T., chap. Giltspur-street compter.
Whitty, H., preb. of Inniscathrie (pat. bp. of Killaloe).
Willan, W. W., vice princ. Huddersfield coll.

## Clergymen Deceased.

Aubin, R., rec. St. Clement's, Jersey (pat. governor).
Baker, C., vic. Tilmanstone, Kent (pat. abp of Canterbury), 66.
Beresford, hon. G. De la Poer, provost of the Tuam cathedral, and rec. and vic. of Fenagh, 67.
Burrell, C. W., pres. Catharine hall, Cambridge, 78.
Carver, S. R., p. c. Stannington, York (pat. vic. Ecclesfield), 39.
Colehy, G., rec. Colby, Linc. (pat. lord Suffield), 76.
Cooper, G. F., cur. Yetminster, Dorset, 35.
D'Arville, F., rec. Littleton-upon-Severn (pat. trustees of sir H. C. Lippincott).
Evans, W. R., at Leamington, 31.
Frazer, W., rec. North Waltham, Hants (pat. bp. of Winchester).
Gale, J., rec. Angersleigh, p. c. Corfe, Somerset (pat. F. G. Cooper, esq.), 75.
Golding, T. A., cur. Westbourne, Sussex, 30.
Graham, W. B., at Southampton, 2?.
Hudson, S., min. can. Carlisle, rec. Hutton-in-the-Forest, and vic. Castle Sowerby (pat. d and c. Carlisle).
Hinson, W., rec. Rosedrolt, Wexford (pat. bp. of Ferns), 80.
Ireland, J., D.D., dean of Westminster, 81.
Jackson, T., vic. East Cawton, Yorks. (pat. Kirby Ravensworth hospital), 83.
James, C., cur. Blackburn, Lanc., 27.
Jordan, G. C., at Blakeney, 43.
Kerrick, W. J., rec. Pantersbury, Northampt. (pat. New coll., Oxon).
Livingstone, S., late of Bristol, 36.
Macbeth, J., vic. Templebodane, Cork (pat. bp. of Cork).
Morgan, W. V., Tollesbury, Essex (pat — Lawson, esq.), 71.
Niblock, J. W., D.D., lect. St. Mary, Somerset, and St. Mary Mounthaw, London.
Parry, T., cur. of Henfynyll, Cardigan, 29.
Podmore, R. B., of Pailton-house, Warw., 81.
Serjeantson, R., Kirby Knowle c. Bagby.
Strong, W., D.D., archd. of Northampton and can. of Peterborough.
St. John, H. E., rec. Berkham, Berks. (pat. C. L. Gower, esq.); rec. Finchampstead, Berks (pat. family).
Sutton, I., precentor of Killala.
Tindal, N., vic. Sandhurst, Glouc. (pat. bp. of Glouc. and Bristol).
Tucker, J. J., E.I.C. chap., Bengal.
Turner, A., vic. Wragby and Panton, Linc. (pat. C. Turner, esq.), 81.
Vane, R., rec. of Lowick and Islip, Northampt.
Waller, B., vic of Burton, Westmoreland (pat. Simeon's trustees).
Waller, C., Trimley, Suff., 36.
Watson, R., rec. Christ-church and St. Ewen, Bristol, 85.
Weightman, W., cur. Haworth, near Bradford.
Whitty, I., preb. Inniscathrie, and vic. Kilrush, Clare (pat. bp. of Killaloe).
Whittuck, S. H., Cromhall, Glouc.
Wright, E. C., rec. Pilsford, Northampt (pat. col. H. Vyse).

## University Intelligence.

### OXFORD.

*Aug.* 20.—The rev. J. A. Cramer, D.D., princ. New Inn Hall, and public orator, has been appointed by her majesty regius professor of modern history, in the room of rev. T. Arnold, D.D.

*Aug.* 27.—The electors appointed by the will of Dr. Radcliffe have nominated G. J. Bell, B.M., Ball., to be one of the Radcliffe travelling fellows in room of Dr. Badham, Pemb.

*Sept.* 2.—E. S. Foulkes, B.A., schol. Jesus, admitted a prob. fell.

The late dean of Westminster, Dr. Ireland, of Oriel, has left by will 10,000*l.*, to the university for a professorship of theology; and 2,000*l.* to Oriel coll., for an exhibition. It will be borne in mind, that some years ago he instituted a university scholarship.

### CAMBRIDGE.

*Installation Medal.*—A very fine medal (to be had of Peters, goldsmith, St. Mary-street, Cambridge) has been issued commemorative of the late installation. It exhibits a noble head of the chancellor, with the senate-house between the arms of the university, and the chancellor on the reverse. We recommend all our Cambridge friends, of course, to purchase it; and we think it may not be uninteresting even to our Oxonian readers.

*Trinity College.*—The lodge of Trinity college is undergoing a thorough repair, and considerable improvements in its appearance are also in progress. A new roof is being put upon it, and the modern timber frames of its windows have been replaced by stone mullions, to harmonize with the hall and other parts of the court. At the north-west corner a handsome oriel window, with stained glass, is making rapid steps towards completion. The fine old fountain in the first court is also about to be restored to its former usefulness, by laying down a new set of pipes, the old ones which conveyed the water from the spring near Madingley-road having become corroded by time.

## Proceedings of Societies.

### SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

The last letters from Jerusalem are dated July 1; all the members of the mission were in good health, and enabled to prosecute their labours. The bishop had recovered from an attack of fever, from which himself and some of the younger members of his family had suffered.

Dr. Macgowan writes, in his letter of July 1—"We are going on wonderfully well in Jerusalem, and only wonder at the absurd reports of the opposition and insults we are said to have met with. I can most truly say, that since our arrival here we have not experienced the least annoyance or disrespect from either the public authorities or the inhabitants. On the contrary, we are on terms of

charity with all men; they having got accustomed to our faces, and we to theirs. In fact, we feel ourselves quite at home, without being so unnatural as to forget old England. The bishop is quite recovered, except feeling a little weak from his late illness. With the blessing of Almighty God, he and his family are preserved in peace and safety. The climate is much better than I had expected; we have always after sun-set a fine cooling land breeze, which takes off the extreme heat of the day.

"The various tongues which are spoken here cause no small impediment to the missionary in the commencement of his labours. Jerusalem seems to be the seat of every religion as well as of every language. The Hebrew and Greek are here living tongues; in addition to which there are the Arabic, Turkish, Coptic, Syriac, Abyssinian, Armenian, German, Spanish, and Italian languages. The three latter are at present my principal medium of communication. To the above list may be added the English, which, in connection with the Anglican bishopric and our own mission, will henceforth, with God's blessing, be permanently established in the holy city.

The aggregate amount of contributions received during the past year, towards the general and special purposes of the society, is 24,699*l.* 8*s.* 9*d.*, being an increase of 1760*l.* 9*s.* 7*d.* above the receipts of the preceding year. This is the largest sum ever received by the society in one year, and has been contributed in the following proportions:—

| | £. | s. | d. |
|---|---|---|---|
| General purposes of the society, including the Jerusalem mission and scripture funds | 22,841 | 13 | 8 |
| Hebrew church at Jerusalem | 1,313 | 10 | 2 |
| Hospital at Jerusalem | 189 | 8 | 8 |
| Jewish converts' relief fund, Jerusalem | 51 | 1 | 0 |
| Operative institution, Jerusalem | 51 | 0 | 0 |
| School of industry, Jerusalem | 55 | 0 | 0 |
| Temporal relief fund | 197 | 15 | 3 |
| | £24,699 | 8 | 9 |

Although there is a diminution of 307*l.* 14*s.* 7*d.* under the head of Jerusalem church account, and of 433*l.* 15*s.* 10*d.* under the head of temporal relief, yet the increase of the general fund amounts to 2502*l.* The largest augmentation arises from the contributions of the auxiliary societies, upon which there is an increase of 2255*l.* 19*s.* 2*d.* From the Irish auxiliary the sum of 2200*l.* has been received during the past year, showing an increase of 301*l.* 10*s.* over the remittances received from that country during the preceding year. After defraying the expenses of the year, the committee have in hand, for general purposes to carry on the work of the society, the sum of 8000*l.* vested in exchequer bills, and 1788*l.* 19*s.* 2*d.* in the hands of the treasurer. On account of the Hebrew church at Jerusalem, they have 1543*l.* 0*s.* 10*d.* in the treasurer's hands. And on account of the different funds for temporal relief, already enumerated, they have 500*l.* in exchequer bills, and 364*l.* 11*s.* in the hands of the treasurer, making a total balance of 8,500*l.* in exchequer bills, and 3,696*l.* 11*s.* in the hands of the treasurer.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

Her majesty the queen has been pleased to grant a letter to authorize collections to be made in churches and chapels to supply funds for carrying into effect the important objects of the association.

The society has, during three months preceding the 30th of June, been employed in increasing the accommodation for attending public worship; for in that space of time 52 applications were made for pecuniary assistance, and to 50 of these parishes or districts grants were voted to the amount of 8,135*l.* 15,400 additional sittings will be obtained, of which about 12,500 will be free and unappropriated; 23 of those grants are in aid of the erection of additional churches or chapels. The population of these 50 parishes or districts is 191,000, with only 35,645 sittings, or one-fifth, and of these only about 11,400 are free. In the mining and manufacturing districts one parish, with a population of 42,000 persons, has church-room for one-eighth only; another, of 17,500, can accommodate only one-fourth; another, with 13,000, accommodation for one-sixteenth; another, with a population of 11,200 has only one church capable of holding 250 persons, or one sitting for 45 people. Three parishes, with an aggregate population of about 14,000, have only church-room for 1860 of that number; and one of the districts, in which are 4000 persons, does not possess any church or chapel.

## Diocesan Intelligence.—England and Ireland.

CHESTER.

*Preston Guild.*—This ancient festival took place in the week before last, and drew a very large number of nobility, gentry, and commonalty to the town. We should much like to see guilds or societies of a similar, but religious character, formed all over the kingdom. They might provide for the sickness and burials of their members and their wives, and should attend their funerals in full array, with dresses and banners of some decent, becoming, and respectable description. The truth is, that the people want something of the kind to occupy their attention and keep them together, and prevent their going to the beer-shops and meeting-houses. An annual festival, when every member should go to church and a sermon should be preached to them, would be a necessary and agreeable part of the business. And as many of the gentry and tradespeople would become members without ever taking anything from the funds, it would render pecuniary service to the societies, and tend much to bind together in kindly feelings the poor and those above them. We notice this Preston guild, chiefly to give an outline of the sermon preached on the Tuesday, by the rev. J. Owen Parr, vicar of Preston, to the members of the different societies, accompanied by the mayor, magistrates, gentry, and nobility of the town and country. We are indebted for this outline to our able, spirited, and truly excellent contemporary, "The Manchester Courier," a paper deserving the support and gratitude of all good Catholics. The church appears to have been crowded both within and without. Prayers were offered by the rev. C. Richardson, the curate, and the anthems sung by a number of first-rate singers and a full choir. The excellent sermon by the vicar, the chaplain of the guild, was preached from Deut. vii. 6, "For thou art a holy people unto the Lord thy God." The preacher argued from the Jewish dispensation, in favour of a nationally established religion. A great politician had said, that after the reform-bill it would be impossible to govern England. No doubt that measure had greatly increased the difficulty of governing the country, and preserving peace and prosperity to the people. He also (the rev. preacher) would venture upon a prediction and declare, that if the church of England were brought any further down to a level with other religious systems, in so far as the patronage of the state was concerned, it would be impossible to govern England. He warned his hearers against dissent. He would have them to be and to continue churchmen. It was not open to a man to dissent from the church as by law established, for the sake of greater religious edification, nor for any improvement in matters of practice, nor for anything believed to be error, which was not fatal error. He also warned his hearers against the church of Rome. The church of England was much purer in doctrine, and had quite as much of antiquity on her side. He reminded them, that the church of England had stamped the errors of Rome as blasphemous fables and vain deceits. Then followed an exhortation to brotherly love, and the Christian virtues. After the sermon a handsome collection was made in aid of a new "national school," in the district of St. George's chapel, to be called the "Guild National School of 1842." The sermon finished, the corporation returned in order

as before to the outside of the building, where the trades were in waiting. The whole *cortége*, which extended more than half a mile, then moved on.—*Church Intelligencer.*

CORK, CLOYNE, AND ROSS.

The privy council have ordered that the appointment of a clerk to the archdeaconry of Ross, vacant by the death of archdeacon St. Lawrence, shall not be suspended. The corps of the archdeaconry had consisted of the rectories of Kilmacabea, Kilfaughnabeg, Kilcaskin, Kilkoe, and Aghadown. The privy council have directed that the rectorial tithes of the first four of these shall be annexed to the respective vicarages, in augmentation of their endowments, and that the rectory of Aghadown shall hereafter form the corps of the archdeaconry. The preb. union of Kilaspigmullane, held by the late archdeacon, has been divided into two benefices, to which the rev. J. A. Bolster, and the rev. W. A. Beaufort, have been appointed.

DURHAM.

The archdeaconry of Northumberland has been divided into two archdeaconries, in consequence of the ecclesiastical jurisdiction of the dean and chapter having been transferred to the bishop by her majesty in council. The northern division of Northumberland will henceforth be comprehended in the archdeaconry of Landisfarne.

EXETER.

*Archdeaconry.*—The election of the ven. J. Moore Stevens, archdeacon of Exeter, to be canon residentiary of Exeter, has taken place in pursuance of an arrangement entered into between the church commissioners and the bishop, under the authority of act of parliament. In future, therefore, the archdeacon of Exeter will always be a canon. The archdeacon, however, will only receive two-thirds of the revenues of the canonry—the remaining third having been appropriated to the endowment of a new archdeaconry, which is to comprise a portion of the district now under the jurisdiction of the archdeacon of Cornwall.

LONDON.

*Islington.*—In 1828 the population of this parish was 34,000; there were then two churches and chapels, affording accommodation for 2,700 persons; four officiating clergymen, one school for boys and one for girls. In 1842 the population increased to 55,573; there are twelve churches and chapels, affording accommodation for 13,485; 19 clergymen, 7 schools for boys, 7 for girls, besides 10 infant schools. Thus in 12 years there has been an increase in the population of 21,573; in church accommodation 10,785 sittings; in the number of clergy 15; and in schools (including infant schools) of 22. In 1830 3 churches having been built, Islington was divided into 4 district parishes. These churches cost 35,000*l.*, of which 12,000*l.* was borne on the parochial rates, the remainder by the church commissioners. The expenses of lighting, &c., these churches, together with those of St. Mary and the chapel-of-ease, are provided for out of parochial funds. The four churches since built cost 17,614*l.*; the cost of which, the chapels, and the new schools, is about 26,820*l.*, of which about 7,200*l.* was borne by public grants and societies, and 19,620*l.* by voluntary subscriptions. The annual sum to be realized by subscriptions, for current expenses of the churches and schools, is upwards of 2,500*l.*

MEATH.

*The late Bishop.*—Dr. C. Dickenson, late bishop of Meath, was a son of Charles Dickenson, esq., of Cork, and was born in that city. He was educated at Trinity college, Dublin, where he obtained scientific and classical prizes, and was in 1813 elected scholar. He became B.A. in 1815, and M.A. in 1819; having in 1817 offered himself as a candidate for a fellowship, when the late Dr. Phelan and Dr. J. R. Bailie were elected. In 1820 he married a daughter of A. Russell, esq., of Limerick. In September, 1822, having been for some time chaplain to the Magdalen Asylum, Leeson-street, he was appointed chaplain to the Female Orphan house, Circular-road. The present archbishop of Dublin was consecrated 23rd October, 1831, soon after which Dr. Dickenson was appointed domestic chaplain to his grace; and in July, 1833, became vicar of St. Anne's, Dublin. On the death of bishop Alexander (who died 21st October, 1840) Dr. Dickenson was appointed his successor, and was consecrated on the Sunday after Christmas (27th December, 1840), by the most rev. Richard Whateley, D.D., archbishop of Dublin, assisted by the right revds. Charles Dalrymple Lindsay, bishop of Kildare, and Robert Ponsonby Tottenham, of Clogher; and in 1841 was sworn an Irish privy councillor. He died of typhus fever, after a few days illness, on Tuesday, 12th July, 1842, at the see-house, Ardbraccan, in the 50th year of his age, leaving a widow and numerous family to mourn his untimely death; and, from the short period he enjoyed the revenues of the see, there is too much reason to fear that they are in a state far from affluent. The bishop, however, shortly before his death, had insured his life for 6000*l.* Dr. D. was distinguished for the suavity of his manners and unostentatious piety, and was, says the "Evening Mail," "a deep read and accomplished scholar, a profound and orthodox theologian, an exemplary Christian minister, and benevolent man." The annual value of the see of Meath is 4,068*l.*, and it is the only suffragan see which confers the title of most reverend instead of right reverend. The bishop of Meath takes precedence of all other Irish bishops, though of senior consecration, as the bishop of London does of the English bishops; and the bishop of Kildare takes precedence immediately after the bishop of Meath, as the bishop of Durham does after the bishop of London in England.

ST. ASAPH.

*The Church in Merionethshire.*—It must be truly gratifying to every sincere friend of the church, to hear of her success and prosperity in the present day. Not to mention other places, her progress in Merionethshire is very great. She was once in an extremely low state in that county, but now the case is quite different. In Llanymowddwy the people have almost to a man returned to the church. There are several churchmen in the districts of Bala. Edeyrnion has become more favourable to us ever since the departure of H. Pugh Mostyn from Llandrillo. At Maentwrog the exertions of Mrs. Oakley in behalf of the church are highly to be praised; and her liberality and kindness have been the means of securing a numerous attendance at public worship. In the vale of Ardudwy sectarianism is but feeble; at Barmouth the church is particularly prosperous; several of the independents joined her there lately. The exertions of Mrs. Vaughan of Hengwrt, at Llanelltyd, and of Sir R. W. Vaughan at Llanvachreth, have succeeded in bringing great crowds to church. At Dolgelley also a great revival has taken place ever since divine service has been held on Sunday afternoons. There is moreover an organ there, the sweet and solemn tones of which have attracted great multitudes of people to worship the God of their fathers; consequently the congregation of the Calvinistic methodists has been considerably reduced in numbers. In Talyllyn and Llanvihangel y Pennant the ministry of Mr. Jones has been extremely successful; in the latter place scarcely a single person frequents the meeting-house. Though the church is vigorously opposed by E. Griffith, at Llanegyn, yet she gains ground; but at Towyn the victory has been almost completely gained; indeed the sectaries appear as if they were conscious that they must quit the field. Mr. Lloyd, the independent minister, conducts himself in a very praiseworthy manner; he is on friendly terms with the vicar, and reads the *Haul* pretty constantly; he never holds any meetings during the time of church service, and, rather than attend the Sunday-school, Mrs. Lloyd goes to church. It is generally believed that, had not Mr. Lloyd been advanced in years, and in rather good circumstances in the world, he would conform to the establishment. Thus the best cause prospers in spite of sectarianism; may it continue to do so.—*Yr Haul Magazine*, September, 1842.

ST. DAVID'S.

Aberayron, near Aberystwyth, July 28, 1842.

*Aberayron Church Endowment Fund.*—A few years since a convenient and spacious church was erected in Aberayron, Cardiganshire, by local subscriptions. It contains upwards of 500 sittings, and is situated on the confines of two parishes, the churches of which are small, and built on very bleak hills, at a distance each of no less than a mile and a half from the town. Therefore, with the best object in view, the committee have deemed this case worthy of a most serious call upon a Christian public;

and they hope to whatever hands this humble appeal may fall, they will come forward and assist them in raising an endowment fund to open again the doors of this long closed and much wanted church. The above object will more readily meet with the approbation, and obtain us the assistance of every Christian, when it is considered that Aberayron is daily growing more and more populous, is a sea-port town, and often visited by English vessels. The different denominations have their commodious meeting-houses in the place, whereas the friends of the church, especially the English portion of the inhabitants, of which there are several families, have been completely debarred the privilege of attending public worship, there having been no English or Welch services in the town for two years, solely from want of funds wherewith to remunerate a clergyman. Now a strong effort is again making to raise one thousand pounds for the above purpose, of which sum one hundred has been collected in the town and neighbourhood.

PECULIAR OF WESTMINSTER.

*Funeral of the very Rev. Dr. Ireland.*—The remains of Dr. Ireland were consigned to their resting-place in Westminster Abbey. The procession moved from the doctor's chambers in the cloisters precisely at 10 o'clock, at the conclusion of the morning service, and advanced to Poets' Corner, where the grave was. Lord John Thynne, sub-dean, with Dr. Causton, Mr. Edwards, Mr. Jennings, Mr. Repton, canons, and six minor canons, all in their canonicals, were present. These were flanked by Mr. Gell, receiver, and by Mr. Vincent, chapter-clerk, of the abbey, and followed by twelve singing-men, twelve choristers, with extra choristers from other churches. The remains were also accompanied by twelve alms-men and the numerous officers, beadles, vergers, &c., of the abbey. At the request of the deceased, his remains were interred in the same grave with those of his lamented friend, Mr. Gifford (late editor of *The Quarterly Review*), who, it is understood, expressed a dying wish to the same effect. During the chanting of the *requiem*, the appearance of Poets' Corner was strikingly impressive. The following inscription was on the coffin, which was plain and unadorned:—"The very rev. John Ireland, D.D., dean of Westminster, died 2nd of September, 1842, aged 81."

WORCESTER.

*Church at Wolverton Station, London and Birmingham Railway.*—At a meeting of the Radcliffe trustees, held at Sir Robert Peel's house, Whitehall, on the 11th of June, it was proposed to appropriate 2,000*l.* out of the trust funds, in part of a sum of 4,000*l.* which it was calculated would be sufficient for building the intended church at Wolverton, the minister's house, and the wall surrounding the burying ground, as soon as the railway company are prepared to lodge 2,000*l.* in the hands of a banker as their portion thereof. In furtherance of the above object the London and Birmingham Railway Company made at their general meeting a grant of 1,000*l.*; and although, in deference to the scruples of some of the proprietors, about 50*l.* of this sum has been subsequently withdrawn, there remains 950*l.* of it applicable to the purpose of the grant. Private contributions to the amount of from 500*l.* to 600*l.* have come in further aid of it, and there is now about 1,500*l.* immediately applicable to the fund, being 500*l.* more than was originally expected for this object. The company, in addition to the church-fund, have expended nearly 2,000*l.* in the erection of their schools and reading-room for the men, which has since been provisionally used as a licensed chapel for the minister appointed by the bishop of Lincoln. They have also appropriated as a present residence for the minister one of their best houses at Wolverton, rent free, and they contribute 50*l.* per annum towards his stipend. The result of this expenditure has been most gratifying. The schools, which are under the immediate superintendence of the rev. George Weight the chaplain, are numerously attended, and are used not only by those of the resident families, but also by children from the neighbouring parishes. The directors have little doubt that it will shortly be in their power to announce that they have realised the amount required by the trustees towards the church-fund.

CHURCHES CONSECRATED.

*Down and Connor.*—Killagan; Ralloo.
*Durham.*—St. Alban's, Heworth.
*Exeter.*—Trinity, Plymouth; Portreath, in the par. of Illogan Camborne; St. Peter's, Flushing; Mylor.
*Oxford.*—Shaw c. Donnington, Berks, Sept. 6; Sonning, near Reading, Sept. 14.
*Rochester.*—Christ church, Chatham, Aug. 20.
*Worcester.*—Attleborough, Aug. 19; St. Michael's, Worcester Aug. 23.; St. Luke's, Birmingham, Sept. 28.

FOUNDATIONS LAID.

*Ripon.*—Holy Cross, Leeds.
*Worcester.*—St. Stephen-the-Martyr, Birmingham.

*Tributes of respect have recently been presented to the following:—*

Aston, right hon. and rev. lord, from pensioners of Bromsgrove, a ring.
Baylee, J., new church, Berkenhead, gold watch.
Belaney, R., cur. of Meldreth, Cambridgeshire, silver ink-stand.
Blackley, F. R., cur. Rotherham, Yorks., plate.
Bromley, T., Wellington, Salop, robes.
Collins, J., Saffron Walden, plate.
Davies, M., cur. Hinslock, Salop. plate.
Dinely, F., p. c. Ch. Ch. Wellington, Salop, robes.
Evans, G., cur. Llandilofawr, robes.
Festing, C. G. R., cur. Maiden Bradley, Wilts, plate.
Hadley, W. S., Compton Abbas, plate.
Haggett, R., by guardians of Chertsey union, plate.
Havergall, W. H., Astley, Worc., plate.
King, T., plate from Scrayingham, Yorks.
Lanfear, W. F., East Brent, silver ink-stand.
Morrice, W. D., Leeds, plate.
Neale, E., All Saints, Worc., purse and plate.
Seaton, W., Dover, plate.
Smith, W. R., cur. St. Giles-in-the-Fields, from the teachers and boys of the Sunday school, time-piece.
Taylor, R. T. W., Thurlaston, plate.

## EPISCOPAL CHURCH IN SCOTLAND.

*Progress of Episcopacy.*—The success which has attended the proposition for the erection of an episcopal college has called forth (as has been already stated) the most virulent attacks, and has been made the object of attack even in some of the spiritual courts connected with the established church. The circumstance that her majesty, during her visit, did not attend divine service in a presbyterian church, but the ministrations of an episcopalian clergyman, seems to have added fuel to the angry flame. It is not consistent with the character of our Register for us to make *comments*, but simply to state *facts*. Why her majesty was pleased to do so, we cannot of course say—that she did do so is a piece of intelligence which we are bound to record as a *fact*.—Ed.

*Address to her Majesty.*—The following addresses from the bishops and clergy to her majesty and prince Albert, were transmitted to her majesty's chamberlain on the 2nd Sept.:—

"Unto the Queen's most excellent Majesty.

"May it please your Majesty,

"We, your majesty's loyal and devoted subjects, the bishops and clergy of the Scottish episcopal church, gladly avail ourselves of the opportunity afforded by your majesty's visit to this your ancient kingdom, to renew our expression of grateful attachment to your majesty's government and person. Taught by our church, as she is taught by the word of God, to honour the sovereign and obey the laws, we consider it as a cause of special thankfulness that the sovereign whom we are called upon to honour is worthy of all honour on personal as well as official grounds, and that thus the strictest performance of our duty is entirely a labour of love. We beg gratefully to

acknowledge your majesty's kindness to our church in according your royal assent and sanction to the act by which we have been brought into closer connection with the church of England, and declared to be what we have always considered ourselves—one with her in all that relates to our spiritual character and offices. And we beg to assure your majesty, that we shall endeavour to show our grateful sense of such favour, by labouring in our ministry to inculcate the duties of obedience to the law, and of loyal and respectful attachment to your majesty. That Providence may continue to exercise that gracious protection by which your majesty's life and person have been guarded from the violence of wicked men; that you may be blessed in your kingdom and in your family; and that under your fostering care true religion may flourish in our land, and bring forth its proper fruits of order, peace, and mutual love between all ranks and conditions of men, is the sincere prayer of your majesty's loyal and devoted subjects.

"W. SKINNER, D.D., bishop of Aberdeen, and Primus.
"PATK. TORRY, D.D., bishop of Dunkeld, Dunblane and Fife.
"D. LOW, D.D., bishop of Moray, Ross, and Argyll.
"MICHAEL RUSSELL, D.C.L., bishop of Glasgow.
"DAVID MOIR, D.D., bishop of Brechin.
"CHAS. H. TERROT, D.D., bishop of Edinburgh."

"Unto his Royal Highness, the Prince Albert.
"The humble address of the bishops and clergy of the episcopal church in Scotland.

"May it please your royal highness,

"We, the bishops and clergy of the Scottish episcopal church, gladly avail ourselves of this your royal highness's first visit to Scotland, humbly to present our heartfelt congratulation on your safe arrival in the metropolis of this ancient and loyal kingdom. We beg leave to assure your royal highness of our devoted loyalty to her majesty's government and person; and that, in our office as ministers of the gospel, we have always considered, and shall continue to consider, it to be our duty to inculcate a dutiful submission to the laws, and a loyal and respectful attachment to our sovereign. And, while we pray that the same good Providence which has so remarkably shielded her from the attacks of insane or ungodly men, may still watch over her majesty, that her government may be feared by the evil and reverenced by the good, we pray with equal sincerity that her anxious and weighty cares may be relieved by the enjoyment of all domestic blessings. We rejoice to believe that in your royal highness Providence has given our beloved sovereign a consort fitted to secure her personal happiness, and worthy to share with her in the best affection of a devoted people. That your royal highness may long enjoy and adorn the elevated position in which you are placed, and that the illustrious family we are bound to honour may at all times continue a model of domestic virtues and domestic happiness, is the prayer of your royal highness's faithful and devoted servants." (Signed as above.)

## COLONIAL CHURCH.

### GIBRALTAR.

The bishop has given notice that all clergymen who shall hereafter go to the countries of the Mediterranean, with the view of undertaking ecclesiastical duties in the churches and congregations placed under his jurisdiction, will be required to exhibit letters commendatory from their diocesan at home, or letters testimonial signed by three beneficed clergymen, according to the rule established in the dioceses of England, before they can obtain a licence; and also that all clergymen who shall have been resident, and have done ecclesiastical duty for the space of six months or more in any congregation under his jurisdiction, will be required, on their returning to take duty in any of the dioceses at home, to bring letters commendatory to their diocesan from the bishop of Gibraltar.

*Endowment of the See.*—Lieutenant-general sir Alexander Woodford, the governor of Gibraltar, has issued a notice to the effect that, "having taken into consideration the circular issued by the sub-committee appointed by the archbishops and bishops of the united church of England and Ireland, for the purpose of assisting in the endowment of the see of Gibraltar; and having received a communication from the governor of Malta, lieutenant-general sir H. Bouverie, that a subscription had been commenced in that island in aid of the fund required, his excellency desires to contribute by such means as he thinks will be most approved of by the British inhabitants of the garrison towards the promotion of an object thus proposed and supported. His excellency cannot doubt but that the members and friends of the Anglican church in Gibraltar will feel every disposition to co-operate, to the best of their ability, in a measure in which they are in no respect less concerned, but in some points more deeply interested, than the congregations in the other parts of the Mediterranean, which are to be included in the episcopal charge of the bishop of Gibraltar. His excellency has therefore requested the rev. Dr. Barrow, the rev. Mr. Buchanan, and Mr. Somerville Ramsbottom, to form a committee for the purpose of receiving the contributions of those persons who may be inclined to testify in this manner their good wishes for the greater *perfection and efficiency* of the colonial church. The *committee will publish a list* of the subscribers, from time to time, and remit all sums placed in their hands to the sub-committee in London."—*Times.*

### NEW ZEALAND.

The bishop arrived at New Zealand, after a voyage of 110 days.

(*From a letter of the Rev. F. Churton, dated Auckland, New Zealand, March* 17, 1842.)

It will be already known to you by other channels, as well as by the papers I have forwarded, that on 28th July, 1841, the first stone was laid by his excellency the governor, of the church of St. Paul, in Auckland. The building is in rapid progress: the foundation and walls are now several feet high; 120,000 bricks are on the ground: several bricklayers are actively at work, and we are in hopes of having it roofed in, to enable us to assemble for divine service in the course of a few months. It will contain 600 sittings, of which one-third will be free. Our own contributions are now about 600*l.* (actually paid), whereby we are entitled to an equal grant from the colonial treasury. We trust to be assisted by the donations of friends and well-wishers in England. For the present divine service is performed in the court-house, under permission from his excellency the governor. It is a large and lofty building, accommodating about 200 persons. Our evening congregation does not exceed 100, but in the morning the number far exceeds the room. In addition to these, divine service has hitherto been performed at the jail; a regular attendance at which place, and frequent communication with the prisoners, appear to be highly desirable, under the dangerous temptations of an early settlement. We are also indebted to the great kindness of the governor for the accommodation of a building granted exclusively for Sunday-school purposes. I wish to urge it upon your notice as a boon of especial value, on account of the great cost of materials and labour; nor, until this kindness had been afforded, did any encouraging prospect appear of the success of our Sunday-school. I have already ventured to suggest the advantage, in the formation of any new settlement, of covenanting for the actual transmission, with the colonists, of a wooden building, exclusively for the uses of church and school. None but a settler can understand the full extent of injury which is caused by the omission of this arrangement. Stores and tents and rooms, occupied yes-

terday and to-morrow for purposes of possibly even a contradictory kind, conduce to recollections and associations of ideas which ill become the purpose of our assemblage; and the change of place, and the uncertainty of accommodation, prevent the attendance of many, till a careless-ness about attendance, or even a habit of absence, is the result. I speak from the experience of two years, and I offer a proof of this kind. So long as our place of meeting was uncertain and changeable, the largest attendance at the second service was seventeen; now it is established, the smallest attendance is fully one hundred. Let me entreat you not to listen to any appearances or even undertakings that it shall be built or be done on arrival; it is utterly impossible to fulfil any such promise; materials are scarce, labour is scarce, every man has immediate necessities to provide for, and nothing of the kind will be done. But a wooden building carried out, and set apart for the sole purposes of church and school, will be an arrangement of inestimable and immediate benefit. Respecting the natives, I hope you will not attach importance to the accounts which may possibly reach you of their dissatisfaction, and their hostile feelings and intentions. I feel convinced that all such rumours, from whatever cause they may be circulated and encouraged, are without foundation. An occasional misunderstanding may occur, as indeed has recently occurred at Wanganoui; but it will in general be found to have arisen on the subject of trespass or boundary, which a little explanation and conciliating conduct would rectify. They are, I am satisfied, well disposed towards us; and we are not less safe among them than among our own countrymen. They are sensible that a great benefit has been conferred on them in our receiving them as British subjects: and, however a turbulent chief may here or there be found, the sense of the great majority is entirely opposed to him. I observe in the character of their wants a gradual approach to our manners and customs. The day for muskets, guns, powder, and balls, is gone by; those things are still wanted, but not in their former quantities. Now they want clothing, boxes, sugar, tea; but above all things, a copy of the gospels. They are an intelligent people, and must be an improving people. Very much acknowledgment is due to many of those who have employed themselves in the advancement of their temporal and spiritual interests. At Waikato, under the superintendence of the rev. R. Maunsell, and at Waikanai, under that of the rev. O. Hatfield, immense benefits are conferred upon the natives, of which their conduct proves them to be sensible. I reported to you a visit which I made to Mr. Maunsell, on the occasion of an examination for the admission of native catechists, when 3,000 natives were assembled. Nothing could be more creditable than their demeanour, nor any thing more gratifying than their answers. Mr. Maunsell is now publishing a grammar of the New Zealand language; it will be a valuable remedy against the great disqualification under which, until now, we have been suffered to labour.

## Miscellaneous.

*Consecration of the Colonial Bishops.*—On Wednesday, Aug. 24th, the newly-appointed bishops of Barbadoes, Gibraltar, Tasmania, Antigua, and Guiana, were consecrated in Westminster abbey. The archbishop of Canterbury, being unable from illness to perform the consecration, issued a commission for that purpose to the bishops of London, Winchester, and Rochester. At half-past nine the congregation began to assemble, each person being admitted by a ticket from the dean and chapter. The choir was soon filled, though not so as to occasion any crowding or inconvenience. The clergy who had tickets, and were in robes, were admitted to seats in the raised part called the sacrarium, in front of the altar-rails, whilst the rest of the congregation occupied the ordinary seats in the other parts of the choir. The bishops and bishops elect assembled at half-past ten in the Jerusalem chamber, where they were met by the sub-dean and the other members of the chapter. At a little before eleven a procession was formed in the following order: the vergers, choristers, gentlemen of the choir, minor canons, canons and sub-dean of the abbey in their surplices, the chaplains of the archbishop; the bishops elect, habited in their black gowns and cassocks; bishop Coleridge, late of Barbadoes, the bishop of Chichester, and lastly, the bishops appointed by the commission of the archbishop, namely, London, Winchester, and Rochester, all the bishops being habited in their episcopal robes. The procession proceeded along the nave, and entered by the west door into the choir; the clergy of the abbey taking their places in the stalls, the bishops were seated within the altar-rails, and the bishops elect in the sacrarium without, on the north side. The vicar-general of the province, sir John Dodson, sat next to the bishops elect, habited in his scarlet robes; and near him were Mr. Christopher Hodgson, the secretary of the archbishop, and Mr. Burder, secretary to the bishops of Winchester and Rochester. The morning service then commenced; the prayers being read by the rev. J. Lupton, and the lessons by the rev. R. J. Waters. The psalms and other portions of the service were chanted by a full choir most beautifully. The chants used for the psalms, responses, and the Athanasian creed, were from Tallis: the *Te Deum* and *Jubilate*, from Nares. Morning prayer ended, the communion service was begun by the bishop of London, the epistle was read by the bishop of Rochester, and the gospel by the bishop of Winchester. The sermon was preached by bishop Coleridge (Isaiah xliii. 5, 6)—"Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." The sermon, which was very impressive, concluded with an affectionate address to the bishops elect. After the sermon the bishops elect were conducted to St. Edmund's chapel, from whence they returned in their rochets. The bishops commissioned to represent the archbishop being seated in their episcopal chairs in front of the holy table (the bishop of London in the centre, with the bishop of Winchester on his right, and the bishop of Rochester on his left), the bishops elect were presented to them singly by the bishop of Chichester and bishop Coleridge, in the following order:—Thomas Parry, D.D., bishop elect of Barbadoes; George Tomlinson, D.D., bishop elect of Gibraltar; Francis Russell Nixon, D.D., bishop elect of Tasmania; Daniel Gateward Davis, D.D., bishop elect of Antigua; William Piercy Austin, D.D., bishop elect of Guiana. The bishops elect were each of them presented to the consecrating bishops with the following words:—"Right reverend fathers in God, we present unto you this godly and well-learned man, to be ordained and consecrated bishop." The bishop of London then demanded the queen's mandates for the consecration, which were read, and the oaths of allegiance and supremacy, and of due obedience to the archbishop, were administered separately. The archbishop's commission having been read, the bishops elect then knelt down at the altar-rails, and the bishop of London read the exhortation to prayer, and began the litany, in which the responses were made by the clergy and people, without the music of the choir. At the conclusion of the litany the bishop of London, with great solemnity, gave the exhortation, and put the questions of examination according to the rubric to the bishops elect, standing in their rochets before the consecrating bishops. The questions having been duly answered, the bishops elect were again conducted to St. Edmund's chapel, and there put on the rest of the episcopal habit. On their return, they knelt at the altar-rails whilst the *Veni Creator* was sung over them, the bishop of London beginning, and the other bishops and the whole choir answering by verses. Then followed the prayer of consecration and the imposition of hands, which was done by all the five bishops, the words of the apostolic commission, and the exhortation on the delivering of the bible, being repeated in each case by the bishop of London. The newly consecrated bishops were afterwards admitted within the rails, and took their seats at the south side of the altar. The non-communicants were then dismissed, and the offertory was begun. Each of

the ten bishops made his offering kneeling on a faldstool before the holy table, as did also the clergy of the abbey: the remainder of the offerings were collected by the minor canons. The sacred elements were first administered to the bishops by the bishop of London, and afterwards by four of the bishops to the rest of the clergy and laity who remained to communicate, amounting to about four hundred; and the service was concluded at about four o'clock. Altogether, the day was one of great interest and importance to the church at large. Those who were present felt that it was a day long to be remembered for its deep and impressive solemnity. No one who had the least feeling of piety and devotion could fail to be interested and affected by the beautiful order and manner of the services. The chanting of the *Veni Creator* over the bishops elect was one of the most touching and beautiful things that could be imagined, and left an impression which can hardly ever be effaced. The administration of the holy communion was also most solemn and affecting, there being ten bishops and the clergy of the abbey within the altar-rails, with a large body of clergy in their robes, who filled the sacrarium. The dean was prevented by illness and infirmity, soon to terminate in death, from being present; but the greatest attention was shown by the sub-dean, lord John Thynne, by the dean of Ripon, who was the canon in residence, and by the clergy of the abbey generally. The dean and chapter directed that the offerings, amounting to 113*l.*, shall be presented to the Colonial Bishops' Fund. A correspondent has favoured us (Ed. C. E. M.), with the following statement:—"The only other instance of five bishops being consecrated together in England, since the settlement of the reformation in 1559, is that of G. Sheldon to London, H. Henchman to Sarum, G. Morley to Worcester, R. Sanderson to Lincoln, and G. Griffith to St. Asaph. They were consecrated 28th Oct., 1660, in Westminster abbey, by B. Winchester (Duppa), assisted by A. York (Frewen), M. Ely (Wren), J. Rochester (Warner), and H. Chichester (King). Shortly afterwards twelve were consecrated together in St. Patrick's, Dublin, 27th Jan., 1660-1, viz., J. Margetson to Dublin, S. Pullen to Tuam, M. Boyle to Cork, Jeremy Taylor to Down, R. Price to Ferns, G. Wild to Derry, E. Linge to Limerick, J. Parker to Elphin, H. Hall to Killala, G. Baker to Waterford, R. Leslie to Dromore, E. Worth to Killaloe. J. Bramhall, abp. Armagh, J. Lesley, bp. of Raphoe, G. Williams of Ossory, and R. Maxwell of Kilmore, laid their hands on them. H. Jones, bp. of Clogher, was present, but merely held the bible for the abp. I noticed the consecration in the Irish, but *six* bishops were consecrated in Scotland on 7th May, 1662, in the chapel royal, Edinburgh."

*Rugby School.*—It is proposed, as a tribute of respect to the memory of Dr. Arnold, the late head-master, to establish a prize or some other institution for the promotion of sound knowledge, to be called by Dr. Arnold's name, either at Rugby or Oxford—as may be deemed most expedient—to be enjoyed in the first instance by Dr. Arnold's sons in succession, thus carrying out, as far as may be, his views for their education; to erect some monumental memorial in the chapel at Rugby, where his mortal remains have been deposited. The following have formed themselves into a committee to accomplish the above objects:—The chevalier Bunsen, the archbishop of Dublin, the duke of Sutherland, the earl of Denbigh, the bishops of Ripon and Norwich, lord Delamere, lord Wenlock, lord Stanley, M.P., sir Gray Skipwith, bart., Mr. justice Coleridge, the provost of Oriel college, archdeacon Hare.

*School for Sons of Clergymen and others.*—The committee are much gratified in being able to announce that satisfactory arrangements have been made for obtaining possession of the Castle inn, at Marlborough; that the alterations necessary to adapt the premises to their purpose will very shortly be commenced; and that there is every prospect of opening the school as soon as the building shall be in a fit state to receive them, with a full complement of pupils. In the mean time, the committee are desirous of opening a correspondence throughout the country with such persons as may feel an interest in the proposed establishment, and be disposed to assist in making the plan more widely known and understood, and the institution consequently more generally appreciated and supported in their several counties and neighbourhoods. Address (post paid) to the rev. G. Bowen, hon. sec., 7, Henrietta-street, Covent-garden, London.

*Parsonage Houses.*—We have much pleasure in making known to our readers the following regulations which have just been adopted by the ecclesiastical commissioners, respecting grants towards providing houses of residence for the clergy. Grants, towards purchasing or erecting houses of residence, will for the present be made only to meet benefactions from other sources; except in cases coming within the third class, or under other special circumstances. All benefactions must be paid to the commissioners, before they can enter into any arrangement, either for purchase or for building. Every house proposed to be purchased must be surveyed by the architect of the commissioners, and every new house be built according to his designs and under his exclusive superintendence, the commissioners entering into the necessary contracts. Plans, approved by the commissioners, have been transmitted to the several archdeacons, diocesan registrars, bishops' secretaries, and chapter clerks, with a request that they will permit them to be inspected by the clergy; and the plans may also be seen at the office of the commissioners. Before a contract for building is entered into, reasonable variations in these plans may be allowed, to meet local or other peculiarities; but no extensive deviation from the general design of the commissioners will be permitted, nor any alteration which is calculated to entail additional expense upon succeeding incumbents. In meeting benefactions towards providing a house, the general rule of proportion stated in the note on the other side, will be observed; thus the estimated cost of a house built according to the plans of the commissioners (painted, papered, and fitted with grates, bells, &c.) being about 900*l.*, the benefaction required will be about 450*l.* in cases of public patronage, and about 540*l.* in cases of private patronage. Should the benefaction and grant together exceed the cost of the house, the balance will be applied to the permanent augmentation of the income. The absolute gift of a house will be considered as a benefaction, so as to be met by a grant in augmentation of income. Neither the incumbent, nor any other person on behalf of the benefice, will be subjected to any law expenses (except in completing a title), nor to any other costs or charges, beyond the actual amount of the benefaction.—*Church Intelligencer.*

## TO CORRESPONDENTS.

The Editors are unable to say whether the Norrisian Professor of Divinity at Cambridge publishes his lectures; they rather think not.

The Editors, notwithstanding repeated notices that no attention whatever will be paid to them, continue to receive a quantity of *anonymous* contributions. It is really a pity that industrious persons should trouble themselves in composing matter, and transmitting it, seeing it cannot possibly be attended to.

The Editors have lately received various communications from the race of busy-bodies, who like to interfere in other people's matters. A few of these communications the Editors have a strong inclination to print, with the names attached. Will it be believed that they have actually been written to, and their publication denounced as irreligious, because in the advertisement-sheet their publishers have admitted a *tailor's* list of prices, and have not scrupled to insert "Godfrey's Extract of Elder Flowers?" This is really too contemptible.

*They again give notice* that they cannot undertake to return MSS.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

# REGISTER
OF
# Ecclesiastical Intelligence.

NOVEMBER, 1842.

## Ordinations.

ORDAINED

*By* BP. of SALISBURY, *at Salisbury cathedral, Sept.* 25.

PRIESTS.

*Of Oxford.*—C. Bedford, B.A., New; W. Bushnell, B.A., Univ. (*lett. dim. bp. of Oxford*); T. G. Clarke, B.A., Queen's; G. M. K. Ellerton, B.A., Brasen. (*lett. dim. abp. of Canterbury*); E. W. Pears, M.A., Magd.

*Of Cambridge.*—R. P. Baker, B.A., St. John's; T. Burbidge, B.A., Trin. (*lett. dim. bp. of Worc.*); J. J. Day, B.A., C.C.C.; F. Randolph, B.A., St. John's.

DEACONS.

*Of Oxford.*—B. B. G. Ashley, B.A., St. Alb. H.; A. Barrett, B.A., Worc.; T. Bayly, B.A., Magd. H. (*lett. dim. bp. of Chichester*); E. H. Brunett, B.A., Mert.; E. A. Ferryman, B.A., Univ.; T. H. House, B.A., Worc.; P. A. de Tessier, B.A., C. C. C. (*lett. dim. archbp. of Canterbury*).

*Of Cambridge.*—J. Beck, M.A., C. C. C.; E. Brine, Queens' (*lett. dim. bp. of Worcester*); J. J. Evans, M.A., Trin.; B. Whitelock, B.A., St. John's (*lett. dim. archbp. of Canterbury*).

*Of Durham.*—M. Brown, B.A.

*By* BP. of CARLISLE, *Carlisle cathedral, Sept.* 25.

PRIESTS.

*Of Cambridge.*—C. A. Oak, B.A., T. White, B.A., St. John's.

*Of Dublin.*—J. M. Ward, B.A.

*Of St. Bees'.*—J. Combes.

DEACONS.

*Of Cambridge.*—J. Hallifax, B.A., C. C. C.; C. Parker, B.A., Emm.

*Of Durham.*—J. Wightwick.

*Of St. Bees'.*—W. Franklin.

*By* BP. of EXETER, *at Exeter cathedral, Sept.* 25.

PRIESTS.

*Of Oxford.*—E. W. Chave, B.A., Worc.; W. P. Everest, B.A., Magd.; S. Johnson, B.A., Mert.; J. F. Kitson, B.A., Exet.; C. F. D. Lyne, B.A., Pemb.; M. Tyler, B.A., St. Ed. H.

*Of Cambridge.*—G. R. Prynn, B.A., Cath.

*Of Dublin.*—B. A. Knox, M.A.

DEACONS.

*Of Oxford.*—C. H. Archer, B.A., Ball.; R. L. Bampfield, B.A., Trin.; W. C. Clark, B.A., Worc.; F. E. B. Cole, B.A., St. Ed. H.; H. Edwards, B.A., Linc.; W. Franklin, B.A., J. A. Harding, B.A., New Inn; W. Richards, B.A., Wad.; W. E. Vigor, B.A., Worc.

*Of Cambridge.*—C. E. Parry, B.A., Christ's; E. R. Prother, Magd.; A. R. Taylor, B.A., Trin.

*Of Dublin.*—J. Booth, LL.D.

*By* BP. of LINCOLN, *at Lincoln cathedral, Oct.* 2.

PRIESTS.

*Of Oxford.*—J. A. Eldridge, B.A., Worc. (*lett. dim. archbp. of York*); C. S. Holthouse, B.A., St. John's; E. R. Jones, B.A., Queen's; W. B. Stevens, B.A., Linc.; A. W. Wethernall, B.A., Trin.; R. O. Walker, M.A., St. John's (*lett. dim. archbp. of York*).

*Of Cambridge.*—G. L. Barker, B.A., Christ's; F. R. Crowther, B.A., Caius; G. Gunning, B.A., St. John's; B. Maddock, B.A., C. C. C.; B. Maitland, M.A., Trin.; T. Myddleton, B.A., Sid.; J. E. Norris, B.A., Jesus; W. R. Sharpe, M.A., and H. S. Wood, B.A., Cath.

DEACONS.

*Of Oxford.*—J. E. Carter, B.A., J. G. Faithfull, B.A., M. K. S. Frith, B.A., Exet.; S. Humphreys, B.A., E. Moore, B.A., R. J. Wallis, B.A., Brasen.; L. Morse, B.A., Linc. (*lett. dim. bp. of Ripon*); S. W. Newbald, B.A., Wad. (*lett. dim. archbp. of York*); J. Peacock, B.A., Linc.; J. J. Wilkinson, B.A., Queen's.

*Of Cambridge.*—R. W. Bacon, M.A., King's; D. P. Callephronas, M.A., Trin.; J. C. Chase, B.A., Queens'; J. Day, B.A., St. John's (*lett. dim. archbp. of York*); H. Dupuis, M.A., R. W. Essington, B.A., J. H. Kirwan, B.A., E. Walker, M.A., R. Williams, B.A., King's.

*Of Dublin.*—S. Gibney, B.A.; G. H. Moller, B.A.

*By* BP. of PETERBOROUGH, *at Peterborough cathedral, Sept.* 25.

PRIESTS.

*Of Oxford.*—W. Belgrave, B.A., Linc.; R. Bell, B.A., Worc.; T. C. Price, M.A., Mert.; G. S. H. Vyse, B.A., Ch. Ch.

*Of Cambridge.*—W. H. Beauchamp, B.A., Christ's; P. Brett, B.A., Emm.; A. Douglas, B.A., Magd.; W. Ellcoll, B.A., Queens'; A. G. Hildyard, M.A., Pemb.; G. Powell, B.A., J. E. Rose, B.A., Trin.

*Of Dublin.*—T. H. Maning, B.A., G. Morgan, B.A.

DEACONS.

*Of Oxford.*—J. Hall, M.A.; M. Shaw, B.A., Brasen. (*lett. dim. archbp. of Canterbury*); T. D. Walters, B.A., Ch. Ch.

*Of Cambridge.*—H. S. Andrews, B.A., Caius; J. W. Ayre, B.A., Pet.; W. Bennett, B.A., St. John's; R. Bryan, B.A., Trin.; W. L. Fowke, B.A., W. Gardner, B.A., Queens'; W. M. Kerr, B.A., St. John's; J. Sutherland, B.A., Queens'.

*By* BP. of ST. DAVID'S, *at Lampeter.*

PRIESTS.

*Of Oxford.*—R. P. M. Richards, B.A., Jesus.

*Of Lampeter.*—J. J. Evans, T. Hughes, W. E. Jones, R. W. Morgan, R. Pughe.

*Literate.*—A. B. Evans.

DEACONS.

*Of Lampeter.*—D. M. Evans, M. Parry.

*By* BP. of DOWN AND CONNOR, *at St. Ann's, Belfast, Sept.* 25.

PRIESTS.

*Of Dublin.*—J. Cooper, B.A.; T. Leonard, M.A.

DEACONS.

*Of Dublin.*—J. Finley, B.A.; J. C. Gaussen, B.A.; P. Moore, B.A.; P. Neill, B.A.; J. H. Titcombe, B.A.

## Preferments.

Butler, G., D.D.—To be Dean of Peterborough—vice Turton.

Stopford, Ven. E., Archdeacon of Armagh—to be Bp. of Meath.

Turton, T., D.D., Dean of Peterborough, and Regius Professor of Divinity, Cambridge—to be Dean of Westminster—vice Ireland, deceased.

| *Name.* | *Parish & County.* | *Pop.* | *Pat.* | *Val. £.* |
|---|---|---|---|---|
| Aekland, T. S. | St. Stephen's (P.C.), Liverpool | | Rectors of Liverpool. | |
| Bailey, H. G. | Hurdsfield (P.C.), Cheshire | | Trustees of Hyndman's Charity | |
| Barham, R. H. | St. Augustin and St. Faith (R.), London | 1152 | D. & C. of St. Paul's. | 296 |
| Bastard, H. H. | Tarrant Crawford (D.), Dorset | 78 | J. S. W. Sawbridge, esq. | *50 |
| Batchelor, W. | Cold Ashton (R.), Glouc. | 522 | W. Batchelor | *492 |
| Brine, E. | St. Ann's (R.), Worc. | | | |
| Browne, J. | NetherCerne (P.C.), Dorset | 83 | T. J. Browne, esq. | 60 |
| Burroughs, W. G. | Kilbeacon (V.), Kilkenny | | Bp. of Ossory. | |
| Bullivant, H. E. | Lubenham (V.), Leic. | 542 | R. Mitchell, esq. | 84 |
| Butter, W. | St. Silas, Manchester | | | |
| Cann, P. | Broadwood-Wigger (P.C.), c. Week, St. Germans (C.), Devon | 1257 | D. and C. of Bristol | 148 |
| Cann, W. | East Kennett (P. C.), Wilts | 103 | R. Matthews, esq. | *57 |
| Carnegie, J. H. | Cranbourne (V.) c. Verwood (C.), and Beveridge (C.), Dorset | 2124 | Marq. of Salisbury | *151 |
| Clarke, J. | St. Thomas, Manchester | | | |
| Claxton, B. S., D. D. | St. Matthew's (P.C.), Twigworth, Glouc. | | Bp. of Glouc. & Bristol. | |
| Coghlan, W. L. | Sandhurst (V.), Glouc.) | 434 | Bp. of Glouc. & Bristol. | 209 |
| Cookes, H. W. | Ashley (R.), Worc. | 849 | Rev. J. J. Cooks | *623 |
| Creswell, J. | St. Paul's Werneth (P.C.), Chester. | | | |
| Dodd, T. | Kildale (R.), Yorks. | 120 | Mrs. Livesey. | 188 |
| Ebsworth, G. S. | Ilkestone (V.), Derby | 4446 | Duke of Rutland | *150 |
| Elgee, R. W. | Wexford (R.) | | Bp. of Ferns. | |
| Ellis, W. | Swinefleet (P.C.) | 1055 | Rev. Y. G. Lloyd | 271 |
| Escott, C. S. | Kittisford (R.), Som. | 171 | Rev. T. S. Escott | *102 |

| Name. | Parish & County. | Pop. | Pat. | Val. £. |
|---|---|---|---|---|
| Escott, W. S.. | Brompton Ralph (R.), Som..... | 424 | Gen. Blommart, and rev. T. S. Escott .... | *347 |
| Fiske, R..... | Wendon Lofts (R.), c. Elmdon (V.), Essex ..... | 781 | J. Wilkes, esq. ..... | *479 |
| Foster, W..... | Ashby (V.), Leic. | | | |
| Gore, J..... | Shalbourn (V.), Wilts ..... | 992 | D. & C. of Windsor.. | *271 |
| Grant, J..... | Templeboden (V.), Cork ..... | | Bp. of Cloyne. | |
| Griffiths, H. H. | Llanwinio (P.C.), Carmarth..... | 1024 | Mrs. Howell. | 98 |
| Hargreaves, J. | West Tilbury (R.), Essex ..... | 276 | The Crown.. | *558 |
| Harrison, B... | All Saints (R.), Worc. ..... | 2236 | Lord Chanc . | *188 |
| Harrison, O. S. | Thorn Falcon (R.), Som. ..... | 273 | E. & J. Batten, esqrs. | *296 |
| Holmes, A.... | Kirkpatrick (V.), Isle of Man .... | 2195 | The Bishop.. | 122 |
| Hodgson, J... | Palgrave (R.), Suff. | 760 | Sir E. Kerrison .... | *317 |
| Hull, R. P.... | Buxton (P.C.) Derby ..... | 1211 | Duke of Devonshire .. | 105 |
| Hughes, C..... | Congleton (P.C.), Chesh..... | 9352 | | *143 |
| Irby, T. W. .. | Rushmere (R.), Suff. ..... | 114 | Lord Boston and F. W. Irby ..... | 217 |
| Jackman, W.. | Falkenham (V.), Suff. ..... | 297 | Lord Chanc. | *291 |
| Jones, G. .... | Rosdroit (R.), Wexford ..... | | Bp. of Ferns. | |
| Knight, D. T. | Earls Barton (V.), Northamp..... | 977 | Lord Chanc. | *196 |
| Lamprell, C. W. ..... | West Wickham (P.C.), Camb.... | 529 | Earl of Hardwicke .... | 86 |
| Law, W ..... | Marston Trussell (R.), Northamp.. | 223 | R. M. Caldecott ... .. | *429 |
| Manley, E. T. | Poulton-le-Sand (P.C.), Lanc ... | 838 | Vic. Lancaster ... ... | 83 |
| Meade, W..... | Inchinabacca (R. & V.), Cork ..... | | Bp. of Cloyne | |
| M'Causland — | Desertoghill (R.), Derry ..... | | Bp. of Derry. | |
| Morewood, R. | Burton-in-Kendal (V.), West. ... | 1931 | Trust. of rev. C. Simeon | *199 |
| Munford, G... | East Winch (V.), Norf. ..... | 466 | Rev. G. E. Kent .. .. | *181 |
| Oldham, J. O. | St. Luke's (P.C.), Birmingham ... | | | |
| Orlebar, J. C.. | Heath & Reach (P.C.), Beds..... | 784 | Vic. of Leighton Buzzard | 98 |
| Parnell, Hon. G. D..... | Burford (R.), 2nd por., Salop .... | | Hon. & rev. G. R. Bowles .. | *280 |
| Robinson, J. K. | Whitechurch (R.), Wexford ..... | | Bp. of Ferns . | |
| Roe, T. ..... | Oare (R.), Som. .. | 76 | Oliver Family..... | 168 |
| Salt, G. ..... | St. George (V.), Glouc. ..... | | H. Green, esq. ..... | |
| Scott, G. H... | Ifield (V.), Sussex . | 916 | Lewin Family | *199 |
| Smith, S..... | Barrowford (P.C.), Lanc. ..... | | Rev. R. N. Whitaker . | |
| Spedding, W.. | Carrigrohanebeg (R.), Cork..... | | Bp. of Cloyne | |
| Strickland, J.. | Ch. Ch. c. St. Ewen (R.), Bristol .... | | Own Petition | *280 |
| Vivian, J. W., D.D. ..... | St. Peter-le-Poor (R.), London.... | 546 | D & C. St. Paul's ... | 199 |
| Vyse, G. S. H. | Pilsford (R.), Northamp..... | 589 | H. Vyse, esq. | *220 |
| Watson, J..... | Marr (V.), York .. | 291 | Mr. Thellusson's Trustees .... | 88 |
| Watson, J. W. | St. Mary, Preston, Lanc. ..... | 4000 | Bp. of Chester ..... | 121 |
| Wayne, W. H. | Much Wenlock (V.), Salop..... | 2424 | Sir W. W. Wynne .. | 199 |
| Ward, H..... | St. Mark (P.C.), Hull ..... ..... | | | |
| Whyte, J. R.. | West Worlington (R.), Devon .... | 187 | L. W. Buck, esq. ..... | 135 |
| Williams, J... | Edwin Ralph ..... | 170 | W. Child, esq..... | 289 |
| Wilmer, R. ... | St. John, Pendlebury, Manchester | | | |

Cavendish, F., chap. earl of Arran.
Cornish, G., preb. Exeter.
Earle, J., chap. on the Gambia.
Herbert, H., preb. Concanrery and Inniskeen, Kilkenny.
Inman, J. W., chap. earl of Hardwick.
Johnson, P., preb. Exeter.
Lawson, C., archd. of Barbadoes.
Luney, R., preb. Exeter.
Lyne, C., preb. Exeter.
Medley, J., preb. Exeter.
Stuart, A., archd. of Ross (pat. the bp.)

## Clergymen Deceased.

Atkins, H., vic. Arreton, Isle of Wight (pat. J. Fleming, esq.); preb. Chichester, 68.
Bowles, hon. G. R., rec. 3rd portion Burford, Salop (pat. family).
Browne, M., vic. Hinckley, Leic. (pat. d. and c. Westminster), 94.
Cracroft, J., rec. Ripley, York (pat. Sir W. Ingilby), 58.
Davies, S., cur. Old Basing and Up Nately, Hants.
Emra, J., vic, St. George, Glouc., 73.
Formby, R H. F., at Cheltenham.
Gibson, J., cur. Billingham, Durham.
Gleadow, T. R., rec. Frodesley, Salop (pat. family), 62.
Grant, W. H., Miss. Soc. prop. gospel at Bay Roberts, Newfoundland.
Jones, W., p. c. St. Aryan's, Monmouth (pat. duke of Beaufort), 72.
Kirkbank, W., p. c. Bellerby, York (pat. J. C. Chaytor, esq.), 91.
Meakin, J., can. Worc. and vic. Lindridge, Worc. (pat. d. and c. Worc).
Mesman, C., rec. Duntsbourn Abbots, Glouc. (pat. D. Mesman, esq.), 77.
Morley, J., v. Aylesbury, Bucks (pat. preb. of Aylesbury in Linc. cathedral).
Newman, T., rec. Ingrave, Essex (pat. Lord Petre).
Place, H. J., rec: Marnhull, Dorset (pat. family), 40.
Preston, W. M. S., vic. Warcop Westm. (pat. family), 56.
Richmond, C. G., vic. Six-hills and Ladbrd Linc. (pat. G. F. Heneage).
Smith, W., rec. Desertoghill, Derry (pat. bp. of Derry).
Stevens, H., rec. Bradfield, Berks (pat. family), 76.
Ward, J., rec. Compton Greenfield, Glouc. (pat. R. C. Lippincott, esq.), 68.

## University Intelligence.

### OXFORD.

Dr. Wynter, pres. of St. John's, re-appointed vice chanc. for ensuing year, who has appointed as pros. the ward. of Mert., the prov. of Oriel, the ward of Wadham, the mast. of Univ.

*Jesus Coll.*—The dean and jurats of Guernsey have nominated Mr. H. Chepwell, jun., as candidate for the vacant fellowship.

### CAMBRIDGE.

CAMBRIDGE PHILOSOPHICAL SOCIETY.

The meetings of this society will be held as follows:—

Monday (anniversary for the election of officers, &c.)..... Nov. 7.
Monday..... Nov. 14.
Monday..... Nov. 28.
Monday..... Dec. 12.

*Congregations.*—There will be congregations on the following days of the ensuing Michaelmas term:—Monday, Oct. 10, at ten; Wednesday, Oct. 19; Wednesday, Nov. 2; Wednesday, Nov. 16; Wednesday, Nov. 30; Wednesday, Dec. 14; Friday, Dec. 16, at eleven. (End of term) at ten.

*Trinity Coll., Oct.* 1.—The following were elected fellows of Trinity coll.:—H. A. Marsh, R. P. Mate, C. W. King, R. Watt, T. Preston, E. Cope, A. Cayley. At the same time the rev. G. A. Browne was elected vice-master, in the place of the rev. J. Brown, resigned.

*Oct.* 10.—The following university officers were appointed by the senate:—

*Proctors.*—Rev. H. W. Cookson, Pet.; rev. J. H. Howlett, Joh.
*Moderators.*—J. F. Robinson. Pet.; rev. B. M. Cowie, Joh.
*Scrutators.*—Rev. C. H. Maturin, King's; rev. J. E. Dalton, Queens'.
*Taxors.*—J. Edleston, Trin.; H. A. Woodham, Jes.

THE CAPUT.

*Oct.* 12.—The following were appointed the caput for the year:—The vice chancellor; rev. Dr. Hodgson, Pet., divinity; Dr. *Le Blanc, Trin. hall,* law; Dr. Haviland, Joh., physic; rev. J. W. *Blakesley, Trin., sen. non*-regent; rev. J. Woolley, Emm., *sen. regent.*

*Oct.* 19.—Pro-proctors:—Rev. G. Ray, Pet.; rev. T. Overton, Joh.

The following is a summary of the admissions, Michaelmas term, 1842; showing also the numbers at matriculation, Michaelmas term, 1841.

| | *Admissions*, 1842. | | *Matriculation*, 1841. |
|---|---|---|---|
| St. Peter's ..... | 15 | ..... .. | 19 |
| Clare ..... .. | 6 | ..... | 14 |
| Pembroke ..... | 9 | ..... | 13 |
| Gonville and Caius .. | 25 | ..... | 17 |
| Trin. Hall ..... | 13 | ..... | 6 |
| Corpus ..... | 27 | ..... | 20 |
| King's ..... | 1 | ..... | 2 |
| Queens' ..... | 34 | ..... | 11 |
| St. Cath..... | 13 | ..... ..... | 20 |
| Jesus ..... | 13 | ..... .. | 16 |
| Christ's ..... | 25 | ..... | 20 |
| St. John's ..... | 111 | ..... | 77 |
| Magdalene ..... | 9 | ..... | 11 |
| Trinity..... | 134 | ..... | 113 |
| Emmanuel ..... | 11 | ..... | 15 |
| Sidney ..... | 6 | ..... | 10 |
| Downing ..... .. | 3 | ..... | 2 |
| Total Admissions, Oct. 10, 1842.. | 455 | Matric..... Mich. 1841... | 386 |
| Total Matriculations 1841-2 ..... | | | 412 |
| Ditto Mich., .... 1840 ..... | | | 392 |

# Proceedings of Societies.

## SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

The object of the society is to increase the means of pastoral instruction and superintendence at present possessed by the church, and in order thereto to provide a fund for the maintenance of additional clergymen to be employed as licensed curates, where their services are most required in England and Wales. Three hundred and sixty-three incumbents have already applied for aid through their respective diocesans; and of these, one hundred and seven are now enabled, by the help of the society's annual grants, to establish additional services, and to obtain additional curates in their several parishes and districts, comprising an aggregate population of more than a million and three quarters. In addition to which, a sum, remaining in the society's hands, in consequence of grants not becoming payable, has been apportioned to twenty-five parishes, in the shape of annual assistance to each for periods varying from one year to four years, when that sum will be exhausted. The society's actual income is appropriated; and for the means of extending relief to many and most urgent claims that press upon it—more in number, and, in many cases, equal in importance with the most pressing of those which have been relieved—the committee look with confidence to a growing conviction in the public mind of the paramount importance of the object for which the society is formed, to the continued exertions of the clergy to make that object more generally known in their respective neighbourhoods, and to the increasing manifestation on the part of the laity of a readiness to imitate the piety and wisdom of their forefathers, to which the country owes the foundation and endowment of so many of its churches. Attention is particularly requested to the plan which the secretaries propose for the augmentation of the society's now exhausted funds; and which has met with approval from several of the heads of the church. It is this: to correspond, under the sanction of the bishop of the diocese and the archdeacons, with the clergy of each diocese, to endeavour by this means to ascertain where local associations can be formed, and to arrange that they shall be formed and conducted entirely by the local clergy; to suggest that such associations shall be in connexion (wherever practicable) with the archdeaconry, rural deanery, or other existing diocesan board or church union; to obtain annual or occasional sermons on the society's behalf by the incumbents themselves of the larger and wealthier parishes. But, as all this must necessarily be a work of time, it is suggested that in the first instance the rural dean, or, in his absence, some central and influential clergyman, should in every case consent to receive subscriptions on behalf of the rural deanery, or such subdivisions of it as may be thought advisable. By this means a centre would exist, to which all parties resident in each deanery might be referred when written to by the secretaries. The nucleus would be formed of probable future associations. A channel of communication would be opened between the parent society and every parish in the kingdom, without using other means than those which the church recognizes as part of her authorized organization; and it would be found that no new machinery is needed to secure to this society its due measure of support, and to enable it to accomplish, to a far greater extent than it ever yet has done, the noble ends for which it was instituted. The state of spiritual destitution and the utter disproportion between the clergy and population, in many districts of England, should never be absent from the minds of churchmen. There are in England and Wales about sixteen millions of persons, and, at the rate of one clergyman to every thousand souls, sixteen thousand clergy would be required. But the total number of clergy very little, if at all, exceeds twelve thousand; thus leaving a deficiency, according to this calculation, of about four thousand. The real deficiency, however, is much greater; because many of our parishes contain very small populations, leaving, of course, by so much a greater number to the rest. The result of this calculation, when worked out in detail, will be found to prove that there are from five to six millions of people unprovided for by the church, for whom a vast addition is needed to the existing body of clergy. An idea of the required addition may be formed by bearing in mind that in the year 1800, when the population was only nine millions, the clergy were not much fewer in number than at present; but that now the population amounts to sixteen millions at least, while additional church accommodation has been provided for about eight hundred thousand, *i.e.*, for about two-thirds of one million out of seven. These facts, and many others of a similar character which might easily be adduced, must be deeply painful to the mind of every churchman. They cannot but impress upon him the necessity of prompt and energetic efforts on behalf of such a society as the Additional Curates' Fund, and will, it is trusted, lead the members of the church at large to contribute far more generally than has hitherto been done to its resources. Nor will it be forgotten that the results of the aid already afforded to one hundred and seven incumbents, as detailed in the report for the present year, are of a most satisfactory character. The appointment of a new minister in one of the long neglected districts, and in the midst of an overgrown population, is invariably followed by increased church services, new schools, fresh parochial institutions, increased attachment to the church. Savings' banks and provident societies are instituted, the Lord's day is honoured, and a higher moral tone pervades the neighbourhood. Spiritual superintendence, where none previously existed, diffuses its benign influence over all classes and conditions, and especially over the sick and dying. In a word, in exact proportion as her pastors are multiplied, the church is enabled to assume her rightful position "as the pillar and ground of the truth"—as the one authorized and efficient teacher. The society is, therefore, again commended to the earnest prayers, sympathies, and efforts of all who love our holy church, and most thankfully will the secretaries receive suggestions from any of the clergy who can point out the means of its advancement and increased support in any neighbourhood.

W. J. Rodbeh, Hon. Sec.
J. M. Rodwell, Sec

## SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

*Report for* 1842.—The expenditure of the society in the foreign colonies and dominions subject to the British crown, during the past year, has amounted to more than 80,000*l.*; distributed in the following proportions:—

| | |
|---|---|
| To the British Provinces of North America .... | £26,980 |
| The West Indies, and British Guiana..... | 20,062 |
| The East Indies..... | 21,021 |
| Australia ..... | 8,017 |
| New Zealand ..... | 2,387 |
| Cape of Good Hope, and Mauritius ..... | 1,511 |

1. Among the memorable events of the last year, intimately connected with the designs of this society, the first notice is claimed for the formation of the colonial bishoprics' fund. It is matter of congratulation, that within little more than a year the amount of subscriptions raised for this beneficial and important object has amounted to seventy thousand pounds; and that, with this testimony of the widely-extended interest taken in the measure, the spiritual heads of the church at home have proceeded to consecrate, first, a bishop for the rising colony of New Zealand; and more recently, for Gibraltar, to preside over the British possessions in the Mediterranean; and for Van Diemen's Land, hitherto a part of the vast Australian diocese. Another colony, viz., British Guiana, mentioned in the "Bishops' Declaration," as requiring a resident bishop, has also been erected into a diocese without any charge upon the fund, by the subdivision of Barbados, into Barbados, Antigua, and Guiana. But this beneficial measure will occasion many fresh de-

mands for the assistance of the society; it has already led to many requests from different quarters in these colonies, both for grants of money to be employed in the building of churches, and for clergymen by whom the churches may be served. Nor can we expect it to be otherwise. Indeed the instances are many which prove that the colonists, who have gone forth from us, have not forgotten the church-paths of their father-land. They have laboured diligently, and given freely of their little, to secure to themselves that Christian centre of society, the village church, and the services of its appointed minister.

2. This feeling among our colonists is well attested by the reports which the society has received during the past year from the bishops and clergy of those provinces, which were the scene of its earliest missionary labours, the British provinces of North America; provinces, whose religious condition and wants, amidst a rapidly increasing population, still demand our unceasing solicitude. The bishop of Toronto, to whose zealous care the province of Upper Canada has long been deeply indebted, and who has lived to see the number of missionaries in Canada increased, within forty years, from nine clergymen to one hundred and fifty, under the bishops of the two provinces —yet incloses a list of forty-five stations, for which missionaries are still required, and adds the following words: "I shall fill up these stations as quickly as I am able; yet, before this can be accomplished, a still greater number, equally destitute, will present themselves in other parts; and thus it will continue for many years to come." Is it inquired what is the disposition of the inhabitants of these settlements in the woods? In twenty-three of the stations churches are already built by them, or are now in progress; in twenty-one they have promised aid in money or in land; and in one the parsonage-house is standing erected near the church, waiting for its proper tenant. But the bishop justly admonishes us that we are suffering these good people to begin at the wrong end. "It is found," he says, "that little can be effected in any township or settlement till a missionary arrives. The people dispute about the site of the church, its dimensions, and so forth; and when they set about building, there is a want of system, and consequently a want of means. They require some one to take the lead, and devote more time than they can spare." One may judge also, in some degree, of the increasing need, from what he states of the rapid formation of new villages. "Where water privileges, as they are called, exist—and in this country they are very numerous—a village is frequently seen to start up in a few months." And he adds, "In most districts a travelling missionary, in addition to the resident clergyman, however far his visits may extend, would be of great benefit to seek out our people in the new settlements and less populous townships, and by occasional visits to encourage them till they become sufficiently numerous to require a resident missionary." The reasonableness of this suggestion may be understood from a consideration of the extent of area in these Canadian townships, which are, in general, nine miles by twelve, and comprise a circuit of more than one hundred miles square, through a province whose settlements are scattered over a space of more than five hundred miles from north-east to south-west. The appeal which this long-tried missionary bishop makes to the people of his own province, is equally applicable to us, if we retain any regard for those who have gone out from our shores. "Great as was the call on the first converts to Christianity to do all in their power with their substance and with their talents, both of body and mind, to convert the Gentiles to the faith—the call upon us is, in one respect, greater. For we are not merely called to convert the heathen, but to prevent those who have once seen the light from falling back into darkness." It is this double office which the society has in our colonies so long laboured to fulfil. It is most encouraging to read in the reports of the bishop of Toronto, and of the other prelates of the North American colonies, a few remarkable instances of Christian beneficence displayed by individual members of the church in those dominions. One, in Upper Canada, has built a church and parsonage-*house, and endowed it* with six hundred acres of excel-*lent and* and he has promised to endow two more in the same munificent manner. Many have given parcels of land, one or two hundred acres, or smaller portions. One young lady, out of a very limited patrimony, "has given to the service of God one hundred acres of her best land, and looks for a blessing in heaven." A merchant in Newfoundland has liberally contributed to the building of five churches in his vicinity; and, hearing that the inhabitants of another settlement had subscribed in a most praiseworthy manner, with their pastor, to rebuild their old church, he has promised to complete the work with a tower and steeple, at his own cost, of 700*l*. An aged planter, who has felt himself indebted to the society for the comforts of religion, in the same colony, for the last fifty years, has lately bequeathed his whole substance, after his death, amounting to 2000*l*., to aid its missionary labours. Nor is this spirit of devotion and charity confined to the comparatively rich and few. The bishop of Nova Scotia speaks of a new, spacious, and very handsome church, built indeed with the aid of some grants from home, but not without great and unwearied efforts from the inhabitants of a populous and very poor settlement: whilst the anxiety of the poor children of the forest in the same province for the rite of confirmation was shown by the great distance which they were willing to travel for it; in one instance some females having walked thirty-three miles, to be present at the church where it was to be administered. Such instances must give the friends of the society the encouraging assurance, that there are those in our distant settlements, of whom it may be said, as of the good centurion, that "they are worthy for whom we should do this."

3. In none of our possessions has the influence of the English church been more rapidly extended; and in none have there been more signal proofs of the benefit it has done in the erection of churches, the founding of schools, and the attachment of the majority of the people in every district to the religion of their fathers, than in Australia. This gratifying result has no doubt been owing, under the favour of Almighty God, to the untiring labours and devoted zeal of bishop Broughton, who has truly devoted himself and all that he has to the extension of the reign of Christ in that wide field of labour. He is now able to reckon the number of fifty clergymen, chiefly missionaries of this society, as his fellow-labourers, and a body of more than seventy thousand people, professing themselves members of the church of England. Yet in many of the districts of this province the want of a clergyman's ministrations is severely felt.

4. The accounts from the missionary stations in the diocese of Calcutta report a satisfactory increase in the number of catechumens and persons who have been admitted to the holy sacrament of baptism; the baptized in three stations having advanced from 501 to 986, and those under catechetical instruction from 890 to 1,232: and this progress has been made in spite of many discouragements and severe privations amongst the Christian population—discouragements from the heathen zemindars or native landowners, under whom many of these people are placed as tenants; and privations from the extensive failure of their crops, owing to a season of destructive rains.

The cheerful content of the native Christians—particularly those who have been first to embrace the Christian religion, and their forwardness in every good work, are attested by the Society's missionaries. They are reported as strongly attached to their English pastors, coming to meet them on their approach, and walking with them on their way. In cases of distress among themselves, or in a neighbouring village, they cheerfully come forward to subscribe their mite of alms. The foundation of native villages is, accordingly, one of the measures which the bishop of Madras, with good reason, recommends as an effectual means of promoting the discipline of a Christian life together with Christian doctrine. "I would rather see a village entirely Christian," he says, "than congregations in two villages where Christian and heathen dwell together. The proof that godliness is profitable to all things—having the promise of the life that now is, and of that which is to come—was never, I think, more manifest than in the contrast between the heathen and Christian villages of Tinnevelly. In the former, all is slovenliness and disorder, irregu-

larity and confusion in the building of their huts, dirt and discomfort everywhere; while in the latter you find well-arranged and well-ventilated streets, drawn at right-angles to each other, the ground before each hut neatly swept, happy faces, and a village church, which, however humble, is evidently the pride of the village." It might surely be a question, whether this might not be a legitimate object for a special fund, the building and settling of Christian villages in India.

If any feeling of dismay should arise in our minds at the extent and variety of the demands which are made upon us in these Christian enterprises—demands which have indeed increased with each passing year—yet let it be remembered that it has been by the continued efforts of one year after another—efforts never beyond our strength—that so much good fruit has been reaped, and the ground prepared for a still more extensive harvest. We have still the promise—"As thy days so shall thy strength be" (Deut. xxxiii. 25). And for the duty we cannot do better than borrow the admonition given to us in the resolutions of the missionary board of our brethren of the American church.

"The missionary field is always to be regarded as one—the world. The terms 'domestic' and 'foreign' are to be understood only as terms of locality, adopted for convenience. The appeal of the church for the support of missions is made to all baptized persons as such, and on the ground of their baptismal vows. Each parish is to be regarded as a missionary association, and every pastor an agent of the missionary board, for Jesus' sake. Let every member of this society pray to Almighty God for his blessing upon its designs, and seek for it his guidance and protection who has promised to be with his own missionary society, the apostolic church, even unto the end of the world."

*Home Report.*—At the general meeting in July, the society agreed to place on its list of missionaries—the rev. John Gibson, the rev. Ebenezer Morris, the rev. W. Stewart Darling, and the rev. Alexander Sanson, for the service of the church in the diocese of Toronto. The two former gentlemen had been previously employed by the managers of the Stewart Mission. Mr. Darling and Mr. Sanson have just been admitted to deacon's orders. It was also agreed at the same meeting to grant 500*l.* to the bishop of Montreal, to assist in the building of churches in his diocese.

Mr. G. W. Warr has sailed for the diocese of Toronto, where he will act as a catechist until the bishop shall see fit to admit him to holy orders.

The rev. John Butler has written to announce his arrival at Quebec, Canada East; and the bishop of Montreal has since stated that Mr. Butler will proceed to Kingsey, on the river St. Francis.

The rev. William Darby, who has been prepared for missionary labour on the Worsley foundation at King's college, London, has sailed for Bombay. He will probably be sent by the bishop to join the rev. George Allen, at Ahmedabad. The society will thus have been enabled, chiefly through the assistance of the private fund raised by the dean of Norwich and his friends, to send two missionaries to Goojerat.

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## Diocesan Intelligence.—England and Ireland.

### CHESTER.

*Diocesan Church Building Society.*—It appears from the annual report just published, that during the past year this society has seen grants of its own to the amount of 5450*l.* carried into effect by the consecration of the churches for which those grants were made. By the building of those churches 8210 sittings have been added to the general accommodation; while in other churches built by other means, and in which the society has had no share, an addition has been made of 8610 sittings during the same period. The grants thus made by the society have led to an outlay on buildings only, without including endowment funds invested, repair funds, parsonage houses, and schools, which cannot be less than 22,000*l.* The sum expended in the construction of those churches which have been consecrated in the year, without assistance from the society, must very considerably exceed this, as the buildings were generally of a superior quality, and as the number of sittings added through their means exceeds that which has been gained through the society; and a sum not less than 50,000*l.* must have been expended on the churches included in the year's consecrations. From a tabular statement which has been arranged with a view to ascertain the exact cost, as near as possible, of the erection of each church, exclusive of endowment, repair-fund, parsonage, and all extra expenses, but including the few cases of sites purchased, it appears that the thirty-one churches, of which reports have been made to the society, cost 67,200*l.*, being an average of 2168*l.* each, towards which the society has granted 18,700*l.*, or little more than one-fourth. Add the endowments and repair-fund, we have a total of 96,952*l.*, giving nearly 3000*l.* average to each church. The present additional accommodation provided in these thirty-one churches is, in rentable sittings, 12,331; free, 11,262—total, 24,693; being an average of 700 sittings to each, at little more than 3*l.* per sitting. Many are capable of enlargement by adding galleries. The population assigned to or affected by these churches amounts to 130,749 souls, averaging nearly 4000 to each, all of whom were heretofore debarred the ordinances and ministrations of the established church. The seven cases not reported will fully sustain the averages, and the six not built will in the aggregate exceed them. The erection of these churches has led to the building or establishment of thirty-seven Sunday-schools, having 9800 scholars; and thirty-five daily schools, 6500 scholars, a small proportion of whom were previously being educated in church principles.

Progress of church building, 1801—1841:—

CHURCHES.

| | 1801. | 1811. | Increase. | 1821. | Increase. | 1831. | Increase. | 1841. | Increase. | Total increase 40 years. |
|---|---|---|---|---|---|---|---|---|---|---|
| Cheshire, &c.... | 145 | 147 | 2 | 151 | 4 | 157 | 5 | 197 | 40 | 52 |
| Lancashire, &c.. | 336 | 343 | 7 | 358 | 15 | 393 | 36 | 496 | 103 | 160 |
| Aggregate ..... | 481 | 490 | 9 | 509 | 19 | 550 | 41 | 693 | 143 | 212 |

### LINCOLN.

*Eton.*—The college chapel, which has been closed for upwards of two months, has been re-opened, having undergone very extensive alterations and improvements. The side walls of the principal part of the edifice, which were wainscoted to a considerable height, have been uncovered, and also the hideous screen which, since the time of sir Christopher Wren, has disfigured this ancient structure, and concealed the fine old Gothic stone work, has, by the liberality and good taste which distinguish the heads of the college of the present day, been removed, and the fine old altarpiece, and several ancient monuments, are again brought to light. This chapel, as well as the monuments and stones railing round the altar-piece, are now put in complete repair, and the whole will shortly resume its pristine character. A magnificent stone pulpit, elaborately carved, is being erected near the altar, which is in strict keeping with the character of the edifice. It is also in contemplation to remove the remainder of the wainscoting, and throw back the screen and organ gallery about sixteen feet into the ante-chapel, which will give the additional room in the body of the church so much required through the daily increase of the scholars of this renowned seat of learning. The old organ has been removed, and a splendid new one has been erected at a cost of 800 guineas. The alterations and improvements will cost little less than 4,000*l.*—*Ecclesiastical Gazette.*

### LONDON.

The proprietary chapel of St. James, in York-street, St. James's-square, was opened for divine service on Sunday, Sept. 25, after having been closed for several weeks, during which it has been completely repaired by the proprietor, the earl of Romney. This chapel was originally built by a Spanish ambassador, who resided in the adjoining mansion (afterwards well known for many years as Wedgwood's Repository), as a place of private worship for his household. It was afterwards used as an unitarian meeting-house; but, upon the property being purchased, about ten years ago, by the present noble proprietor, it was licensed as an episcopal chapel, and, since the recent improvements, may be said to be one of the most chaste and elegant in the metropolis.—*Church Intelligencer.*

*Bishop's Visitation.*—October 10th, 11th, and 12th, the visitation of the bishop was held in St. Paul's cathedral. The sermons were preached by the revs. T. Dale, R. G. Baker, and T. Ainger.

### PECULIAR OF WESTMINSTER.

We have lately received many communications on the subject of throwing open the nave and transepts of Westminster abbey, and of the cathedrals in general, for the use of the congregation during divine service. In the case of Westminster abbey, it must be evident to any person who has attended divine service there on a Sunday afternoon, that the choir is abundantly unequal to contain the number of those for whom it was never contemplated, or intended that it should be sufficient. It has been suggested that the great organ should be over the great west door, the present organ-screen should be removed, and moveable open benches placed in the nave. But, whatever difference of opinion there may be on this point, there is no doubt that the choir of choristers and singers ought to be restored to its original efficiency. The two choirs of Westminster and St. Paul's should be both fully and separately completed. Unless this is done, it will be of little use to admit people to the nave: they could—and the observation is applicable at present even to those placed in some parts of the choir—hear nothing. There is now, we are glad to see, a prevalent and a growing spirit of inquiry into the principles and practice of our national church in this branch of her services, and a growing interest in their due and right performance, which must ultimately lead to the exhibition of a little more attention on the point than, we regret to say, has been common of late years in the majority of our cathedrals. The people know what ought to be done; and when this is the case, it soon will be done.—*Times.*

### OXFORD.

*The Martyrs' Memorial.*—The sub-committee appointed to superintend the erection of the memorial of archbishop Cranmer, and of bishops Ridley and Latimer, beg leave to lay before the subscribers the following statement:—"They have to report that the martyrs' aisle has been completed, and was delivered up for the use of the parish of St. Mary Magdalen last Whitsunday; that by the addition of about three hundred sittings it has greatly relieved the want of church room hitherto experienced in that parish; whilst, with reference to its monumental use, it has been made agreeably to the resolution of January 31, 1839, commemorative of the martyrs and the reformation by such appropriate sculpture on the exterior, as the style of architecture would admit. With respect to the present state of the memorial cross, at the north end of the adjoining church yard, the sub-committee have to report, that it is finished in its shaft, niches, statues, &c., throughout all its stages or stories, with the single exception of its basement story. This part, being nearer to the eye of the spectator, has been set apart by the architect for the purpose of bringing to mind by means of more elaborate carving the sacred functions and other personal relations of the martyred bishops, and also for the inscription. It will thus require much minute workmanship, and will not be completed till about the end of the month of November. The sub-committee find themselves under the painful necessity of reporting a deficiency to a considerable amount in the funds which have been placed under their care and management. Though they have never ceased to give their best attention to the control of the expenditure, they find that the sum of about 1,000*l.* will be required to enable them to meet existing engagements, and to complete the monumental cross; this memorial not only of the heroic endurance of agony for Christ's sake, but also of grateful remembrance of the martyrs' sufferings, and of religious thankfulness for the blessings which, through God's mercy, our church and country have derived from them. Some of the causes of the existing deficit have been already stated in an advertisement published a short time since; such as greater expense in preparing the foundations to give additional security to the structure; the substitution in some instances of a better description of materials than had been supposed to be sufficient; together with other extra charges arising out of several slight modifications of the original plan, discovered to be necessary in the course of the construction of the aisle and monument. The cost of executing the more elaborate carving on the basement story, which was not included in the original contract, will also be very considerable. And the sum of nearly 300*l.*, according to a recent estimate, will be necessary for the suitable inclosure of the area, which the street commissioners have handsomely conceded to the use of the subscribers for the protection as well as erection of their monument. But though, in consequence of this deficit, the sub-committee are under the necessity of making another appeal to those who take a lively interest in the suitable completion of this national memorial, they are unwilling to seek assistance by any farther public advertisement, lest by the ill-disposed it should be construed into an open avowal that piety and gratitude had failed in their tributes to the martyrs' memory. The sub-committee have therefore thought it best to solicit aid by circular letters to individuals, in the hope of inducing the liberal not only to make some small addition to their former contributions, but likewise to exert themselves to procure new subscriptions in their respective neighbourhoods. Subscriptions may be paid to Messrs. Coutts and Co., bankers, London; to Messrs. Robinson and Co., Old Bank, Oxford; or by post-office order to rev. C. P. Golightly, secretary, Oxford.

F. C. PLUMPTRE, Chairman.

*Oxford, Aug.* 17, 1842.

[We would particularly direct the attention of our readers to this statement.—ED.]

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### CHURCHES CONSECRATED.

*Armagh.*—Donoughmore, St. Patrick's chapel, Sept. 8.
*Bangor.*—Bryngwran, Anglesey.
*Chester.*—St. Silas, Ardwick, Oct. 10; St. Matthew, Stretford, Oct. 10; Pendlebury, Oct. 11.
*Down, &c.*—Tyrella, Sept. 16.
*Exeter.*—Exwick chapel, St. Thomas's, Sept. 26.
*Killaloe.*—Kilmaley chap. Clare, Sept. 16.
*Lincoln.*—Lenton.
*Oxford.*—Newbury.
*Peterborough.*—Holy Trinity, at Sewstern, Buckminster, Oct. 18.
*Ripon.*—St. James, Barnoldswick, Oct. 5.
*St. Asaph.*—Llanrwst, Oct. 26.
*Winchester.*—Trinity, Chobham, Oct. 18.

### FOUNDATIONS LAID.

*Chester.*—Barton, Eccles, Sept. 22.
*Bath and Wells.*—Redhill, Wrington.

### CHURCH OPENED BY LICENSE.

*York.*—Lolley in Holderness, Sept. 25.

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*Tributes of respect have recently been presented to the following:—*

I. M. Burton, p. c. All Saints, Manchester.
E. Neale, cur. All Saints, Worc.
J. Ralph, incum. of St. Mark's, Shelton, Staff.
S. Redhead, v. Calverley, Yorks.
T. Rogers, cur. St. Matthew's, Holbeck.
I. O. Sainsbury, late cur. Froyle, Hants.
R. A. Scott, cur. Church Eaton, Staff.
J. Slade, vic. Bolton-le-Moors, Lanc., splendidly bound Bagster's polyglott bible.

## EPISCOPAL CHURCH IN SCOTLAND.

GLASGOW.

*Helensburgh.—Jedburgh.*—The right rev. bp. M. Russell forwarded to the Society for Promoting Christian Knowledge, which was read at the October meeting, a memorial from the episcopal congregation at Helensburgh, Dumbartonshire, stating the need which exists at that place of a suitable building for the worship of God, and requesting the society's aid towards supplying this important want. Abou t700*l.* altogether will be required, of which the sum of 300*l.* has already been subscribed. The bishop said:—"Helensburgh is a watering-place, about twenty miles from Glasgow, much frequented in summer; and, as we had not till lately any place of worship, our people when there wandered from place to place, and gradually lost all church feeling. But my petition to you respects not the wealthier class chiefly, though an episcopal chapel at Helensburgh was even on their account a great desideratum. There are in the neighbourhood, especially at Dumbarton, large public works, where many English and Irish artisans are employed; and I am assured that the church we are building will prove to them a material accommodation. A number of free seats are to be set apart for them. This is the seventh new congregation formed in my district within five years; and it is pleasant to add that they are all prospering. We are arranging matters for a chapel at Jedburgh, a small town within a few miles of the Northumbrian border; but in this case the noble families of Buccleugh and Lothian have been so liberal, that we shall not have occasion to tax your generosity." The board granted 20*l.* towards the erection of a church at Helensburgh, which is situated in the parish of Row, remarkable as giving the designation to the heresy which caused such a sensation in Scotland ten years ago or more.

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## COLONIAL CHURCH.

JERUSALEM.

At the October meeting of the Society for Promoting Christian Knowledge the following portions of a letter from the right rev. Dr. Alexander, bishop at Jerusalem, were read:—"I need not repeat, what by this time must have become familiar to you from the public papers, respecting our safe arrival, and favourable reception in Jerusalem; but, finding that various strange reports have since been busily circulated respecting my position, it will, I am sure, be gratifying to yourself and the friends of religion generally, to hear that there is no truth in them, and that the kind reception we met with on our arrival has been followed up to this moment: we have met with nothing but respectful and kind treatment from the authorities, both civil and ecclesiastical. The building of the church is proceeding as rapidly as is possible in this country. There is, in various points of view, a great work before us, in which I trust the right-minded and sound portion of the church will gladly and willingly co-operate with us. It cannot, and ought not but to be a subject of heartfelt interest and gratitude to every member of the church of England, that she is now fairly, fully, and, I trust, properly represented, in her reformed episcopal character, in the place which is justly dear to every Christian, and towards which the world even looks with interest, but in which, alas, hitherto Christianity has been awfully misrepresented. I feel fully persuaded that, under the divine blessing, much good will be effected by the simple fact of our exercising the ministry of our church, without trespassing in any way beyond our prescribed limits. I am, however, anxious to use all lawful means within our reach. I know not how far the society can extend its help to me, but I am strongly impressed with the desirableness of having a depôt or shop for the sale of bibles and Christian and other useful books: there is nothing of the kind here. Thousands of pilgrims visit Jerusalem annually, from all parts of the world, among them a number of English travellers, who often inquire after English books. There is at present no prospect of any bookseller obtaining a maintenance merely as such; but, if a certain allowance could be made, I feel almost certain it would answer, and much good might be done. Should this plan not come within the rules of the society, I hope they may be disposed and able to assist me in promoting education in this strangely neglected country. I have had numbers of applications from the neighbouring towns and villages to establish schools amongst them, and I have promised to do so as soon as practicable. From the good understanding which subsists between us and the other churches, I do not anticipate any opposition, though we must anticipate other difficulties. If it is not against the society's rules, and if the committee should be willing to extend their labours to this country, it will afford me great pleasure to be in any way instrumental in promoting their objects. Earnestly praying that the divine blessing may rest abundantly on all your labours of *love, and hoping you will* extend a portion of them to Zion and Jerusalem, the city of our God, I remain, your faithful friend and servant,

"M. S. ANGL. HIEROSOL."

*Letter from the bishop of Jerusalem.*

We extract the following from his lordship's letter of August 1, 1842, to the Society for Promoting Christianity amongst the Jews:—"Although I feel very unequal to much writing, I am unwilling to let the mail leave without adding a few lines to the full reports which are forwarded by this post from different members of the mission, particularly from Mr. Nicolayson. I feel sure you will all sympathize with us when you hear of the sick house we have had during the last month. Every one of my household, excepting only the native servants, has had an attack of fever, more or less severe. The children and the English servants have quite recovered, but Mrs. Alexander and myself are but slowly gaining strength, this having been my second attack. This is the trying season. We are obliged to leave our house for change of air; but the only abode we can find during that time is an old convent, about two miles from Jerusalem: we hope to go there to-morrow. We cannot be sufficiently thankful for having all got through it so well; and we may hope that it will better prepare us for standing the climate in future."

*Letter from the Rev. J. Nicolayson.*

"*Ordination of Rev. J. Mühleisen as Priest.*—Yesterday, July 31st (tenth Sunday after Trinity), our revered bishop performed for the first time the higher functien of his episcopal office, in conferring upon Mr. Mühleison the sacred office of the priesthood. This most solemn service was not only administered by his lordship in his peculiarly impressive manner, but with a depth of emotion and strength of feeling that almost overcame him, and must, with the divine blessing, have a lasting effect, not only on the candidate himself, but on all who witnessed it. It brought up before my soul the sacred vows and solemn obligations of the ministry, with a force greater, perhaps, than when first I was permitted to take them upon myself in the midst of a throng of brother candidates. The solemnity and interest of this was enhanced also by the fact, that the Gentile brother thus consecrated to the office of an ambassador for Christ, is to proceed immediately on the same mission as that on which St. Philip (one of the first evangelists) was first specially sent, to the first convert from that very nation to whom this our brother is now commissioned from Mount Zion. How strongly these circumstances unite in recalling the prophetic promise, 'Ethiopia shall soon stretch forth her hands.' (May it be the 'hands' of her invigorated faith towards Christ, and the 'hand' of fellowship with this re-planted branch of his universal church on Mount Zion). This was most feelingly dwelt upon and well illustrated by our brother just ordained to this charge, in his sermon at the German service in the afternoon, taking the history of St. Philip and the Ethiopian eunuch for his text (Acts viii. 28-40)."

## Miscellaneous.

### JURISDICTIONS OF THE NEWLY CONSECRATED COLONIAL BISHOPS*.

*Downing-street, Sept.* 29, 1842.

The queen has been pleased to revoke the several letters patent under the great seal of the united kingdom of Great Britain and Ireland, bearing date respectively the 24th day of July, 1824, the 2nd day of April, 1825, the 11th day of May, 1826, and the 24th day of September, 1838, under which the existing diocese of Barbados and the Leeward Islands, and the several archdeaconries in the said recited letters patent mentioned were constituted, save and except as to all matters and things done, or proceedings at law commenced, under the authority of the said letters patent, or any of them; and to make, ordain, establish, and constitute the parochial church of St. Michael, in Bridgetown, in the island of Barbados, to be a cathedral church and bishop's see; and to make, ordain, establish, and constitute the said city, and all the island of Barbados, and the islands of Trinidad, Grenada, St. Vincent, Tobago, and St. Lucia, with their respective dependencies, to be a separate and distinct diocese, to be called henceforth "The diocese of Barbados;" and her majesty has been further pleased to nominate and appoint the rev. Thomas Parry, doctor in divinity, to be consecrated bishop of the said see: and her majesty has been further pleased to found and constitute one archdeaconry within the said diocese, in and over the islands of Barbados, St. Vincent, and St. Lucia, and their respective dependencies, to be styled "The archdeaconry of Barbados;" and also one other archdeaconry in and over the islands of Trinidad, Grenada, and Tobago, with their respective dependencies, to be styled "The archdeaconry of Trinidad." The queen has also been pleased to make, ordain, establish, and constitute the parochial church of St. John, in the town of St. John, in the island of Antigua, to be a cathedral church and bishop's see; and to make, ordain, establish, and constitute the said city, and all the island of Antigua, and the islands of St. Christopher, Nevis, Montserrat, the Virgin Islands, and Dominica, and their respective dependencies, to be a separate and distinct diocese, to be called henceforth "The diocese of Antigua:" and her majesty has been further pleased to nominate and appoint the rev. Daniel Gateward Davis, doctor in divinity, to be consecrated bishop of the said see: and her majesty has been further pleased to found and constitute one archdeaconry within the said diocese, in and over the islands of Antigua, Montserrat, and Dominica, with their respective dependencies, to be styled "The archdeaconry of Antigua;" and also one other archdeaconry in and over the islands of St. Christopher, Nevis, and the Virgin Islands, with their respective dependencies, to be styled "The archdeaconry of St. Christopher." The queen has been also pleased to make, ordain, establish, and constitute the parochial church of St. George, in the town of George-town, in the colony of British Guiana, to be a cathedral church and bishop's see; and to make, ordain, establish, and constitute the said city, and all the said colony of British Guiana, to be a separate and distinct diocese, to be called henceforth "The diocese of Guiana:" and her majesty has been further pleased to nominate and appoint the rev. William Piercy Austin, doctor in divinity, to be consecrated bishop of the said see: and her majesty has been further pleased to found and constitute one archdeaconry within the said diocese, in and over the settlements of Demerara and Essequebo, within the said colony, to be styled "The archdeaconry of Demerara;" and also one other archdeaconry in and over the settlement of Berbice, within the said colony, to be styled "The archdeaconry of Berbice." The queen has also been pleased to make, ordain, establish, and constitute the church of the Holy Trinity, in the town of Gibraltar, to be a cathedral church and bishop's see; and to ordain that the whole town of Gibraltar shall henceforth be a city, and be called "The city of Gibraltar;" and to ordain, make, constitute, and declare the said city and all the territory comprised within her majesty's possessions in Gibraltar and its dependencies, to be a distinct diocese, and to be called "The diocese of Gibraltar;" and her majesty has been further pleased to nominate and appoint the rev. George Tomlinson, doctor in divinity, to be consecrated bishop of the said see, with jurisdiction also, spiritual and ecclesiastical, within the church now of late founded by the pious munificence of her majesty the queen dowager in the city of Valetta, in the island of Malta, and within all other churches, chapels, and places within the said island and its dependencies, which now are or may hereafter be founded or set apart for the service of Almighty God, according to the ritual of the united church of England and Ireland. The queen has also been pleased to revoke so much of the letters patent under the great seal of the united kingdom of Great Britain and Ireland bearing date the 18th day of January, 1836, under which the existing diocese of Australia was constituted, so far as the same relate to the territories and islands comprised within, or dependent upon, the colony of Van Diemen's Land, but no further or otherwise; and absolutely to revoke and annul the letters patent under the great seal of the united kingdom of Great Britain and Ireland, bearing date the 18th day of March, 1836, under which the existing archdeaconry of Van Diemen's Land was erected; and to make, ordain, establish, and constitute the church of St. David, in the town of Hobart Town, in the said colony of Van Diemen's Land, to be a cathedral church and bishop's see; and to ordain that the whole town of Hobart Town shall henceforth be a city, to be called "The city of Hobart Town;" and to ordain, make, constitute, and declare the said city and colony to be a separate and distinct diocese, to be called henceforth "The diocese of Tasmania:" and her majesty has been further pleased to nominate and appoint the rev. Francis Russell Nixon, doctor in divinity, to be consecrated bishop of the said see.

* From the "London Gazette of Friday, Sept. 30.

## TO OUR READERS.

We have received "Fulcher's Ladies' Memorandum Book, which we would recommend to our fair readers. It contains some pretty poems. We have also received "Fulcher's Poetical Miscellany," an elegant little volume.

"Outlines of Chronology, for the use of Schools: Rivingtons, 1842," lately reached us. We would recommend the author—*to go to school*. What are we to say of a writer who tells us, while pretending to teach chronology, that Alfred was contemporary with Charlemagne; that Charles I. was executed two years after 1648; that on the death of Oliver Cromwell, in 1660, Charles II. was restored; that George IV. was *crowned* in 1820, &c., &c.?

## TO CORRESPONDENTS.

The Editors beg to return thanks for several published sermons received during the last month. The sermons were in some instances accompanied with the permission that they might appear at full length in the pages of the magazine; in fact, as the sermons for the week. The editors, however, beg that it may be clearly and distinctly understood that every sermon which has appeared in their pages has been printed from the manuscript of the author freely sent to them; that in no one instance has a sermon previously published been inserted—much less have they ever had recourse to the dishonourable and dishonest system of employing reporters. At the same time the editors feel obliged for sermons sent after being published, as in many cases they are enabled to extract very valuable matter for insertion, and also to bring the sermon itself before the notice of their readers. It need scarcely be added, that it is expedient that the sermons should be forwarded as soon after publication as possible.

We have received a letter from the venerable bishop (Chase) of Illinois. We shall have great pleasure in printing it, and only regret that it arrived too late to appear in this part. We beg to assure the right reverend prelate that *any communication from* him will always be most welcome.

London: Joseph Rogerson, 24, Norfolk-street, Strand.

# REGISTER

OF

# Ecclesiastical Intelligence.

## DECEMBER, 1842.

## Ordinations.

ORDAINED

By Bp. of St. Asaph, *at St. Asaph, Nov. 6.*

PRIEST.

*Of Oxford.*—L. Lewis, B.A., Jesus.

DEACONS.

*Of Oxford.*—B. Hallowes, B. A., Linc.; H. Parry, B.A., New Inn H.

*Of Cambridge.*—J. Stansfield, B.A., St. John's (*lett. dim. abp. of York*).

*Literate.*—H. J. Graham (*lett. dim. abp. of York*).

By Bp. of Rochester, *at Bromley, Kent, Nov.* 13.

PRIESTS.

*Of Oxford.*—T. Wodehouse, B.A., Ball.

*Of Cambridge.*—C. S. Caffin, B.A., Caius; S. Dorie, B.A., St. John's; J. Y. Hughes, B.A., Cath.; G. Kember, M.A., Queens'.

## Preferments.

Hale, W. Hale, M.A., archd. of Middlesex, to be archd. of London
Newland, H. D., to be dean of Ferns.
Stokes, J. W., to be archd. of Armagh.

| *Name.* | *Parish & County.* | *Pop.* | *Pat.* | *Val. £.* |
|---|---|---|---|---|
| Addison, T.... | Scampston (P. C.), York..... | 231 | Vic. of Rillington ..... | 59 |
| Adnutt, R..... | Six Hills and Ludford Magna (V.) ..... | 109 | G. F. Heneage, esq. ..... | 67 |
| Avery, J. S. .. | St. Michael's (P.C.), Cornwall ..... | | | |
| Barber, R..... | Heage (P.C.), Derby. | 1345 | Vic. of Duffield | 70 |
| Barrett, H.... | Pelton (P.C.), Durham..... | | | |
| Beckwith, J... | St. Augustine (R.), Norwich..... | 2033 | D. & C. of Norwich.... | 89 |
| Bird, E..... | St. Thomas (R.), Birmingham ..... | | | 560 |
| Brine, E..... | St. Andrews (R.), Worc..... | 1945 | D. & C. of Worc..... | 165 |
| Bunbury, S.. | St. Thomas, St. Helen's (P.C.), Liverpool ..... | | | |
| Campbell, T... | Trinity (P.C.), Belfast | | | |
| Clark, J. ..... | St. Thomas, Stretford (P.C.), Manchester | | | |
| Colson, C. .... | Great Hormead (V.), Herts. ..... | 576 | St. John's coll., Cambridge.. | 121 |
| Dickinson, T. R. ..... | Salesbury (P.C.), Lanc. ..... | 1912 | Lord de Tabley | 118 |
| Dixon, J. .... | Marple (P.C.), Lanc. | 2678 | Rec. of Stockport..... | *150 |
| Duffield, M. D. | Stebbing (V.), Essex . | 1434 | Mrs. Batt .... | *203 |
| Eyre, C. P.... | St. Mary, Bury St. Edmund's .... ... | | J. F. Gerald, Esq..... | |
| Fell, R. F.... | Worth Matravers (V.), Dorset ..... | 356 | Rev. J. L. Jackson .... | 150 |
| Fisher, T. .... | Little Waltham (R.), Essex ..... | 674 | H. S. Hodges, esq., and G. Curteis, esq. | *610 |
| Fuidham, R... | Mowcop (P.C.), Staff. | | | |

| *Name.* | *Parish & County.* | *Pop.* | *Pat.* | *Val. £.* |
|---|---|---|---|---|
| Hawkes, A. .. | St. Paul (P.C.), Tipton, Staff. ..... | | | |
| Hebden, J. .. | Heyhouse (P.C.), Whalley, Lanc. .. | | | |
| Holder, C.... | Christ Church (P.C.), Hanham, Glouc. .. | | | |
| Hore, W. .... | Ferns, Wexford .... | | Lord Lieut.... | |
| Howard, G.... | Fenny Bentley (R.), Derby..... | 308 | D. of Lincoln . | 124 |
| James, M..... | St. Thomas (P.C.), Bedford ..... | | | |
| Jerrard, W. H. | Stratford St. Mary (R.), Suff. ..... | 630 | Chanc. Duchy of Lancas. .. | *296 |
| Jones, E. .... | Bistree (P.C.), Flint.. | | | |
| Jones, W..... | Nefyn (P. C.), Carnarv. ..... | 1726 | C. W. G. Wynne | 66 |
| Lambert, A... | Cumberworth (D.), Yorks. ..... | 2554 | T. W. Beaumont ..... | *148 |
| Newbolt, W. H. | Paulersbury (R.), Northampton .... | | New coll., Oxford ..... | 1092 |
| Onslow, A. A.. | Claverdon (V.), Warwick ..... | 807 | Archd. of Worcester ..... | *265 |
| Penny, E..... | Ash (P.C.), Kent..... | 2140 | Abp. of Canterbury .... | 147 |
| Pigott, S. B... | Crawley (R.), Sussex. | 394 | Col. Cliitherow. | *116 |
| Pretyman, — | Aylesbury (V.), Bucks. ..... | 4707 | Preb. in Linc. cath. ..... | *296 |
| Rhoades, J. P. | St. Mary (R.), Clonmel, Tipperary.... | | | |
| Smith, W..... | Great Canford (V.), Dorset..... | 3180 | Lord de Mauley ..... | *450 |
| West, G. H... | Corfe (P.C.), Trull (P.C.), Som..... | 271 506 | Lady Cooper.. | *66 98 |
| Wright, R. J. W. ..... | Arreton (V.), | 1864 | J. W. Fleming, esq. ..... | *220 |

Heath, — ch. marq. of Landsdowne.
Shayhware, W. J., princ. Liverpool coll. Institution.

Chamberlain, W., chap. of Trinidad.
Esther, C., mast. Kirkby Ravensworth sch.
Hill, H., mast. Warwick gram. sch.

Lockwood, J., chap. lord mayor of London.
Lonsdale, J., chap. bp. of Gibraltar.
Mules, P., chap. bp. of Gibraltar.

## Clergymen Deceased.

Blundell, W., p. c. St. Anne's, Liverpool.
Bygrave, E. J., at Carshalton, Surrey.
Brooksbey, T., rec. West and South Hanningfield, Essex (pat. W. Kemble, esq.)
Causton, T., D.D., canon of Westminster and rec. Turweston, Bucks (pat. D. & C. West.); 84.
Cudley, T.; 80.
Davies, E. W., p. c. Nerquis, Flint (pat. vic. Mold); 31.
Dudley, R., Wargrave, Berks; 62.
Elvugill, J., rec. Darlaston, Staff. (pat. trustees J. Thornton, esq.); 53.

Lewis, T., rec. Merthyr, and p. c. Llanstephan and Llangunnock, Carmarth.; 62.
Major, W. F., vic. Theddingworth, Leic. (pat. J. Cook, esq.) 69.
Majendie, G. J., rec. Headington, Wilts (pat. trustees), and preb. Sarum; 47.
Monckton H., rec. Seaton, Rutland (pat. earl of Harborough); 50.
Oldacres, S., formerly rec. Gonaldstone, Notts; 80.
Povah, R., D.D., rec. St. James's, Duke's-place, London (pat. lord mayor and aldermen).

Pugh, S., cur. Brilley, Hereford.
Slone, J. H. Slone, p. c. Eye, Northampton (pat. bp. of Peterborough).
Thompson, W., p. c. Halstock, Dorset.
Waite, T., D.C.L., cur. Gt. Chart, Kent (pat. archbp. of Canterbury).
Williams, T. A., vic. Usk, Monmouth (pat. family); 84.
Winsloe, R., D.C.L., rec. Minster and Forrabury, Cornwall, and p. c. Ruishton, Som.
Ward, J., at Collishall, Norfolk, sen. chap. Bengal; 76.

## University Intelligence.

### OXFORD.

*Prize.*—The prize of £300, proposed in 1840 by some unknown benefactor, through the bishop of Calcutta, for the best essay in refutation of Hinduism, has been awarded to the rev. J. B. Morris, M.A., fell. Exet.

EXAMINERS APPOINTED.

*In lit. hum.*—Rev. J. A. Hessey, *M.A., fell. St. John's.* Rev. N. Pocock, *M.A., Mich. fell. Queen's.* Rev. P. C. Claughton, M.A., *fell. of Univ.*

*In discip., mathemat., et phys.*—S. Waldegrave, M.A., fell. All Souls'.

*Queen's college chapel.*—This chapel, which is generally considered as one of the best specimens of sir Christopher Wren's professional skill, has been entirely renovated and re-embellished, by the munificence of the senior fellow, Mr. Maude, who has, at his own expense, restored it to more than its pristine splendour.

## CAMBRIDGE

*Oct.* 31.—The Seatonian prize, for the best English poem on a sacred subject, was adjudged to the rev. Thomas Edward Hankinson, M.A., of Corpus Christi college, for his poem on the following subject—"The cross planted on the Himalaya Mountains."

*Nov.* 3.—The rev. William Whewell, B.D., master of Trinity college, was elected vice-chancellor for the year ensuing.

THE CIVIL LAW CLASSES.

The queen's professor of the civil law has given notice that the following is the order of the classes for the academical year, 1841-2:—

*First class*—Hindley, Queens'; Millner, Magd.

*Second class*—Morison, Trin.; Marsham, Aul. Trin.; Seymer, Aul. Trin.

*Third class*—Bruton, Pet.; Stawell, Caius.

THE NORRISIAN PRIZE.

The Norrisian professor has given notice that the subject for the present year is—"The writings of the New Testament afford indications that this portion of the sacred canon was intended to be a complete record of apostolical doctrine." The essay, together with a sealed letter containing the name of the author, must be sent to one of the three stewards of Mr. Norris's institution, who are the master of Trinity college, the provost of King's college, the master of Caius college, on or before the tenth day preceding the Sunday in Passion week, 1843.

## DURHAM.

Hon. W. G. Grey, M.A., and rev. H. Evans, B.A., elected fellows.

PUBLIC EXAMINATIONS.—MICHAELMAS TERM, 1842.

*First and second examinations in theology.*

EXAMINERS.—Professor of divinity; revs. E. Massie, M.A.; J. Cundill, M.A.

*Second examination.*—T. J. Bewsher, J. Simpson.

*First examination.*—Robert Hamilton.

Candidates for admission who passed the first examination with credit, and were recommended by the examiners to be placed in the same position with theological students of the second year:—Charles Thomas Erskine, John Low Low.

*First and second examinations in arts.*

EXAMINERS.—Prof. div.; the revs. E. Massie, M.A.; J. Cundill, M.A.

CLASS PAPER.—*Class* 1, H. Badnall, H. P. Dwarris, W. Featherstonehaugh, J. H. R. Sumner.—*Class* 2, R. W. S. A. Alderson, J. R. Davison, G. R. Kewley, R. Taylor, T. Wilkinson.—*Class* 3, F. H. Freeth, T. U. Gibson, R. Loxham.—*Class* 4, H. Cunyngham, J. Gilby, J. C. P. Pattenson, E. Smith, T. Wilkinson.—*Class* 5, F. J. Attree, J. R. H. Husband, H. Robson, W. Whyatt.—*Class* 6, H. C. Lipscomb, T. Loxham, John Robertson.

*Classical prizes.*—2nd year, Summer; 1st year. Badnall.

*First and second examination of engineer students.*

EXAMINERS.—Sen. proc., lec. in chemistry, Mr. T. Smith, civil engineer.—*Class* 1, J. Pedder.—*C.* 3, T. Simpson.—*C.* 4, R. G. Reed.—*C.* 5, C. Brooke, M. Currie, E. Gray.

*Prize.*—2nd year, Pedder.

*Oct.* 27.—At a convocation holden on Tuesday last, the rev. C. T. Whitley, M.A., and E. Massie, M.A., made the requisite declaration on being admitted to the office of proctor. Revs. D. Melvill, M.A., B. E. Dwarris, M.A., were nominated pro-proctors.

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CHURCHES CONSECRATED.

*Armagh.*—Clare, Ballymore, Oct. 13.

*Bangor.*—St. David's, Pfestiniog, Oct. 20.

*Cashel and Emly.*—Grean, New Pallas, Sept. 23.

*Durham.*—Trinity, Pelton, Chester-le-street.

*Gloucester.*—Jeffries Hill, Oct. 18, endowed by Dr. Warneford.

*Lichfield.*—By bp. of Hereford, Matlock, Oct. 4; Tickenhall, Oct. 6; Stretton, Oct. 8; Trinity, Hartshill, built by H. Minton, esq., Oct. 10; Mowcop, Oct. 11; St. Thomas's, Penkhull, Oct. 12; St. Mary's, Wolverhampton, erected by Miss Hinckes, Oct. 15; St. Paul's, Tibberton-in-Egmond, Oct. 13; St. Paul's, Tipton, near Wolverhampton, Oct. 15.

*London.*—Writtle chapel, Essex; All Saints', Witham, Nov. 1; St. Thomas's, Romford, Oct. 29.

*Ripon.*—St. James's, Bradford, Oct. 17, built and endowed, with parsonage and school-house, by John Wood, esq.

*St. Asaph.*—Mold, Flintshire.

*Winchester.*—Albury, Oct. 19.

FOUNDATION LAID.

*Gloucester and Bristol.*—Eysey, near Cricklade, Nov. 3, erected at the sole expense of the earl St. Germans.

***Tributes of respect have recently been presented to the following:—***

Colline, J., cur. Saffron Waldon, Essex, purse.
Croome, W., St. Thomas's, Birmingham, robes.
Collison, J. B., St. Thomas's, Birmingham, plate.
Griffin, J., p. c. St. James's, Solihull, Warwick, plate.
Hills, G., St. John's, Leeds, robes.
Hodgson, J., St. Ann's, Westminster, plate.
Lewes, D. L., Thurlastone, Hereford, plate.
Reeve, J., cur. North Cove and Willingham, Suff., plate.
Stogdon, A. H., cur. Walsall, Staff., purse.
Temple, W. J., Chirk, Denbighshire, plate.
Thomas, M., bp. Ryder's ch., Birmingham, gold watch from easy-pocket communion service from teach. Sund. sch.
Usher, W. C., Skipton, York, plate.

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# Proceedings of Societies.

CHURCH MISSIONARY SOCIETY.

*Institution at Fourah Bay, West Africa.*—The committee of the Church Missionary Society have long felt the importance of training African youths in Sierra Leone for employment as religious teachers of their countrymen. Experience has fully proved that the European constitution cannot long bear up against the insalubrity of the climate of west Africa. It is therefore plain, that, for the extensive diffusion of the gospel in that country, a native agency must be resorted to. It is not less plain, that, in order to the efficiency of such an agency, hopeful youths must be duly educated for religious teachers. These views led the committee to form an educational establishment at Fourah Bay, near Freetown, Sierra Leone, for that purpose, designated "The Fourah Bay Institution*." The progress of the institution has been much impeded by frequent changes in the mastership of it, rendered unavoidable by sickness or death. Notwithstanding these disadvantages, it has already supplied the mission with many useful teachers, as schoolmasters, assistant catechists, and catechists. The rev. G. A. Kissling, the senior missionary, writing to the committee in July 1841, says:—"In the midst of interruptions and difficulties a number of schoolmasters and native teachers have been raised up through the medium of that institution, without whom it would be quite impossible to carry on those extensive operations which are now committed to your agents' charge. Your European labourers in west Africa, notwithstanding the additional reinforcement lately made, are not much more in number than they were ten years ago, when barely half the field of usefulness was occupied, and when the several departments of Christian instruction were far from being so efficiently attended to as we have the satisfaction of observing it now. This improvement must, under God's blessing, be ascribed to the advanced strength and ability of our native brethren." Of the institution, the rev. J. F. Schön wrote to the committee a few weeks ago:—"Hitherto its chief attention has been directed to qualify the students for the immediate wants of the colony, and the results have been most encouraging." Not only has the mission been thus supplied with many of its most important agents, but many trained in it have entered into other employments in the colony. This is, doubtless, a loss to the mission, but not to the general interests of Africa. On this head Mr. Schön remarks, in the letter just quoted:—"Some have disappointed our hopes, by engaging in other services; but it is a consolation to know that the labour and expense bestowed upon their education by the society have not been lost to Africa. Many are now employed in government offices, as clerks or managers; others in merchant-houses, or at their timber-factories. Others, again, are employed as school-

[* Would that the committee, instead of that most unmeaning word "*institution*," would condescend to use plain English, and say *seminary, or college.*]

masters under government, or by the Wesleyan Missionary Society. Some have engaged in commercial pursuits on their own account." What, therefore, has been already accomplished by the institution, under all its disadvantages, affords the strongest encouragement to persevere in the same course. One additional ground of encouragement to the committee is this. The institution is now under the charge of the rev. Edward Jones, himself of African descent. Mr. Jones is well educated, and was admitted to holy orders some years ago in the episcopal church in the United States. Mr. Jones has now been many years in Sierra Leone, without suffering from the climate. In addition to this, the committee have the prospect of obtaining for the institution another individual from the United States, a native of Africa, also in episcopal orders. They have, therefore, a far more encouraging prospect of permanency in the heads of the institution that at any antecedent period. The results of the Niger expedition have supplied still stronger motives to the adoption of the most effective measures possible for training Africans as religious teachers:—1. It has afforded additional and very painful proofs of the baneful influence of the climate of west Africa on European constitutions; so much so, that all parties are agreed, that to benefit Africa extensively, by imparting to her our religious and social blessings, Africans themselves must be the principal agents. 2. The important and cheering fact has been established, that both chiefs and people are willing to receive instruction from black men, even of such as they know to have been in a state of slavery; and that such black men, trained in the schools and institution of the society in Sierra Leone, are capable of acceptably imparting it. This fact is so peculiarly hopeful for Africa, that, in corroboration of it, the committee quote the following passage from the above-mentioned letter of Mr. Schön:—"I have frequently had occasion to allude in my journal to the utility of native agency. The remarks there made are supported by facts which cannot be contradicted; and, if there should be any thing wanting to compensate me for feelings of disappointment in the results of the Niger expedition in other respects, I acknowledge, with gratitude to God, that the information obtained on this subject is more than a counterbalance. It not only demonstrates to us that the designs for which the expedition has been chiefly undertaken will, in the course of events, be carried out by natives; but that the nations in the interior acknowledge the superiority over themselves of their own country-people who have received instruction, and are willing, nay, anxious, to see them return, and to be instructed by them in the habits of civilized life, and especially in the truths of the gospel."

The following occurrence is related by Mr. Schön, in his journal. Describing his intercourse with Obi, king of Ibo, he says:—"I opened the English bible, and made Simon Jonas read a few verses to him, and translate them into Ibo. The verses he read were some of the beatitudes of our Saviour, in the fifth chapter of St. Matthew. Obi was uncommonly taken with this. That a white man could read and write was a matter of course; but that a black man—an Ibo man—a slave in times past—should know these wonderful things too, was more than he could ever have anticipated. He seized his hand, and pressed it most heartily: 'You must stop with me! you must teach me and my people!'" Impressed by these considerations, the committee have determined, so soon as they shall have sufficient pecuniary means at their disposal for the purpose, to enlarge the institution at Fourah Bay, so as to admit of its receiving thirty students, with provision for the residence of two masters. The design of the institution is, to give to native youths that Christian education which may fit them for stations of usefulness, with an especial reference to the preparation of those who may be most promising for teachers, including the ministry.

### ADDITIONAL CURATES' FUND.

The secretaries of this society beg to state that the subjoined letter has, with slight variations, been forwarded to the rural deans of the dioceses of Lincoln, Peterborough, Oxford, Winchester, Worcester, Hereford, and Gloucester and Bristol. In four of these dioceses the respective diocesans have countersigned the letter, and in every case it has been submitted for their approval. The secretaries are happy to be able to state that from many of the rural deans communications have been received of the most satisfactory character, and which will probably lead to operations highly beneficial to the society; and it is hoped that in due time the secretaries will be placed in full communication with each rural dean of every diocese wherein diocesan boards disbursing their own funds do not exist. They trust by this means to ascertain where associations can be formed, where annual or occasional sermons can be preached, and to whom application may be made for subscriptions and donations, and thus gradually to secure to the society that due measure of support which its objects and constitution so fully claim.

"St. Martin's Place, Oct. 1842.

"Reverend sir,—Having received permission from the right reverend the lord bishop of N—— to correspond with the clergy of his diocese, in order to the increased support of the above important society, I take the liberty of addressing myself to you as rural dean of M——, and soliciting the favour of your co-operation and advice. I beg to inform you that in consequence of the exhausted state of their funds, and the continued numerous applications for aid, the committee are desirous forthwith to augment their resources by the formation of local auxiliaries, in connection, wherever practicable, with the archdeaconry, the rural deanery, or other existing diocesan board or church union (if any); to obtain annual or occasional sermons by the incumbents themselves of the larger and wealthier parishes; also to augment their list of subscribers and donors through the influence of the parochial clergy. My more immediate object in writing to you is to request that you will be so kind as to furnish me with the names of places which you may judge favourable for any of the above operations, and the names of persons (clerical or lay), with whom you would advise me to correspond, as most likely to assist in carrying them into effect. May I also request the favour of your consenting to receive subscriptions, &c., for the deanery of M—— for the present, in which case I shall be ready by correspondence, under your guidance, to do my best to elicit an interest on behalf of the society.

"Awaiting the favour of a reply,

"I have the honour to be, rev. sir,

"Your most obedient servant,

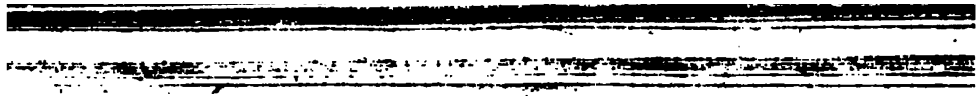
"JOHN MEDOWS RODWELL, Sec."

The secretaries beg to make the following brief extracts from nearly 200 cases of application for aid, which have already accumulated:—

| County. | Diocese. | Population. | Applicant's Income. |
|---|---|---|---|
| Chester .... | Chester .... | 6,000 | 59 |
| Chester .... | Chester ... | 10,000 | 60 |
| Derby ..... | Lichfield .... | 4,500 | 71 |
| Warwick .... | Worcester .. | 20,000 | 120 Variable. |
| Middlesex .. | London .... | 10,000 | 200 Decreasing. |
| Yorkshire .. | York ..... | 35,000 | 200 |
| Yorkshire .. | Ripon ..... | 8,000 | 192 |

### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

*St Martin's Place, Oct. 17th*, 1842.—The committee of this society resumed their meetings on Monday last: there were present, the rev. J. Jennings in the chair; the revs. T. Bowdler, H. H. Norris, and J. Lonsdale; J. S. Salt, B. Harrison, J. W. Bowden, A. Powell, W. Davis, and N. Connop, jun., esq. Grants in several cases were made, and payments to the amount of 4,225*l.* ordered to twenty-five parishes, for the sums awarded to them respectively; the works having been completed. The population of these twenty-five places is 128,244 persons, and the provision of church-room therein, previously to the execution of the works for which the society's grants were voted, was 18,949 sittings, of which 6,441 were free. Five of these parishes contained a population of 91,896 souls



MAY 1 1939

MAY 1 1939

MAY 1 1939